"Grace and Truth"

A BIBLE STUDY MAGAZINE
FOR EARNEST MEN AND WOMEN EVERYWHERE



VOLUME NINE

Mr. Yetter

"Grace and Truth"

A BIBLE STUDY MAGAZINE FOR EARNEST MEN AND WOMEN EVERYWHERE

CLIFTON L. FOWLER, EDITOR

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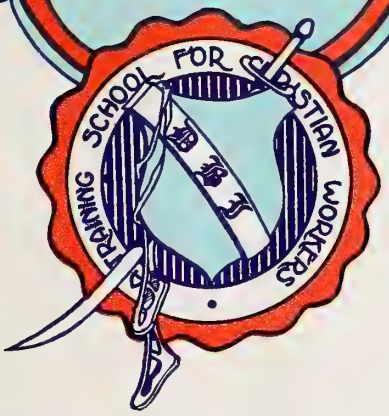
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VOL. IX JANUARY, 1931 NO. 1

IN THE LAW NUMBER

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Not Under the Law But Under Grace — *A. H. Yetter* 5
The Law Our Schoolmaster — *E. B. Hart* 7
Seventh Day Adventism — *J. C. O'Hair* 9
What the Law Could Not Do — *Henry G. Deitz* 11
Radiograms 16
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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job. 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices Jas. 4:4; Rom. 12:2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Law Revealing God's Righteousness

THE Law reveals the righteousness of God. This we are told in Romans 3:21, which says,

> But now the righteousness of God without the Law is manifested, being witnessed by the Law and the Prophets.

One way in which the Law reveals God's righteousness is that it embodies and defines a perfect righteousness. This righteousness is higher and holier than any possessed by the most upright of moralists: it is none other than the very righteousness of God Himself.

Another way in which God's righteousness is manifested in the Law is that it exacts of man the high standards which it defines. God could not be righteous Himself and condone sin in the lives of His creatures and subjects; and for Him to require of them anything less than perfect holiness would be to do that very thing. In this aspect, the Law is a terrifying thing. Can fallen man measure up to the standard of God's righteousness? Nay, rather, before such righteous demands he must stand speechless, convicted of the depth of his own sin and shortcoming, and realizing that there is not one word to be said in his defense.

But it is not of either of these aspects of the Law's revelation of God's righteousness that the passage before us speaks. The righteousness which the Law reveals is the righteousness which God gives freely to the worst of sinners, through simple faith in our Lord Jesus Christ. It seems almost incredible, but it is gloriously true! When a soul trusts Him as Saviour, regardless of how self-righteous or how depraved he may have been, instantly he is robed in the perfect, spotless righteousness of God. God's own righteousness, which the Law reveals, and which it exacts of man, is imputed to the sinner by grace, through faith. And, no matter how weak and unworthy his life may prove to be after trusting the Saviour, that righteousness remains forever his inalienable possession in his standing before God.

> Now the righteousness of God without the Law (that is, without any works of the Law on man's part) is manifested, being witnessed by the Law and the Prophets;
>
> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe (Rom. 3:21-22).

Volume Eight

WITH the last issue of "*Grace and Truth*" volume eight was completed. In this issue we are publishing the index for 1930, and we are now ready to serve those of our readers who wish to have their copies bound. We wish to voice our thanksgiving for God's blessing upon the testimony of "*Grace and Truth*,"

"HOW *does it happen that the income of The Denver Bible Institute has fallen off so much?" asked a friend who had been reading "The D. B. I. Crisis Cry!" and had learned that we must have $25,000.00 by September first, and that a large part of this amount is needed immediately. "That is not the difficulty," was the answer, "Our difficulty is that the work has been growing more rapidly than the income."*

Shall we maintain the ground which has been won only at the cost of much earnest prayer and many great sacrifices? This will be decided by God's answer and your response to

THE D. B. I. CRISIS CRY!

and upon the work involved in publishing and circulating it.

The past year has been one of special difficulty, owing to the heavy demands which other departments of the work of The Denver Bible Institute have made upon the time and strength of our staff; and yet the consciousness of God's sustaining strength and blessing was never more keen than it has been for the past twelve months.

Financially it has been a year of unusual testing, owing no doubt to the financial depression, the effects of which are being felt in every kind of Christian work. Yet in spite of this, God brought *"Grace and Truth"* to the end of the year with funds on hand to meet nearly all outstanding bills.

Though many of our readers have been unable to renew their subscriptions, the past year has brought *"Grace and Truth"* to its high-water mark in circulation.

And many have been the warm, spontaneous testimonies of blessing received, with which our readers have cheered and encouraged our hearts.

Surely we have much for which to thank God!

We would mention especially, however, the loyal cooperation and support which have been extended by our contributors. Never have we called upon our contributors for more sacrificial cooperation than during the past year; and never have they responded more heartily. And never has the loyalty of our happy family of readers been more clearly manifest than during the past twelve months of special testing and need. With the completion of volume eight, therefore, our hearts are filled with thanksgiving both to God and to those whose prayers and cooperation have made possible the testimony which it has been our privilege to bear through this volume of *"Grace and Truth."*

Looking Ahead

AS WE plan our work for the new year, there is a definite burden upon our hearts. It is that the circulation of *"Grace and Truth"* may be greatly increased.

Though our circulation reached its high-water mark last year, we have not yet nearly reached the capacity of our equipment.

More than half of the work of publishing a magazine is the setting of the type, composition, and make-ready. Once the presses are going, to print a great many more copies of *"Grace and Truth"* than are now being printed would mean only paper and ink, and a little more time. In fact, to publish ten times our present circulation would only require a little more than twice as much work as we are now doing.

To enlarge our circulation would have several desirable results. Chief among these would be that the testimony which we love would have a wider hearing, and in God's providence would be used to bring blessing to many who are not now in touch with it. Another which lies very close to our hearts is that *"Grace and Truth"* could contribute even more effectively to the work of The Denver Bible Institute.

In any effort to enlarge our circulation, we must count upon our readers. We covet your prayers, and as you are able we covet your cooperation. Because we are assured that you will stand by, we venture to make a few suggestions as to how you can help extend the testimony.

1. Pray

2. Tell your friends of blessing which you have received through reading *"Grace and Truth."*

(Continued on p. 32)

A Song for the New Year

"He goes before"—oh precious word of promise
For feet that tread rough pathways day by day;
Enough to know a Shepherd's heart has planned it—
Sufficient this alone—This is His Way.

And when the way seems long and steep and narrow,
And when is heard the tempest's sullen roar,
His joy springs in the heart with His assurance
Through all the weary way—"He goes before."

"He goes before"—My Shepherd's hand is leading;
"He goes before"—The way is safe for me.
The hand that once was wounded can be trusted;
His hand in love is leading, leading me.

—Frances Paul

GOD'S LAW FULFILLED IN CHRIST

by H. A WILSON

"*THINK* not that I am come to destroy the Law," said our Lord Jesus Christ, "I am not come to destroy, but to fulfil" (Matt. 5:17). This leads us to ask, wherein did Christ fulfil the Law? This question has at least five distinct answers.

I. CHRIST FULFILLED THE LAW BY PERFECT OBEDIENCE TO ITS PRECEPTS

FIRST we note that in His personal life our Lord Jesus Christ rendered perfect obedience to every precept of the Law. This can be demonstrated both from the negative and the positive points of view.

From the negative point of view it is demonstrable that Christ did not violate a single commandment. James says,

> Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all (James 2:10).

To which John adds,

> Whosoever committeth sin transgresseth also the Law: for sin is the transgression of the Law (I John 3:4).

If our Lord transgressed the Law He was a sinner; and if it can be shown that He was a sinner, it is proven also that He violated the Law.

Consider first our Lord's own testimony concerning His Father's will (and what is the Law but the expression of the will of God?):

> I do always those things that please Him (John 8:29).

This testimony is confirmed by John who says,

> In Him is no sin (I John 3:5).

Peter says that He

> did no sin, neither was guile found in His mouth (I Pet. 2:22).

And Paul says that He is

> holy, harmless, undefiled, separate from sinners, and made higher than the heavens (Heb. 7:26).

Such evidence is conclusive. Had Christ not perfectly observed the precepts of the Law, such a record could never have been written.

But from the positive viewpoint the evidence is just as conclusive. As our Lord Himself said, the whole Law is summed up in two commandments:

> Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
>
> This is the first and great commandment.
>
> And the second is like unto it, Thou shalt love thy neighbor as thyself.
>
> On these two commandments hang all the Law and the prophets (Matt. 22:37-40);

and turning to Galatians 5:14 we read,

> For all the Law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

If our Lord Jesus Christ truly loved the Father with all His heart, and with all His mind, and with all His strength, He would keep His commandments. How did He measure up to this test? His testimony upon coming into the world was,

> Lo, I come to do Thy will, O God (Heb. 10:7, 9).

This Scripture is an interpretation of Psalm 40:7-8, which says,

> Then said I, Lo, I come: in the volume of the Book it is written of Me,
> I delight to do Thy will, O my God: yea, Thy Law is within My heart.

TO THE Jews, our Lord said, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me," and to the disciples He said, "All things must be fulfilled which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me." There are depths of meaning in these words which students of God's Word have never yet fathomed, but the more one studies the Scriptures, the more he realizes how true it is that all revelation is centered in Christ. Here is a study which points out some of the things involved in Christ's fulfilment of the Law.

Whose attitude could this be, if not the attitude of our Lord? Truly He

> became obedient unto death, even the death of the cross (Phil. 2:8).

Who else ever loved the Father with such love as that which our Lord Jesus Christ exhibited in His perfect obedience to His revealed will? But when we turn to consider His fulfilment of the second commandment, "Thou shalt love thy neighbor as thyself," we find that in the same supreme act of obedience in which our Lord most signally manifested His love for the Father, He also most convincingly demonstrated His love for man.

> The Son of God loved us and gave Himself for us

is the testimony of Revelation 1:5, and Romans 5:8 says,

> God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.

Truly our Lord Jesus Christ in His personal life rendered personal obedience to the precepts of the Law of God.

II. CHRIST FULFILLED THE LAW IN FULFILLING ITS TYPES

OTHER writers in this issue of "*Grace and Truth*" will tell you that our Lord Jesus Christ fulfilled the types of the Law, but we would supplement their testimony by emphasizing that in Him we find the substance of which the sacrifices and ordinances of the Law were only shadows.

Notice first the Sabbath type. The Law said,

> Remember the Sabbath day, to keep it holy (Exod. 20:8).

But when we turn to the New Testament we read,

> Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days:
>
> Which are a shadow of things to come; but the body is of Christ (Col. 2:16-17).

Here we are told plainly that the Sabbath days, among other things, were shadows of things to come, but Christ is the substance. This is confirmed in the fourth chapter of Hebrews, in which we are told that simply to cease from our own works and to rest by faith in the finished work of Christ is the true way to keep Sabbath (Heb. 4:3, 9-10).

Consider also the sacrifices and offerings of the Law. In the tenth chapter of Hebrews we learn that in His offering of Himself Christ did what the Law could never do. This is demonstrated in a series of comparisons which speak for themselves.

A. The Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. (Heb. 10:1)	A. By one offering He hath perfected forever them that are sanctified. (Heb. 10:14)
B. For then would they not have ceased to be offered? because that the worshippers once purged should have no more conscience of sins. (Heb. 10:2)	B. By the which will (the will of God) we are sanctified through the offering of the body of Jesus Christ once for all. But this Man, after He had offered one sacrifice for sins forever, sat down on the right hand of God. (Heb. 10:10, 12)
C. For it is not possible that the blood of bulls and goats should take away sins. (Heb. 10:4)	C. Their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. (Heb. 10:17-18)

These comparisons indicate the relation which the offerings of the Law sustained to the offering of Christ; but they also show the incomparable superiority of His offering. The offerings of the Law were only shadows of good things to come—His is the very image of those things.

Have you ever had a friend with whom you have become acquainted by correspondence? Perhaps your friend has sent you a number of his photographs, but you have never met him face to face. Then one day word comes that this friend is coming to visit you, and you are requested, if possible, to meet him at the depot. With eager anticipation of your friend's visit, you take his photographs and study them so that you will be sure to know him when you see him. But when the long expected day arrives and you see your friend face to face, grasp him by the hand, look into his eyes, and hear the sound of his voice, those photographs have done their work. There is no longer any need for them. Just so in the Law, our Lord gave us many pictures of Himself. But when He came in person to do the work which those ordinances and offerings typified, shadows gave place to reality; types to anti-type, prophecy to fulfilment.

III. CHRIST FULFILLED THE LAW BY BEARING IN HIS OWN PERSON THE PENALTY WHICH ITS VIOLATION DEMANDS

AS WE have said before, our Lord never violated the least of the commandments of the Law. But this could be said of no other man who ever lived.

(Continued on p. 13)

"NOT UNDER THE LAW BUT UNDER GRACE"

Does It Give License to Sin, or Liberation from Sin?

by A. H. YETTER

RECENTLY a speaker in an inspirational period at The Denver Bible Institute spoke of hearing another Christian worker admonished because of an action inconsistent with his message. "Thank God, I am not under Law but under grace!" was the response by which this brother sought to justify himself and excuse his conduct. Upon hearing this, instantly the Scripture flashed into mind, "Sin shall not have dominion over you: for ye are not under the Law, but under grace." Yetter points out that this glorious fact, rather than giving license to sin, gives liberation from sin.

THERE are some Christians who try to mix Law and grace. They do not think that they are doing this, but they are. They teach that you are saved by grace and kept saved by works. Is not this mixing Law and grace? Furthermore, they are shocked when we tell them that the believer does not have to keep the Law in order to be saved. They contend that such teaching will give men license to sin. But will it? God's Word teaches that the truth of grace will give men liberation from sin, something which the Law could not do. Here are the Holy Spirit's words to this effect: "Sin shall not have dominion over you: for ye are not under the Law, but under grace" (Rom. 6:14).

Let it be understood, however, that we do not agree with the sanctificationists who teach that the believer *cannot* sin. God's Word repudiates such teaching as false. What we teach is that victory over all known sin is a glorious possibility for the child of God.

Rev. H. A. Wilson used an outline on growth in grace sometime ago. First, grow in apprehension of grace; second, grow in appreciation of grace; and third, grow in appropriation of grace. With Mr. Wilson's kind permission we are using these three points to outline our discussion. The fact that we are under grace places victory within our reach. But to experience that victory we must have an apprehension of God's grace, an appreciation of God's grace, and an appropriation of God's grace. May God use this simple presentation of these truths to lead souls forth into the liberty which is in Christ Jesus.

I. AN APPREHENSION OF GOD'S GRACE

WE HAVE been told that after the Civil War many of the slaves in remote sections of the South continued in their slavery. In many cases this was due to the fact that they did not know they were set free. A knowledge of their freedom was essential to its experience. Likewise the child of God must know of the glorious liberty from sin which grace has provided before he can claim that liberty.

The good news of what grace has wrought on our behalf is found in the Bible. From its pages we shall learn of this precious and all-important truth.

For a moment let us consider what it reveals concerning our natural state. We were "alienated (from God), and enemies in our mind by wicked works," according to Colossians 1:21. We were the "servants of sin" in practise (Rom. 6:17), and "the children of wrath" by nature (Eph. 2:3). There was no good thing in us. We had no merit before God, and we could gain none. When He looked down upon mankind, He had to confess that "they are all gone aside, they are all together become filthy; there is none that doeth good, no, not one" (Ps. 14:3).

Sinner by choice, sinner by birth;
My misery, who could tell?
A broken Law, God's mercy spurned,
On paths that led to Hell.

God hated our sin, but He loved our souls with an infinite love. So He sent the Son of His love into the world to be our Sin-bearer. On Calvary's cross Christ, the sinless One, was made sin for us that we might be made the righteousness of God in Him (II Cor. 5:21). He was our Substitute that day, enduring the untold agonies of Hell to atone for our sin. We cannot imagine the terrible anguish of that dark hour. While His physical suffering was great, it could not begin to compare with the sorrow in His heart. We catch an inkling of His grief and heart-break in the cry recorded in Mark 15:34, "My God! My God! why hast Thou forsaken Me?"

Why hast Thou forsaken?
List to that sad, sad moan.
Oh, His heart was broken,
Suffering there alone.
Broken there that mortals
Ne'er need cry in vain
For God's love and comfort,
In the hour of pain.

By virtue of simple faith in Christ's finished work, the believer has a perfect standing before God. He is clothed in "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). He is delivered from the power of darkness and translated into the Kingdom of God's dear Son (Col. 1:13). He is reconciled to God and stands holy, unblameable, and unreprovable in His sight (Col. 1:22). To sum it all up, he is blessed with "all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

To the blessings of his standing the believer has access by faith according to Romans 5:2: "By Whom also we have access by faith into this grace wherein we stand." Hence, whatever the believer needs in the way of righteousness or deliverance is at his disposal. He has access to it by faith. But better yet, he has access to the very presence of God. He may come boldly to the throne of grace to obtain mercy and find grace to help in time of need (Heb. 4:16).

II. AN APPRECIATION OF GOD'S GRACE

AS WE contemplate what God in His wondrous grace has done for us, gratitude should fill our hearts to overflowing. Moreover, it should be very practical, constraining us to devote our lives unreservedly to our blessed Lord. This is God's thought, for His plea for the surrender of our lives to Himself in Romans 12:1-2 is based upon His mercy. "I beseech you therefore, brethren, *by the mercies of God*, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." What was it that caused the apostle Paul to serve the Lord so whole-heartedly? It was his appreciation of God's grace. Listen to his testimony in II Corinthians 5:14-15: "*The love of Christ constraineth us;* because we thus judge, that if One died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again."

If we find in our hearts a lack of appreciation for God's grace, the reason is our forgetfulness of our sin, which includes a forgetfulness of God's free forgiveness. The following incident in our Lord's ministry substantiates this thought.

Our Lord sat at meat one day in the house of Simon, a Pharisee. During the meal a woman entered and stood at Jesus' feet weeping. With her tears she washed His feet and wiped them with her hair. Then she kissed His feet and anointed them with ointment. She was a great sinner, and she realized it, but she also realized that the Saviour in wondrous grace had forgiven her sins. So now she was manifesting her love and devotion to her Lord. Simon, the Pharisee, on the other hand, did nothing to manifest his gratitude, for he had no gratitude to manifest. What had the Lord done for him? He was not a sinner (so he thought), hence, he had no need of the Lord's forgiveness. He loved little, or not at all. With these two souls in mind our Lord made this significant statement: "Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little" (Luke 7:47).

In which class are we; that of the Pharisee, or that of the woman?

III. AN APPROPRIATION OF GOD'S GRACE

"*GRACE* provides everything we need, and puts all at our disposal, while faith reaches forth its hand to appropriate," said Rev. R. S. Beal, of Tucson, Arizona, in a recent article. His statement rings true to the Scripture, for we read in Romans 5:2 that "we have access by faith into this grace wherein we stand." Grace has provided a perfect victory over sin through the channel of fellowship with God. By faith we may enter into that great privilege and enjoy constant and increasing victory.

The need of faith is declared in Hebrews 11:6 which says, "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." And the fact that fellowship with our Lord insures victory is presented in I John 1:7, where we read: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

With great joy let us enter into the precious fellowship which grace has provided. Let us open our hearts and lives unto our Lord so fully that we may be filled with all the fulness of God. Then we shall experience the freedom promised in Romans 6:14: "Sin shall not have dominion over you: for ye are not under the Law, but under grace." The measure in which we fellowship with Him will determine the measure of our victory.

The following lines were written by Miss Frances Paul, formerly a student at The Denver Bible Institute and at present a missionary in Syria. They have been the means of rich blessing to many, and we hope that they will be the constant prayer and experience of both reader and writer.

Keep me in the shadow of Thy cross, dear Lord,
Keep me in the shadow of Thy cross;
Mindful of the sins of mine that nailed Thee to the tree,
Grateful for the pardon that Thy shed blood wrought for me;
Walking in the fulness of Thy blood-bought victory;
Keep me in the shadow of Thy cross.

THE LAW OUR SCHOOLMASTER

by E. B. HART

Pastor of the Beth Eden Baptist Church

Before faith came, we were kept under the Law, shut up unto the faith which should afterwards be revealed. Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster" (Gal. 3: 23-25).

WHEN the Law is understood in its dispensational setting, it is seen as a glorious part of God's wondrous plan of redemption. Law as a covenant is in clear contrast to grace, yet grace could not be defined apart from the Law. The Law demanded works; grace is enjoyed by faith. In our text, the Law is described as our instructor in sin, in righteousness, and in salvation through grace. our need for grace is one of the first lessons this exact schoolmaster brings to us. Our satisfaction in the grace that is in Christ Jesus comes after we have learned the dissatisfactions of any merely human scheme of righteousness. The divine purpose for the Law was to work in us a deep conviction of sin and a longing for a perfect sacrifice for sin such as we could not of ourselves offer unto God. The Law was not in itself a plan of salvation. Apart from grace men would under Law remain utterly condemned before God. Without the searching ministry of the Law men would feel no need of grace. Law passes judgment; grace redeems from that judgment. Law finds every soul guilty of eternal sin before God; grace places the sin of "the many" (Rom. 5) upon the eternal Son of God in vicarious sacrifice and thereby offers to them who believe life everlasting.

The Law was the shadow of which the Gospel is the substance. "For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect" (Heb. 10:1). "Which are a shadow of things to come; but the body is of Christ" (Col. 2:17). The Law is like a photograph of which Calvary is the reality. Sinai gave to Israel a revelation of the sinfulness of sin, and a standard of righteousness based on the holiness of God. Sinai's moral law was interpreted and applied in the ceremonial Law just as the constitution of any organization is interpreted and applied in its by-laws. In the ceremonial Law may be seen many portraits of the sacrifice of God's Lamb. Here, then, in the Law as shadow of coming substance, may be seen instruction in sin, righteousness, and the plan of salvation.

A YOUNG man once decided that the way to be saved was to read the Bible and to do everything which it said to do. He started at Genesis, and he was much comforted by the fact that Abraham, Isaac, and Jacob, to whom God's favor was so signally extended, were apparently just such sinners as he. Exodus afforded like comfort because of its revelation of Israel's weakness. The ten commandments were passed by in blissful ignorance that the thoughts of our hearts are counted for sin. Blinded by his own ignorance, this young man actually thought that he was keeping these commandments. But when he got to Leviticus he struck a snag. The Law said, "If a soul sin, let him bring an offering." He realized instantly that he had no offering to bring, and in despair he laid down his Bible and gave up the search. Imagine his joy, a few months later, to hear from the lips of an evangelist that Christ gave Himself an offering and a sacrifice for our sins. Without hesitation this young man accepted Christ when the invitation was given, and that evening he fell upon his knees, saying, "At last, dear Lord, I have found the offering I need. I present the Lord Jesus Christ as my Offering and my Sacrifice." As Hart so clearly shows, this is the work of the Law. It had proven to be to this young man, as to countless thousands of others, his schoolmaster to bring him to Christ.

THE Law is our schoolmaster concerning sin. The purpose of the Law was to show the real nature of sin as offense against God. "The Law entered, that the offense might abound" (Rom. 5:20). In the light of the holiness demanded by the Law, every sin becomes black indeed. "Sin by the commandment" becomes "exceeding sinful" (Rom. 7:13). Paul's life

was not sinless in the white light of holiness revealed in the Law. "I had not known lust, except the Law had said, Thou shalt not covet" (Rom. 7:7). The Law declares every man incapable of keeping it; utterly unable to obtain salvation by perfect obedience of divine Law. "What the Law could not do" . . . . what is that? The Law could not save one soul. Why? "What the Law could not do in that it was weak through the flesh . . . . " The Law as a plan of redemption in itself is too weak to save one soul. Not that the Law itself is imperfect as Law, but that man is unable naturally to keep it unto salvation, therefore as a plan of salvation there is no hope in the Law by itself. This very truth is instruction by the Law in the weakness of man to save himself. No character—however commendable before men, no philanthropy however unselfish, no idealism however high—can ever save a single soul. "Whosoever shall keep the whole Law, and yet offend in one point, is guilty of all" (James 2:10). "All have sinned, and come short of the glory of God" (Rom. 3:23). The Law further teaches us that sin has brought every soul into the estate of spiritual death before God. "Sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:11). "I was alive without the Law once: but when the commandment came, sin revived, and I died" (Rom. 7:9). Without any Law, sin has no legal existence. If there were no civic statute against auto-speeding, any rate of speed would be lawful. Once a statute is entered that a certain rate of speed is lawful, all rates above the stated limit become lawless, sinful. "Without the Law sin is dead" (Rom. 7:8). "Sin is the transgression of the Law" (I John 3:4). "Sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful" (Rom. 7:13). The Law, then, our schoolmaster, teaches us that sin is offense against God; is transgression of God's holy Law; that man is of himself unable to live righteously unto salvation; that man of himself is exceeding sinful, and because of sin is in a state of spiritual death in relation to God.

THE LAW IS OUR SCHOOLMASTER CONCERNING RIGHTEOUSNESS. At Sinai, Israel heard from the lips of Moses and in the message of the Decalogue, not only definitions of their own sinfulness, but revelations as well of God's perfect character in holiness. It is natural for man to think he can do enough good acts to save himself. The Law instructs us that man's righteousness is very imperfect and cannot save. "If there had been a Law given which could have given life, verily righteousness should have been by the Law" (Gal. 3:21). Paul learned this difficult but certainly vital truth, and declared his desire to be found in the day of the judgment of believers in Christ, "not having mine own righteousness, which is of the Law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:9). The Law not only teaches us our sinfulness, but the uselessness of any attempt on our part to produce sufficient righteousness to deliver us from the curse of sin. We dare not stand before God in our own righteousness, that which we try to perfect by obedience to the Law. Our obedience is imperfect and our righteousness "as a filthy garment." Many Jews in Paul's day did not learn that acceptable righteousness is not our own, but Christ's. "They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3). To be saved, the Law instructs us, we must have a better clothing in righteousness than any garment we can weave—we must be robed in the perfect righteousness, character, and standing of Christ Himself. None would dare think himself as righteous as Christ, and yet nothing less than Christ's righteousness will suffice unto salvation. The Law, then, teaches us that its only message is to reveal to us our sinfulness, our inability to save ourselves, and our need of a perfect sacrifice for sin and a perfect garment of righteousness. It is the divine purpose of the Law to lead us to trust in Christ as that sacrifice for sin and that covering in righteousness. It makes all the difference between heaven and hell whether God covers our sin in forgiveness through Christ, or whether we attempt by denial of sin or by human schemes to cover our own sin. "Whoso covereth his sin shall not prosper . . . ." but, "Blessed is the man unto whom the Lord imputeth not iniquity, whose sin is covered."

THE LAW IS OUR SCHOOLMASTER CONCERNING GRACE. Plainly the Law does not offer us salvation through our obedience unto it. "Through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the Law of Moses" (Acts 13:38-39). "By the deeds of the Law there shall no flesh be justified in His sight: for by the Law is the knowledge of sin" (Rom. 3:20). It is the divine purpose of the Law to reveal to us in type and symbol the only plan of salvation, a Substitute whose own perfections meet fully every demand of the Law and yet Whose love stoops to take our own sin upon Himself in substitutionary atonement. "Christ is the end of the Law for righteousness to every one that believeth" (Rom. 10:4). "Christ hath redeemed us from the curse of the Law, being made a curse for us . . . ." (Gal. 3:13). "The Law was our schoolmaster to bring us unto Christ . . . . but after that faith is come, we are no longer under a schoolmaster" (Gal. 3:24, 25). "Knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified" (Gal. 2:16). "What the Law could not do" —we have seen that it could not save us of itself because we are too sinful by nature to meet its holy demands—God has done in grace. "Do we then make void the Law through faith? God forbid: yea, we establish the Law. Therefore we conclude that a man is justified by faith without the deeds of the Law" (Rom. 3:31, 28).

AE WE summarize these blessed truths, let us look for a moment at the emancipation of the believer from Law. "We are no longer under a schoolmaster" Does this mean that sin is no longer sin? Does this mean that a believer should never learn from the Law what sin is in the sight of God? Does this mean that we can do as we please? Does this mean license for sin in a Christian's life. Never. We are no longer under the Law as a schoolmaster concerning the insufficiency of man to save himself if, through the stern lessons of the Law, we have come to find Christ as our personal Saviour. The lesson is learned. We no longer trust ourselves, but Himself for complete salvation. The Law still defines sin and holiness, and from it we can yet learn more of our own weakness before God and more of His own divine perfections in spotless holiness. But, if we have come to Christ alone for salvation, we are no longer under the schoolmaster whose authoritative demands upon us are for works. We live now by faith in Christ Jesus. We do not try now to keep the Law to keep saved. We have learned that salvation does not come that way, nor is it to be kept that way. "By the deeds of the Law there shall no flesh be justified." The Law as a mirror has shown us our uncleanness, but we have found in the fount of Calvary blood-cleansing for our sin. We are under a new Law, "the perfect Law of liberty" (James 1:25). What is this Law? It is "the Law of the Spirit of life in Christ Jesus," which "hath made us free from the Law of sin and death" (Rom. 8:2). What is this Law of the Spirit? It is simply this. The old man, the natural man was unable to keep God's holy Law. He broke it. The Law declared him sinful and spiritually dead. But the Law by its sacrifices pointed us to Christ. We trusted Him for our salvation. His death atoned for us. The Law has now no claim over us. Our sins have been covered by the blood shed on Calvary. The Law cannot condemn us, for Christ has set us free from the Law, being made the curse for us (Gal. 3:13). We have now a new life, a new nature. It is Christ's own nature. Would Christ naturally sin, or naturally live righteously before God? Is it God's nature to sin, or to be holy? Ah, we have that holy nature of God within us by new birth. This is the perfect Law of liberty. This new nature within us is free to live righteously, to live according to its own nature a life of holiness. It is well to remember that it is our high privilege to live by the Spirit and live a life pleasing unto God. If we as God's children allow the old nature to control, we shall find the old nature is just the same as ever in its rebellion toward God and in its love for sin. "If we live in the Spirit, let us also walk in the Spirit" (Gal. 5:25).

SEVENTH DAY ADVENTISM

Does It Teach the Law or Pervert It?

by J. C. O'HAIR
Pastor of the North Shore Church

ONE of the most subtle devices of Satan in this day of apostasy, when he is playing havoc with unsuspecting or willing victims with his religious schemes, is Seventh Day Adventism. We are constantly being reminded that America grants to all religious liberty and that there are good people in all religions, so the cry is on every side, "religious tolerance." Such a cry never goes forth from a true child of God, who always accepts the Bible as the Word of God, as final and absolute authority for his faith as well as his protest against false doctrines. This Word says, "Try the spirits whether they are of God" (I John 4:1).

For the test, God-breathed Scriptures are profitable for doctrine, etc. (II Tim. 3:16).

THE "Law Number" of "Grace and Truth" could not fulfil its ministry without some recognition and repudiation of the false teaching of Seventh Day Adventism, whose heresy is identical with that against which the Epistle to the Galatians was written. None is better qualified to furnish such a discussion than Pastor J. C. O'Hair. This keen exposé is taken from a longer discussion in Pastor O'Hair's booklet, "Will the Jews Crown Jesus King, and Seventh Day Adventism Exposed," which may be ordered from the Institute Book Nook (20 cents postpaid).

IN THE light of the Word of God, Seventh Day Adventism is found to be a spurious religion, a counterfeit propagated in the name of Christianity and Bible phraseology. To be sure, many of the leaders are earnest and sincere; but sincerely wrong. Many of them are religious, but not spiritual. Those who may be saved among their number are saved by what faith they may have in the gospel of Christ, in spite of the heresy of the cult to which they belong. Many of them are moral and profess great and profound respect for the Law of God, reverence for the God of the Bible, and real zeal for Christ and His cause. We are not criticizing the moral character of the messenger, but the false and dangerous message which he proclaims.

As we pity their gullible victims we think of these verses which Paul wrote to Timothy:

> Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned: From which some having swerved have turned aside unto vain jangling:
>
> Desiring to be teachers of the Law; understanding neither what they say, nor whereof they affirm (I Tim. 1:5-7).

Who ever heard of an Adventist preacher with unfeigned faith? Who ever saw one who did not spend his time in vain jangling? And how accurately are they described in the seventh verse, "Desiring to be teachers of the Law; understanding neither what they say, nor whereof they affirm."

> Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law (Rom. 13:10).

Love is the end of the commandment. Love is the fulfilling of the Law. Love is the fruit of the Spirit; against such there is no law (Gal. 5:22).

Contrast with these statements several concerning the Law:

> The Law worketh wrath (Rom. 4:15).
>
> The ministration of death, written and engraven in stones (II Cor. 3:7).
>
> The ministration of condemnation (II Cor. 3:9).
>
> Moreover the Law entered, that the offense might abound (Rom. 5:20).
>
> When the commandment came, sin revived, and I died (Rom. 7:9).
>
> That sin by the commandment might become exceeding sinful (Rom. 7:13).

Love is never the fruit of the flesh; always the fruit of the Spirit. The Holy Spirit comes into the hearts of those who are born from above. The Law never brought new birth to any sinner. We love because He first loved us and gave Himself for us. Regeneration is the result of faith in Christ and His Gospel. By the Law no flesh shall be justified in God's sight (Rom. 3:20).

The end and full force of the Law is love, "Thou shalt love." But the end was never reached in any sinner's life because of the "Thou shalt" of God; but because of the "Thy will be done" of the One Who fulfilled the Law and became the end of the Law for righteousness to every one that believeth (Rom. 10:5).

When God gave the Law about fifteen hundred years before Christ died, He gave the commandments to a people who were on redemption ground and in covenant relation with Himself; but "they could not endure that which was commanded (Heb. 12:20). It was because of this that David, out of a heart of distress, cried to God for Israel.

> It is time for Thee, Lord, to work: for they have made void Thy Law (Ps. 119:126).

It is because of this that the Son of God said to this same people,

> My Father worketh hitherto, and I work (John 5:17).

It is because of His bleeding work in Gethsemane and on Calvary when He drank the cup and cried, "It is finished," that He can still say with authority, "Come unto Me and I will give you rest." The Lord Jesus Christ is the Lord of the Sabbath day. Sabbath means rest. The only rest any sinner can find is Christ.

> For he that is entered into His rest, he also hath ceased from his own works, as God did from His (Heb. 4:10).

God in creation rested in a perfect work of creation. The Lord Jesus Christ after He had died and abolished death sat down at the right hand of God. Israel found no rest under the Law; only condemnation and wrath. It was their schoolmaster to bring them to Christ that they might be justified by faith (Gal. 3:24). The schoolmaster was not the ceremonial Law alone but the moral Law. The next verse states that the believer is no longer under a schoolmaster; which plainly confirms the declaration of God in another verse,

> For ye are not under the Law, but under grace (Rom. 6:14).

On the Sabbath Israel was to cease from works. But before the Sabbath was ever given to Israel, Abraham entered into God's rest by faith which was reckoned to him for righteousness. When does the New Testament saint cease from his works? Not on the Sabbath day either the first or the seventh; but the moment he enters by faith into Christ and receives rest and eternal life. He then and there receives not a portion of land and earthly prosperity in Canaan, but heavenly citizenship in the Body of Christ. He does not worship in Jerusalem, but is blessed with all spiritual blessings in the heavenlies, and is raised up to sit together in the heavenlies with Christ Jesus. The first day of the week is not the Christian Sabbath. Nor has the Christian anything to do with the seventh day: for the Saviour by Whom the believer is crucified to the Law and also dead to the Law, was dead on the Sabbath day and arose on the first day of the week to begin a new covenant. "Now that which decayeth and waxeth old is ready to vanish away" (Heb. 8:13). Christ is the believer's only Sabbath. We do not rest on a day, but in a Person.

God said to His earthly people, that which He has never said to His heavenly people:

> It is a sign between Me and you throughout your generations (Exod. 31:13).
>
> The children of Israel shall keep the Sabbath . . . . It is a sign between Me and the children of Israel" (Exod. 31:16-17).

The Sabbath was not a sign between God and Abraham; for he had no Sabbath day. It is not a sign between God and the Body of Christ. The Body of Christ is not Israel any more than Jerusalem is heaven. Those who claim to be Christians and Israel should carefully read Romans 11:25: "A blindness in part is happened to Israel."

There could not be a universal Sabbath, with morning in one part of the earth while it is evening in another.

Israel had a Sabbath, but no rest. The New Testament saint has rest, but no Sabbath. The Sabbath-keepers nailed Jesus to the cross. They had murder in their hearts several times because this great Benefactor wanted to heal one of God's suffering creatures on the Sabbath day. How can a loving God rest when the whole creation is travailing in pain? Sabbath-keepers are austere, critical, and never filled with the Spirit. They prefer to be Levites with the stones to kill the offender for gathering sticks on the Sabbath. But this is true legalism. Levites, stones, and death go with the Sabbath. You cannot have one without the other.

The apostle to the Gentiles, Paul, mentions in his epistle several of the commandments, but he never instructed a Gentile believer to observe the seventh day. His statement concerning the matter is this:

> One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it" (Rom. 14:5-6—see also Col. 2:16).

"WHEREFORE then serveth the Law? It was added because of transgressions, till the Seed should come to Whom the promise was made" (Gal. 3:19.

"What the Law could not do, in that it was weak through the flesh, God, sending His own Son, etc." (Rom. 8:3). Christ is the Seed.

I once attended a Seventh Day Adventist convention where there was a large gathering of these deceived people. There was a genuine religious atmosphere, much resembling the camp of Israel with its Judaism rather than the spiritual blessings which attend a gathering of members of the Church of Christ.

I found myself suddenly plunged into an argument with two of their amateur preachers and presently surrounded by a crowd of their followers. When the crowd perceived that their two champions were being routed by the bombardment of God's Word, one of their number hastened to the auditorium for their Goliath, and with him came another crowd.

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In fact, the real function of that Law is but to awaken the human conscience in relation to sin. —*Rom. 3:20, Way*

WHAT THE LAW COULD NOT DO

by HENRY G. DEITZ
Pastor of the Ohio Avenue Congregational Church

WE ADDRESS the following thought primarily to believers, nevertheless there is a message here for unbelievers, if such there be, who read this.

At the very first, let us say that this matter of the Law does not involve the issues of world government. Though the world has borrowed certain moral precepts from the Bible for its self-government, it does not follow that God accepts the world on the basis of the teachings of the Law. In fact, God never addressed the teachings of the Law to the whole world. That Law was given to Israel, and that it was never given to any people other than Israel, is disclosed in the following Scriptures: Deuteronomy 5:1; Romans 9:4; 2:14; John 18:31; Acts 18:14, 15; 23:28; 25:8; John 15:25. Scripturally speaking, the world is shut up to one appeal only—that of the gospel of grace.

Our issue is, therefore, the question of Law as a governing principle in the life of the Christian. What saith the Scriptures?

CHRISTIANS must not turn to the Law for a basis of divine government in their daily lives, because the assertion concerning this is very positive—"*Ye are not under the Law but under grace*" (Rom. 6:14). Now this does not mean that the great moral values of the Law are discarded. Rather it will be seen that every moral precept, but one, has been restated with increased emphasis in the teachings of grace. These precepts do not appear under grace in the coloring and character of the Law, but rather in the character and coloring of pure grace. In his book on *Grace*, Dr. Lewis Sperry Chafer calls attention to the following comparison which, as he says, demonstrates that "the moral values of the Law are re-incorporated in the teachings of grace:

1. "Thou shalt have no other gods before Me."	1. "We . . . . preach unto you that ye should turn from these vanities unto the living God." (Acts 14:15)
2. "Thou shalt not make unto thee any graven image; . . . . thou shalt not bow down to them nor serve them."	2. "Little children, keep yourselves from idols." (I John 5:21)
3. "Thou shalt not take the Name of the Lord thy God in vain."	3. "But above all things brethren, swear not, neither by heaven, neither by the earth, neither by any other oath." (Jas. 5:12)
4. "Remember the Sabbath day to keep it holy."	4. (This is an exception. No such command is found in the teachings of grace.)
5. "Honor thy father and thy mother."	5. "Children, obey your parents in the Lord for this is right." (Eph. 6:1)
6. "Thou shalt not kill."	6. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal

DIETZ effectively demonstrates that the Law cannot give life; it cannot give righteousness; it cannot give deliverance from the power of sin; and it cannot give joy, and peace, and satisfaction: but that all these things are freely given to him who simply trusts in Christ as his Saviour. This being true, how foolish it is for men longer to seek these blessings by their own works. As we compare the impotence of the Law with the glorious sufficiency of the grace of God in Christ, we understand why, in writing to the Galatian believers, the apostle Paul exclaimed, "Christ is become of no effect unto you (that is, in your estimation), whosoever of you are justified by the Law; ye are fallen from grace."

	life abiding in Him." (I John 3:15)
7. "Thou shalt not commit adultery."	7. "Neither fornicators, nor idolaters, nor adulterers . . . . shall inherit the Kingdom of God." (I Cor. 6:9, 10)
8. "Thou shalt not steal."	8. "Steal no more." (Eph. 4:28)
9. "Thou shalt not bear false witness."	9. "Lie not." (Col. 3:9)
10. "Thou shalt not covet."	10. "Covetousness, let it not be named among you." (Eph. 5:3)

And to this he adds the helpful comment, "While some principles of the Mosaic Law are restated under grace, those aspects of the Law which are foreign to grace are omitted. The command to keep the seventh day is omitted wholly . . . . So, also, the one promise of the Decalogue is omitted. This promise occurs in connection with the precept concerning the obedience of children. It reads: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." The fact that the Law presents a promise to obedient children is pointed out in the New Testament (Eph. 6:1), with no inference that the promise is in effect now; but as a reminder of that which obtained under the Law.

When Christians apply Old Testament promises, given to Israel, under the Law, to themselves, it is just a revelation of the measure of inattention with which the Scriptures are, too often, read and quoted. It is the violation of Scripture—the forcing of the Law into the sphere of grace. Rightly divide the Word, and you will see that the Law adds nothing to grace but confusion and contradiction, and that there is the most forceful warning in Scripture against this admixture. Note—"No land has been given to the Christian. He is a 'stranger and a pilgrim' here, an 'ambassador,' a citizen of heaven. If he is taught in the Scriptures, he is not looking for a long life here; but he is looking for the coming of the Lord. He is not clinging to this life; for "to depart, and to be with Christ . . . . is far better." WHILE—"The ten commandments require no life of prayer, no Christian service, no evangelism, no missionary effort, no gospel preaching, no life and walk in the Spirit, no fatherhood of God, no union with Christ, no fellowship of saints, no hope of salvation, and no hope of heaven" ("Grace"). What the Law presents is just a covenant of works, which, alas! alas! men try to work in the energy of the flesh; while the teachings of grace, praise His Name! present a covenant of FAITH to be wrought in the energy of the Spirit.

Perhaps you will ask, "Wherefore then serveth the Law?" This question is both propounded and answered in Scripture. "It was added because of transgressions" (Gal. 3:19). Or, again, in Romans 7:12-13 the purpose of the giving of the Law is stated—"that sin by the commandment might become exceeding sinful." That is, the Law came to give to sin the augmented character of transgression. So, also, we read in Romans 3:20 that it was given to show what sin is—"for by the Law is the knowledge of sin." If you will turn to Romans 7:7, you will find the reason and the explanation, for men would not have known that "covetousness" was sin, if the Law had not said, "Thou shalt not covet."

Notice again, the Law was given to STOP MEN'S MOUTHS, to keep men from boasting of their own righteousness, and to make them see themselves guilty before God. "Now we know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). Thus it is plainly evident that the Law was NOT given to justify men. "Is the Law then against the promises of God? God forbid: for if there had been a Law given which could have given life. verily righteousness should have been by the Law" (Gal. 3:21).

We discover that the Law reveals what man is NOT—that he is NOT holy, that he is NOT righteous, that he is NOT acceptable before God, and that the Law is to him the "ministry of death," the whiplash of judgment, "because the Law worketh WRATH" (Rom. 4:15). The Law was never given as a means of salvation or justification. "Knowing that a man is NOT justified by the works of the Law, but by the FAITH OF JESUS CHRIST, even we have believed in Jesus Christ, that we might be justified by the FAITH of Christ, and NOT by the works of the Law: for BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED" (Gal. 2:16). Though the Law was given as a rule of conduct for Israel in the land, it became a CURSE because of the universal failure in its observance: "For as many as are of the works of the Law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them" (Gal. 3:10). It became a ministry of CONDEMNATION (II Cor. 3:9), and DEATH: "The commandment, which was ordained to life, I FOUND TO BE UNTO DEATH, for SIN, taking occasion by the commandment, deceived me, and by it SLEW me" (Rom. 7:10-11).

CONTINUING, we find the Law to be effective only as it drives the transgressor to Christ. That is, it becomes a means of turning the people to God for His mercy, as that mercy is provided in Christ. This we see from Galatians 3:24-25, "Wherefore the Law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." The Law was a schoolmaster, or child trainer, to bring the offender to Christ. This was immediately accomplished in his turning to the "sin offerings" which were provided, and which were the types of Christ in His death. But, more fully, this was accomplished when the dispensation itself came to its end in the death of Christ. Please turn to Hebrews 10:1-4, which we will not quote. Just this comment: These offerings were shadows of things to come; the body, the substance, is of Christ. The effect was that those who brought them could not be made perfect. This does not mean perfection of the person, of course, but perfection as to his

The sharp needle of the law must pierce the soul before it will receive the silken thread of the gospel.

—*A. C. Dixon*

standing and relation to God. The same kind of perfection is in mind when, in connection with the work of Christ, the Scripture says, "BY ONE OFFERING HE HATH PERFECTED FOREVER THEM THAT ARE SANCTIFIED" (Heb. 10:14). Sacrifices under the Law could not give that perfection. The apostle says that if it had given such perfection of conscience, they would have ceased to be offered, because the worshippers once purged should have no more conscience of sin. If one of those sacrifices had brought actual peace to the soul, and conscious relationship with God, it would have been a denial of the value of that sacrifice to have repeated it. So the very repetitions were witness to the utter ineffectiveness of such sacrifices.

Now in the expression, "the worshippers once purged," we have Christian truth, the very opposite of this imperfection which was under the Law. But, while there is consciousness, there is no conscience of sins; that is, sin is not resting upon the conscience as affecting our relationship with God, or our standing before Him. Christ's work on the CROSS has perfectly settled that question, and the moment anything seeks to add value, in our mind or conscience, to the finished work of Christ, the conscience begins to condemn us. That is the great reason why "religious" people are so unhappy—their conscience has no rest because they are disparaging the finished work of Christ. Absolutely nothing can be added to that one sacrifice which ALONE purges the conscience forever, and by which God is glorified in our eternal redemption—"for it is not possible that the blood of bulls and goats should take away sins" ("Lectures on the Epistle to the Hebrews," S. Ridout). "For the Law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God" (Heb. 7:19).

Now that Christ has come, neither Jew nor Gentile is under the Mosaic Law, for HE FULFILLED THE LAW; that is, all the rites and ceremonies of the Law found their fulfilment in HIM. "For what the Law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3-4). "For Christ is the end of the Law for righteousness to every one that believeth" (Rom. 10:4). "And this I say, lest any man should beguile you with enticing words" (Col. 2:4). Now believers are DEAD to the Law: "Wherefore, my brethren, ye also are become dead to the Law by the body of Christ" (Rom. 7:4). "For I through the Law am dead to the Law, that I might live unto God" (Gal. 2:19). By virtue of the sufferings of Christ. WE ARE NO LONGER UNDER BONDAGE OF LEGALISM, BUT UNDER GRACE.

GOD'S LAW FULFILLED IN CHRIST

(Continued from p. 4)

From Adam to the present time, the record must stand unchallenged,

> All have sinned, and come short of the glory of God (Rom. 3:23).

Our violation of the Law has brought the whole race under a curse. Of this we are told in Galatians 3:10:

> For as many as are of the works of the Law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the Law to do them.

It is true the Law was given to Israel, not to the Gentiles; but that the Gentiles are equally guilty with Israel of violating the Law, and equally worthy of its curse appears in the solemn statement of Romans 3:19:

> We know that what things soever the Law saith, it saith to them who are under the Law: that every mouth may be stopped, and ALL THE WORLD may become guilty before God.

It is to be noted further that the curse of the Law is not pronounced against positive disobedience, but against FAILURE to render PERFECT obedience to ALL of its precepts. Viewing it in this light, we are bound to realize that the curse of the Law hangs over the head of every child of Adam.

Now how shall the love of Christ be reconciled with His justice? His great love makes Him desire the salvation of those who have sinned against Him. Shall He set aside the Law in order to save the sinner? Nay, this could not be, for to do so would be to forfeit His own righteousness and to make Himself a party to the sins of the sinner. There was only one way in which the sinner could be saved and the dignity of the Law and the righteousness of God vindicated, and this way our Saviour took. Stepping into the sinner's place, He assumed full responsibility for his sins and bore them in His own body on the tree; wherefore, the Scripture says,

> Christ hath redeemed us from the curse of the Law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree (Gal. 3:13).

T. T. Martin tells of an incident which illustrates this. In a mountain district in a southern state, a young man had contracted to teach a school which was known to be unusually difficult, several teachers having been run out of the district by the rough and overgrown boys who attended the classes. The new teacher looked too frail to stand much abuse, and the rowdies thought they would have an easy time. But he surprised them by proposing at the opening of school that the pupils themselves make the rules and assume the responsibility to see that they were enforced. Ten rules were proposed and written down, one of them being that if any one was caught stealing he should be given twenty lashes upon the back, with the coat off.

One day, one of the boys' lunch was stolen, and upon investigation the culprit was found to be a frail, sickly little chap who looked half starved. He confessed that he had stolen the lunch because he had not enough to eat at home.

The teacher hated to whip him, but the discipline of the whole school was at stake. So he called him to the front and told him to remove his coat. The boy begged with tears to be permitted to keep his coat on, but the teacher was obdurate. The rule said "twenty lashes with the coat off." And so finally the little fellow removed his coat, which had been pinned up around his throat. The teacher gasped when he saw that this child had no shirt on under the coat, his family being too poor to buy him one. But the discipline of the school must be maintained, and so he lifted his whip to give the prescribed punishment, when one of the older boys called out, "Hold on teacher, if you will let me I will take his whipping for him."

The teacher consenting, he removed his coat and received without a word of complaint the full number of stripes prescribed. Thus by the suffering of a substitute, the culprit was spared the punishment which he deserved, and at the same time the discipline of the school was maintained.

It was thus, by bearing in His own Person the penalty of violated Law which was our just due, that Christ saved our unworthy souls and at the same time fulfilled the Law of God. Not one sin will ever fail to receive the full measure of punishment which it deserves; but the soul who has trusted Christ as his Saviour will never feel a single pang of that punishment. Christ stood in our place and in our stead received the full penalty which our violations of the Law of God merited.

IV. CHRIST FULFILLED THE LAW BY IMPUTING ITS RIGHTEOUSNESS TO ALL WHO TRUST IN HIM

OUR Lord Jesus Christ does not stop with bearing the penalty of broken Law on our behalf; He actually imputes to us the perfection of His own Law keeping.

> Christ is the end of the Law for righteousness to every one that believeth

is the testimony of Romans 10:4. There are two conceivable ways of bringing the Law to an end. One would be to destroy it, but this Christ did not do. The other is to bring it to an end by fulfilling it. This is the sense in which He is the end of the Law for righteousness to every one who believes in Him. God's Law is not set aside or done away when we trust the Saviour; but when we do this, God counts that we have fulfilled the Law. In other words, He reckons to our account the perfect obedience which Christ rendered to His Law.

Other Scriptures confirm this marvelous declaration.

> Ye are complete (perfect) in Him

is the declaration of Colossians 2:10. And Romans 3:22 says,

> The righteousness of God . . . . is by faith of Jesus Christ unto all and upon all them that believe;

while Romans 3:31 adds its testimony by raising a question and answering it:

> Do we then make void the Law through faith? God forbid: yea, we establish the Law.

Perhaps an illustration will help us to understand this better. It is said that Henry Clay once owed nearly a thousand dollars which he was unable to pay.

Friends, learning of his predicament, quietly collected the amount and, unknown to him, paid his debt and took up his note.

When the note was due, Mr. Clay called at the bank and asked for an extension of time, proposing to pay the interest and give a new note for the old one.

"We have no note of yours," said the cashier.

"There must be some mistake," said Mr. Clay, "for some months ago I gave you my note for nearly a thousand dollars."

"No, there is no mistake, Mr. Clay," was the banker's reply," "some of your friends were in here last week and paid your debt in full, and your note was cancelled."

Henry Clay's eyes filled with tears at the thought of such kindness—and well they might. The action of his friends had been credited to his account, and in the eyes of the bank he stood, not only as one whose debt had been forgiven, but as one who had paid his debt in full and met his every obligation.

Such is our happy lot. Because our Lord Jesus Christ imputes His own righteousness to all who trust in Him, God counts that we are as righteous as though we ourselves had perfectly obeyed every commandment of His holy Law. Marvelous grace! How exceedingly thankful we should be that our righteousness before God is the perfect righteousness of Christ, for He Himself said,

> Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven (Matt. 5:20).

V. CHRIST FULFILS THE LAW BY LIVING OUT ITS RIGHTEOUSNESS IN THE LIFE OF THE YIELDED BELIEVER

IN ANOTHER important respect Christ fulfils the Law of God. As we yield our lives to Him, He lives out the righteousness of the Law in us.

Romans 8:3-4 tells us of this provision, whereby we may be made holy, not only in our standing before God, but also in our state:

> What the Law could not do, in that it was weak through the flesh, God (did). Sending His own Son in the likeness of sinful flesh, and for sin, (He) condemned sin in the flesh:
>
> That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Christ's imputation of His righteousness to those who trust Him as their Saviour gives us a perfect standing in righteousness before God. But His impartation of His righteousness to those who yield themselves to Him provides perfect victory in our state. It makes provision whereby the righteousness of the Law, which we could never keep, may be lived out in our lives, moment by moment, as we simply choose to walk after the Spirit and not after the flesh.

Someone has told of a Christian worker who was engaged in personal work with an officer in the British army in Egypt.

This officer protested that the Christian worker was wasting his time.

"Why," said he, "I have tried to live up to the standards of God's Word and have miserably failed. There is no possible profit in my trying again."

"But," said the Christian worker quietly, "GOD DOES NOT EXPECT YOU TO LIVE HIS LIFE WITHOUT FIRST GIVING YOU HIS NATURE."

"That puts it in an entirely different light!" said the other. "Tell me how I may become partaker of His nature."

The answer to this inquiry is the new birth. When we trust Christ as our Saviour we are made "partakers of the divine nature." Christ takes up His abode in our hearts, and as we yield ourselves to Him He lives out His own righteousness in our lives, so that without our attempting to keep the Law as such, we find to our delight that the righteousness of the Law begins to characterize our lives, and we are able to say with the apostle Paul,

> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me (Gal. 2:20).

NO OUTWARD code is needed when two great INNER laws control: loving obedience Godward, and loving unselfishness manward; and thus all law is at last resolved into one: LOVE.

—*Arthur T. Pierson*

SEVENTH DAY ADVENTISM

(Continued from p. 10)

In this human circle the debate continued, and the big chief seemed overjoyed at the opportunity of exposing the stupidity of one who would dare challenge the scriptural validity of his religion. With little difficulty he willingly and readily answered from the Bible a number of questions which I put to him very rapidly. Then said I, "You seem to know your Bible quite well: will you please explain to this audience Galatians 3:19?"

"Certainly," said he, "just as soon as I read it." Then he read: "Wherefore then serveth the Law? It was added because of transgressions, till the Seed should come to Whom the promise was made." He was silent for some moments; not so quick to answer as before.

I said, "We are waiting for the explanation."

"Well," said he, "let's have your explanation."

I said, "This is the first time you have asked this, and I have been leading you up to this question."

A few more silent moments and turning of the leaves.

I turned to the people and said, "Will any of his disciples volunteer to explain the verse in his stead?"

More silence.

The preacher looked at me and said, "We are waiting for your explanation."

I said, "I know you do not understand that verse of Scripture, for if you did, and were honest, you would leave and denounce Seventh Day Adventism immediately."

He gave up so far as an explanation is concerned.

Much of Galatians has to do with the ceremonial Law of Israel; but the verses immediately connected with this nineteenth verse have to do with the moral Law. So when God asks of the Christian, "Wherefore serveth the Law," He is referring to the Law given at Sinai on the tables of stone. For it was this Law that was added because of transgressions. I said to the Adventist preacher, "Please explain what the Law was added to." But neither he nor any member of that circle knew.

I said, "If the Law was added, it was unknown to man before it was added, or in the Bible language, before it entered that the offense might abound." "It was added TILL." Till something happened. That something has happened. Therefore the Law covenant was a temporary covenant and has served the purpose for which God intended it.

It was added to the gospel which God preached in His covenant with Abraham. It was added till Jesus Christ broke down the middle-wall of partition between Israel and the Gentile on Calvary's cross (Eph. 2:14).

Before the Law, God preached the gospel to Abraham (Gal. 3:8). The covenant was by promise, and the Law did not and cannot disannul it (Gal. 3:17). The fourth chapter of Romans shows the relation of the Law to the Abrahamic covenant fulfilled in the One "Who was delivfor our offenses, and was raised again for our justification.

Why did Christ recognize the authority of hypocritical and corrupt Pharisees in His day? Because they sat in Moses' seat (Matt. 23:1-3). Jesus Christ came not to destroy the Law, but to fulfil it. Therefore while He was under the Law He did not unseat those who sat in Moses' seat. This was accomplished by His death. The Son of God was made under the Law (Gal. 4:4). The Christian is not under the Law (Rom. 6:14). It is, therefore, apparent to any intelligent Bible student that Jesus Christ lived in a different dispensation than does the Christian. Jesus Christ lived as a man before the middle-wall was broken down by His death on the cross, which was under the Old Testament; whereas we live since that event, in the New Testament. The middle-wall of partition was standing when Jesus preached the Kingdom of Heaven message and the Sermon on the Mount. Jesus Christ was a minister to the circumcision (Rom. 15:8). In His Kingdom of Heaven message, He was sent only to the lost sheep of the house of Israel (Matt. 10:5-8; 15:24).

We have the record of a lawyer's question put to Jesus in the tenth chapter of Luke, verses 25-29. When this lawyer asked his great question, "Master, what shall I do to inherit eternal life?" did Christ not know that "by the deeds of the Law there shall no flesh be justified in His sight?" Did He not know that the Law is the ministration of death and condemnation? Most assuredly He did. Then why did He answer, "What is written in the Law?" He certainly did not mean as some apostates are teaching today that any sinner could attain unto eternal life by keeping the Law, when God says, "Cursed is every one that continueth not in all things which are written in the book of the Law to do them" (Gal. 3:10).

Jesus Christ was made under the Law to redeem them that were under the Law after establishing His right to the title, "Jesus Christ, the righteous." He exposed the unrighteousness of those who thought they were righteous under the Law. The lawyer was tempting Jesus, and Jesus was under the Law dispensation, and therefore did not say, "By grace are ye saved, ... not of works." In the grace gospel of John, the Saviour never mentioned the Law to one in quest of eternal life.

The lawyer's question asked by the Philippian jailer in a new dispensation was answered in these words, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

By the Law is the knowledge of sin, but Christ said, the Holy Spirit will convict the world of sin, because they believe not on Me (John 16:8, 9). "He that believeth on the Son is not condemned." (John 3:18).

The Adventists have failed, with many others, to see that the sin question was changed to the Son question when the Saviour cried, "It is finished," and they are ignorant of what constituted the middle-wall of partition which was broken down when Christ yielded up the ghost.

If it be true, as Adventists claim, that by the "blotting out of the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His cross" (Col. 2:14), the Lord does not mean the ten commandments, then the Christian is still under the curse, for there is not one Christian in this age, who loves God and his fellow-man, including his enemies, with a perfect love. But the verse preceding explains the fourteenth verse, "Having forgiven you all trespasses." Sin is the transgression of the Law, and if the Law was not included in the blotting out, we are yet in our sins.

> By Him (Jesus) all that believe are justified from all things, from which ye could not be justified by the Law of Moses" (Acts 13:39).

"Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" (Acts 15:10). The perverted gospel, the mixture of the Old Testament message preached by these Judaizing teachers, subverted souls. The same thing is being done today by the Adventist whose chief delight is to proselyte. Was leading a lamb to the altar or dressing in priestly robes for the sacrifice the yoke? Was circumcision a yoke? That was here before the Law was given to Moses. The yoke was the ministration of death written on tables of stone which was not the ceremonial Law.

"Every man that is circumcised . . . . is debtor to do the whole Law" (Gal. 5:3). This is true of every one who has a religious "pork" ordinance or a seventh day Sabbath. "O foolish Adventists, who hath bewitched you?"

There is only one New Testament "must," "Ye must be born again."

RADIOGRAMS

FIRST-FRUITS OF THE RADIO TESTIMONY

"I am a backslider, and I want to get back to God!"

A strange man had stepped into the downtown office of The Denver Bible Institute, inquiring concerning the offer which he had heard over the radio the evening before —an offer to send "Grace and Truth" for three months without charge to those enrolling in the D. B. I.—Fundamentals Radio Bible Class and requesting that the magazine be sent to them. His name and address had been entered, and the worker who had talked with him had stepped into a corner in the office to get some literature pertaining to the work of the Institute, when this man came over to him and asked,

"Is Dean Fowler here?"

Learning that Dean Fowler was at the Campus, he literally burst out with the words quoted above.

"Shall we step into another room and talk it over?" asked the worker, sensing from the glances which he cast at the other occupants of the office that this inquiring soul wished to talk with him in private.

"Yes, please!" was the grateful response.

When they were seated alone in a quiet room, this man unburdened his heart to the Institute worker. He had been saved many years ago, and for several years he had walked with the Lord and enjoyed a sound testimony. But for seven years he had been drifting from God, and for months had been suffering unspeakable anguish of soul through the gnawing of a remorseful conscience. He had tried everything he could think of to find peace, even confessing to a Catholic priest, and taking treatments from "Christian Science" practitioners, but instead of relieving him, these things only aggravated the turbulency of his soul.

The evening before, which was Sunday, awakening from a fitful sleep, he turned on the radio, thinking to find something to distract his thoughts from the accusations of his conscience. By chance, shall we say? Nay! rather, by the merciful providence of the Good Shepherd, Who was seeking his straying sheep, he tuned in on the D. B. I.—Fundamentals Radio Bible Class. Dean Fowler was speaking on the grace of God, and one sentence riveted itself upon the attention of this troubled soul—a passage from the Word of God: "Where sin abounded, grace did much more abound!"

"That sounds like the old time faith which once brought me such joy!" said he, "I must look those folks up tomorrow and see if they can help me"; hence this interview.

A protracted conversation ensued, in which our friend poured out his trouble to a sympathetic listener, and was pointed to the grace of God. In the course of this conversation it developed that he had confessed his backsliding to the Lord, but the deceptions of the old man had kept him from believing that God had really forgiven him.

"Oh!" said he, "I would give anything if I could only get back into the consciousness of peace with God which once I had."

"God's Word says, 'If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness,' " said the worker. "You say you have confessed your sins?"

"Yes! many times!"

"Then what has God done?"

"He SHOULD HAVE forgiven them," was the answer.

He was shown that his answer betokened the unbelief which was still lurking in his heart, and his attention was called to Romans 15:1, which says, "Now the God of hope fill you with all joy and peace in believing," and Galatians 5:22, which says that the fruit of the Spirit is joy, peace, and faith.

"The reason you have no joy and peace is simply that you are listening to the old man and not believing what God has said," explained the worker. "Will you come clear back to Him now, confessing your sin of unbelief, and accepting by faith His glorious assurance that He has forgiven you ALL your sins?"

"I will!" he responded heartily, and together these two men knelt in prayer, thanking God for the marvelous grace which he has shown us in Christ Jesus. Thus a child of God, restored from years of backsliding, stepped once more by faith into the joy of the Lord and into fellowship with Him.

This is only one visible result of the Radio testimony; but who can tell what the actual harvest will be in the day when the secrets of men's hearts shall be disclosed?

The "fan" letters continue flowing in. Let us give you some extracts from a few of them. We are always happy to hear from the members of the "Grace and Truth" family who join our host of listeners. Next Sunday, listen in and write in.

DENVER, COLO.

> I have listened for three Sundays to your timely and most helpful programs. I have been benefited beyond words to tell. It seems that every Bible study fits my particular need. As a result, just today I rededicated my life to our Lord Jesus Christ.

COLORADO SPRINGS, COLO.

> Sunday evening after my own preaching service, I again listened in to your broadcast knowing I would get something good. I greatly enjoyed the musical program and the Bible message.

ELYRIA, OHIO

> The message delivered January 11 by Dean Clifton L. Fowler was more significant and of much greater value than Mussolini's alibi broadcast from Rome on January 1.

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"



Chapman Hall at Night—Dining Room in the Foreground, Chapel in the Background

The D. B. I. Crisis Cry!

LAST month we sounded forth

THE D. B. I. CRISIS CRY!

As we explained at that time, The Denver Bible Institute is in imperative need of $25,000.00 by the first of September.

It is impossible to overstate the urgency and seriousness of this need. The amount named is not an amount which may or may not be provided without making any particular difference in the work of the Institute—it represents only what we actually must have if the work of The Denver Bible Institute is to continue, and a very large percentage is needed *immediately*.

This amount cannot be supplied, even in part, by further economies, for the work of The Denver Bible Institute is already being conducted along lines of most rigid economy. (For instance, the workers and faculty members serve sacrificially and uncomplainingly, in many instances working way into the night, absolutely without stated remuneration.) Further reduction of expense would simply mean that work now being done could no longer be accomplished. It would mean that aggressive Fundamental testimonies to the vital truths of God's inspired Word now going forth would be silenced. It would mean that students now receiving training for their Lord's service must be turned away. It would mean that ground gained in the work of The Denver Bible Institute, through earnest prayer and almost incredible sacrifice, must be given up. We cannot believe that this is God's will, consequently we must expect that He will make full provision, and for this we are praying, pleading His promise,

> My God shall supply all your need according to His riches in glory by Christ Jesus (Phil. 4:19).

But God has seen fit, in this age, to limit Himself to working through His children. The money and means which He supplies to carry on His work is supplied through their gifts, and such gifts are prompted in answer to prayer. We must, therefore, appeal to the friends of The Denver Bible Institute for continued earnest intercession for the full supply of the $25,000.00 needed by September first; and for a warm-hearted spirit of willingness, as God leads, to minister to this need

The D. B. I. Crisis Cry!

A cry in an hour of critical need.

A cry to Him Who has promised to supply our every need.

A cry of confident and unwavering faith.

A cry for funds which will enable us to wipe out the existing deficit in the current expense fund and bring D. B. I. into the coming school year free from debt.

through your gifts. God is "able to do *exceeding abundantly* above *all* we ask or think, *according to the power that worketh in us.*"

Already we have seen some most encouraging response to the D. B. I. Crisis Cry! These responses give fresh evidence of God's willingness and ability to answer prayer, and are, we believe, an earnest of the full supply of our need. But if the goal is to be reached by September first, and The Denver Bible Institute is to enter the new school year free from debt and able once more to begin considering further advance in the building program, the provision must be greatly accelerated. In earnest prayer, therefore, we once more sound forth

"The D. B. I. CRISIS CRY!"

How God is Working to Answer the D. B. I. Crisis Cry

AMONG many letters received in the past few weeks, which have brought special blessing to our hearts, is the following, received from a pastor in Pennsylvania: (We quote only that part which relates to the work of D. B. I.)

> A little six year old boy, now in the presence of the Lord, had in his little bank just ninety-six cents, which was given to me to place where it would do something in saving souls for Jesus. God has shown me your hands were to receive it and place it with the Building Fund. Raymond Foster was one of the little children of my circuit, and one who knew Jesus. I prayed with him many times during his illness, and the day he left this country for the heavenly, his parents could see the struggle within (for the spirit would be free), and they asked him if he wanted them to call me to pray for him again, and he said, "No, mamma; no, daddy! Rev. W..... prayed me in the arms of Jesus this morning, and now I am going to Him." And with an angel band he went. May his little bank account grow into a mighty building for God.

Another warm note of encouragement comes from a native Christian in Syria,

> I send you three dollars ($3.00) by postal order. Please accept this little gift for the Lord's work; and am praying for you that the Source of all riches may provide all of your need concerning the building and the Bible school.
>
> The Lord blessed me richly through one of your graduates, through whom I know something about your blessed work of training young men and women for His blessed service in knowledge as well as in pure and holy Christian life.

And another letter, while expressing regret at the writer's inability to give an offering, testifies a contribution which is just as real and vitally necessary in the realm of prayer,

> We have read with deep concern of the financial need which you are facing.
>
> We are praying earnestly that God will raise up friends to meet this need.
>
> This last year our harvest failed utterly. We did not raise enough to even pay taxes. We would, if we could, contribute to D. B. I.'s great need. At least we can pray and pray on for you.

The D. B. I. Crisis Cry!

A cry to faithful Christians whom God would be pleased to use to supply the need of D. B. I.

A cry for earnest and importunate prayer.

A cry for willingness, as God leads, to give sacrificially —to give liberally.

A cry for $25,000 between January 1 and September 1.

Lest We Forget!

LAST MONTH DEAN FOWLER ISSUED

The D. B. I. Crisis Cry!

This is a cry to God for funds to meet the deficit in the Current Expense Fund incurred during the great building year of 1929-30.

It is a cry for provision which will care for the deficit of the early months of this year, amounting to $700.00 per month.

It is a cry for means to maintain the current expenses of D. B. I. without further deficit during these days of unprecedented business depression.

It is a cry to the members of the "Grace and Truth Family" to join us in praying and giving toward $25,000.00 by September first.

The past month has witnessed a very beautiful response to this cry, but if we are to reach the goal the provision must be greatly accelerated.

Let all who love the testimony be prompt to rally in response to

The D. B. I. Crisis Cry!

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."
—II Cor. 8:12

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Pin your check here.....X
Mail to The Denver Bible Institute
2047 Glenarm Place, Denver, Colorado

MY RESPONSE TO THE D. B. I. CRISIS CRY!

Yes! God has burdened me to help D. B. I. in this hour of critical need.

Enclosed you will find $..... cash offering

You may count on me for $..... ☐ per week ☐ per month

(Please indicate above by a check mark whether you expect to send your offering weekly or monthly.)

to help meet the deficit in Current Expenses; to help cover the monthly shortage; and to help prepare for further advance in the Building Program.

Name .....

Date..... Address.....

.....

To do good
and
to communicate
forget not:
for
with such sacrifices
God
is well pleased.

Heb. 13:16

IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

Rev. and Mrs. Erdie Nelson are known to most of the "Grace and Truth" family as missionaries from D. B. I. serving under the Africa Inland Mission of Mwanza, Tanganyika Territory, in East Africa. For quite some time they had been praying for help at their station, and word just reached the writer that last July two new workers, Mr. and Mrs. Jester, arrived on the field shortly after Miss Hayes, who had been with them, went on her furlough. Pray for the work of these faithful missionaries.

Miss Frances Paul will be remembered by all but the very recent additions to the "Grace and Truth" family as a missionary from D. B. I. serving under the Bible Lands Gospel Mission in Shweifat, Mt. Lebanon, Syria. The following is an extract from a letter written recently by Miss Paul to a friend:

> I am teaching in the Boys' School as usual. There is a new Druse school started in Shweifat this year due to the fact that the parents of our Druse children are getting excited to find their children becoming Christians. So our enrollment is less in the Boys' School this year. I have had the joy of seeing two of my boys accept Christ so far this year. One is a little boy from Jamaica who is of Syrian parents but born in Jamaica. The other is one of the senior boys who told me he was saved last year, but whose life was anything else but. This year he came to me and said that he had never really accepted Christ, and that he wanted to. He is a very peculiar lad and full of funny twists of looking at things—always thinks God is against him, etc., and has a bad temper. I am sure the Lord has dealt with him, however, and have seen a change in his life since he took Christ as his Saviour.

From the Belgian Gospel Mission comes this gladdening report:

> We have attained the total of a million Gospels and Scripture portions distributed, and over half a million of tracts. This, of course, has drawn down upon our heads the wrath of the Roman Catholic clergy. At Soignes the priest takes up a weekly collection in the church, by means of which to carry on a fight against us. At Bruges the Bishop commanded his people publicly to burn all the books they received of us, and at Courtrai this was actually carried out in a public bonfire. But while our enemies have raged, we have observed a great quickening of interest and inquiry everywhere as a result of this distribution. There never before has occurred in this land such a sowing of the Word of God, and we believe firmly that the way is thus being prepared for the sweeping revival for which we have long prayed and of which we already have seen heartening beginnings.

Dr. Paul Holsinger of Oakland, California, was the speaker for four days of special services at The Denver Bible Institute, beginning Sunday, December 14. Some of his subjects were, "There Is One Thing Needful," "Startling Signs of the Times," and "The Great Merger—Catholicism and Fascism." We thank God that our brother has sufficiently recovered from his long illness to be able to resume his ministry of preaching the Word, and appeal for your prayers for his continued strengthening. Those of us who were privileged to hear him were richly blessed by his good messages.

"It brings joy to my heart to know that I'll soon be in the land where the Lord wants me," wrote Miss Katherine Harder to a classmate at D. B. I. as she neared the port of Bannana, Africa. Miss Harder is a graduate nurse who received her Bible training at The Denver Bible Institute. Pray for God's richest blessing upon her as she enters into this new field of service with the Unevangelized Tribes Mission.

Dr. John W. Ham, former pastor of the great Baptist Tabernacle of Atlanta, Ga., and J. Dalbert Coutts of Birmingham, Ala. recently closed a most successful revival campaign with the First Baptist Church of Tucson, Arizona, of which R. S. Beal is the pastor. The fine expository preaching of Dr. Ham, and the consecrated ability of Mr. Coutts greatly blessed and edified the whole church. The visible results of the campaign were fifty-one professions of faith, thirty-three of this number coming for baptism, thirty-one received by letter and five by experience. A great company of young people dedicated their lives to God for full time service. The membership of the church now numbers 1325.

"These university professors whose heads are bursting with knowledge THINK they know so much," said Brother Emil Sywulka, speaking at the chapel service of The Denver Bible Institute, December 3. "But I have heard every one of their excuses from those heathen in Africa." Brother Sywulka is a missionary under the Africa Inland Mission whose wide experience makes him well fitted to help young people who are facing the mission field for their life work. When a young man sets out to enter that service, his friends frequently protest: "We need you here!" In answer to this, Brother Sywulka raises a point—"They never told him that before!"

Rev. John W. Bailey, '26, until recently located at Golden, Colorado is now pastor of the First Baptist Church of Holyoke, Colorado.

IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

WHERE IS THE LORD GOD OF ELIJAH?

In reviewing this book we have been so blessed as to make us wish sincerely that we might recommend it without qualification, but we cannot. The writer ignores the dispensational distinctions of God's Word in a manner which leads the instructed reader to wonder whether he has ever caught a glimpse of the blessed hope of our Lord's return. And his emphasis upon personal consecration and holiness as an indispensable condition of POWER in PRAYER, while much needed, at times is handled in a manner which obscures the truth of access. In spite of this, however, the reader cannot fail to find his confidence in God's ability and willingness to answer prayer deepened and strengthened. The purpose of the writer is to stir the reader with a new appreciation of the value and power of prayer. In this purpose he succeeds, for his is one of the most challenging appeals we have ever read. Read with discrimination, this book is sure to bring blessing.

"Where is the Lord God of Elijah?" by Enos Kincheloe Cox. Published by the Bible Institute Colportage Association, Chicago. 5¼x8½ inches, 127 pages. Cloth, 75 cents; paper, 25 cents.

THE SIMPLICITY OF THE SPIRIT-FILLED LIFE

During the past decade or two, Pentecostalism has swept like wildfire throughout the civilized countries of the world, and particularly through our own fair land. In order to safeguard or to deliver God's children from the blighting effects of Pentecostalism's satanic substitute for the Spirit-filled life, we need by every possible means to instruct them as to what God's Word really teaches concerning the Holy Spirit, and particularly concerning what it means to be filled with the Spirit. Here is a book which will prove most helpful in such a ministry. It is one of the sanest, most scriptural presentations of this vitally important theme we have ever seen. It consists of a series of twelve devotional meditations on the Holy Spirit, most of which were published last spring as editorials in "The Sunday School Times." This book will answer the questions of many who have been confused by Pentecostalism, and it is sure to deepen and enrich the lives of any who are hungry to know what it means to be filled with the Spirit, and how we may be filled.

"The Simplicity of the Spirit-filled Life," by L. L. Legters. Published by the Christian Life Literature Fund, Philadelphia. 69 pages, 4⅞x7¼ inches. Paper. 30 cents each; four for $1.00.

All books of which favorable mention is made on this page may be ordered through the Institute Book Nook.

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BIBLE SEED THOUGHTS

Conducted by R. S. Beal

WALKING WITH GOD

I. WE WALK WITH GOD BY FAITH
Heb. 11:5
Gen. 5:24

Hebrews 11 is a roll-call of the patriarchs who walked with God.

Col. 2:6
II Cor. 5:7

II. WALKING WITH GOD IS A MATTER OF FELLOWSHIP
I John 1:7
I John 1:3

III. WALKING WITH GOD MAKES FOR CHRISTIAN PERFECTION
Gen. 17:1
Gen. 6:9

IV. WALKING WITH GOD IS A MEANS OF RENEWING OUR STRENGTH
Isa. 40:31

V. WALKING WITH GOD IS A MEANS OF SPIRITUAL POWER
Mal. 2:6

—H. A. W.

MANSIONS IN HEAVEN

John 14:1-6

I. THE PLACE
John 14:1-2
II Cor. 12:2-4
Rev. 4:1

II. THE PROMISE
John 14:3a
I Thess. 4:13-17a

III. THE PERSON
John 14:3b
I Thess. 4:17b
Rev. 7:16-17; 22:3-4

IV. THE PATHWAY
John 14:4-6
Acts 4:12
John 3:18, 16

—H. A. W.

THE GRACE OF DILIGENCE

Romans 12:11

Introduction: The "business" here mentioned is "serving the Lord" (Matt. 25:26).

I. DILIGENCE IN PRESSING FORWARD IN OUR CHRISTIAN LIVES
Heb. 4:11
II Pet. 1:5, 8

II. DILIGENCE IN STUDYING GOD'S WORD
II Tim. 2:15

III. DILIGENCE IN THE EXERCISE OF SPIRITUAL GIFTS
Rom. 12:11
II Pet. 1:10-11
Cf. I Thess. 2:9-11

IV. DILIGENCE IN MAINTAINING THE UNITY OF THE SPIRIT
Eph. 4:1-3, 7

Conclusion: Some practical suggestions
1. Redeeming the time
Eph. 5:15-16
2. Systematizing our work
I Cor. 14:40
3. Working in dependence upon the Lord and in fellowship with Him
Ps. 127:1
Rom. 6:13

—H. A. W.

JESUS

An acrostic study

I. JUSTIFIES
Isa. 53:11
Rom. 4:25

II. EDIFIES
Eph. 4:7-12

III. SANCTIFIES
I Cor. 1:30

IV. UNIFIES
John 17:21, 23

V. SATISFIES
Ps. 107:9

—J. I. P.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

First Quarter, Lesson 9 **Sunday, March 1, 1931**

JESUS SENDING FORTH MISSIONARIES

Lesson Text: Luke 9:1—10:24
(Assigned for printing: Luke 10:1-11, 17, 21, 22)
Devotional reading: Rom. 10:8b-15

Golden Text:

"The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest" (Luke 10:2).

As we read the lesson Scripture for today, we are impressed with the similarity of the charge given to the twelve disciples in Luke 9:1-6 to that given to the seventy in Luke 10:1-13. This latter Scripture very evidently continues the thought of the first, for it opens with the words, "After these things the Lord appointed other seventy also." The words "other" and "also" link up with Luke 9:1-2, which leads the student to the conclusion that the intervening events must have some connection with what precedes and what follows, and must set forth some truth which they teach in common. Searching for this central truth, we find it in the prophetic outlook of these Scriptures. The Kingdom of our Lord Jesus Christ is to the forefront here; Luke 9:1-42 setting forth the characteristics of the Kingdom; whereas Luke 9:43—10:24 sets forth the message and messengers of the Kingdom. In our discussion we will emphasize the dispensational teaching in the first division and the personal teaching in the second.

I. LESSONS CONCERNING THE KINGDOM OF CHRIST
(Luke 9:1-42)

When we first read such Scriptures as the ninth chapter of Luke, the question comes to mind, "Why are all these apparently unrelated incidents brought together in this manner?" And in asking such a question we are on the highway of discovery. Prayerful investigation will reveal that God's Word is put together with a clearly defined plan and purpose in every part. The harmony and inter-relationship of the incidents of Luke 9:1-42 appears when we realize that they set forth in type the Kingdom of our Lord Jesus Christ.

A. The Kingdom of Christ will be heralded by the testimony of the 144,000 (Luke 9:1-9). As might be expected, the opening verses of this chapter in their typical teaching are introductory and preparatory to what follows, for they typify the testimony of the Kingdom, which in the Great Tribulation shall herald the coming of Christ to establish His Kingdom. It is noteworthy that the Kingdom credentials of healing were to be wrought by the disciples (Luke 9:2), and the character of their message is definitely stipulated in the words, "Preach the Kingdom of God" (Luke 9:2). We have before called attention to the fact that this ministry of the apostles is typical of the testimony of the 144,000, sealed, 12,000 out of each of the twelve tribes of the children of Israel, who shall bear their testimony in the Great Tribulation, immediately prior to Christ's second coming. The twelve apostles preached the Kingdom of God because the King was then in the midst of Israel, offering the Kingdom to her. But the 144,000 will preach the Kingdom at hand because the second coming of the King is imminent (see Rev. 7:4-14; Matt. 24:14-21; 29-31). Having spoken of this at some length in previous studies, we would emphasize here that the instructions to the disciples as to the provision for their needs is specially significant in its typical setting forth of the conditions under which the tribulational witnesses shall be sent forth. Then God will miraculously feed His people, in addition to raising up some among men who will minister to their needs, hence there will be no need for them to take bread or money (cf. Luke 9:3-4; Rev. 12:6; Matt. 25:5, 40). Those days of testimony shall be very brief, their duration being not more than seven years at the most. There is also every possibility that as the clothing of the childen of Israel waxed not old in the wilderness for forty years, so the clothing of the tribulational messengers will be made miraculously to endure, hence there will be no need to take extra clothing (cf. Luke 9:3; Deut. 8:3-4). And the opposition which God's messengers will encounter in the Great Tribulation is suggested in Luke 9:5 (cf. Matt. 25:41-45). Before leaving this point, however, let us call attention to the significance of another related Scripture. In Luke 22:35-36 some of the instructions given in the ninth and tenth chapters of Luke are reversed. There we are told that those who have purse and scrip are to take them. This shows that the instructions given in Luke 9 were meant, not for an example for believers in this age, nor yet for the disciples in the days following our Lord's ascension, but were purely and temporarily local in character, and were given for typical purposes, looking forward to the tribulational testimony.

B. The Kingdom of Christ will be characterized by the supply of human need (Luke 9:10-17). Following the preaching of the apostles, Christ took them apart into a desert place, whither the multitude of the people followed Him. While they were there He did three things:

1. He taught them concerning the Kingdom of God.
2. He healed them that had need of healing.
3. He fed them, in the miracle of the loaves and fishes.

We have before called attention to the fact that from the individual point of view the loaves and the fishes were typical of the Person and work of our blessed Lord, upon which all believers feed. But they are typical also, in connection with the Saviour's teaching and healing, of the blessings which will come to Israel in the Kingdom of Christ. In that Kingdom all men will receive the instruction of the Lord (Mic. 4:2; Jer. 31:34). In that Kingdom healing will be the universal experience of the sick (Isa. 35:5-6). And in that Kingdom every need of men will be met; hunger and thirst shall be things of the past, for the Lord Himself will feed His people (Ezek. 34:13; Mic. 4:4; Zech. 3:10; Rev. 7:16-17).

C. The Kingdom of Christ will be characterized by the reward of the faithful servants (Luke 9:18-26). That the Kingdom is to be a time of reward is stated in Luke 9:26: "Whosoever shall be ashamed of Me and of My words, of him shall the Son of Man be ashamed, when He shall come in His own glory, and in His Father's, and of the holy angels." From many Scriptures we know that a soul who has once trusted the Saviour is saved forever, and never can be lost (John 6:37-40; 10:28-29; 5:24); but if we are unfaithful in our service for our Lord, we shall suffer the loss of our rewards. This is what is meant by the Scripture before us. The context plainly indicates it, for it speaks of sacrifice and self-denial. No man is saved or kept saved on the ground of his own sacrifices, but on the ground alone of the sacrifice of Christ. But we are rewarded in the measure of our willingness to suffer with Christ (see II Tim. 2:12-13; I Cor. 3:11-15; 9:24-27). The reference to the Son of Man coming in His glory is a distinct reference to the coming of Christ to establish His Kingdom, of which He says, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. 22:12).

D. The Kingdom of Christ will be characterized by the manifestation of the Saviour's glory (Luke 9:27-36). This is the prophetic significance of the transfiguration on the mount. It was so interpreted by our Saviour, for this was the experience of which He spoke when He said, "There be some standing here, which shall not taste of death, till they see the Kingdom of God"; and it was so interpreted by those who witnessed that marvelous event (see II Pet. 1:16-18). The glory which Peter, and James, and John saw in the mount of transfiguration will fill the whole earth in the Kingdom of Christ (Ps. 97:1-6; 102:15-16; Isa. 35:2; 40:5); and in the Kingdom, Old Testament saints and New Testament saints shall company together, as on the mount of transfiguration; but none shall then make the mistake of Peter, for the Lord Jesus Christ shall then have the preeminence which the Father testified in the words, "This is My beloved Son, hear Him" (cf. Rev. 19:11-13, 15-16).

E. Finally, the Kingdom of Christ shall be characterized by the defeat of the evil one and the deliverance of those whom he has held captive. This is the suggestion of the miracle which Christ wrought in casting the unclean spirit out of the son of the man who met Him as He came down from the mount of transfiguration. When His glory is revealed at His second coming, the Antichrist and the false prophet will be cast into the lake of fire. The armies which followed them shall be destroyed, Satan shall be bound in the bottomless pit, and Israel shall be delivered from their power (Rev. 19:19-21; 20:1-3).

II. LESSONS CONCERNING THE SERVICE OF CHRIST
(Luke 9:43—10:24)

Now we must consider the rest of our lesson Scripture, though our space is all too limited to do it justice. As stated before, our purpose in this second section of our lesson is to emphasize its devotional teaching for the personal benefit of the believer. Its prophetic outlook is identical with what we have already seen, and we might handle it as we have the first section. Likewise the first section has its personal interpretation and might be dealt with as we shall deal with this.

A. A lesson in humility (Luke 9:46-48). First of all, our Saviour teaches us here a lesson of humility. Using a little child as an example, He shows us that true greatness depends upon our attitude toward Himself; and that our attitude toward Him is expressed in our attitude toward others.

B. A lesson of tolerance (Luke 9:49-50). When John spoke of forbidding one who was casting out demons in the Name of Christ because he was not of their company, Christ said, "Forbid him not; for he that is not against us is for us." How easy it is for us to think that the church or denomination with which we have cast our lot is THE people of God, to the exclusion of all others. But such a spirit is narrow and bigoted. It was this spirit which God rebuked in Elijah when he thought that he alone of all Israel was worshipping the Lord; and it was this same spirit which called forth Paul's rebuke of the party spirit of the Corinthian believers (see I Kings 19:14, 18; I Cor. 1:10-13).

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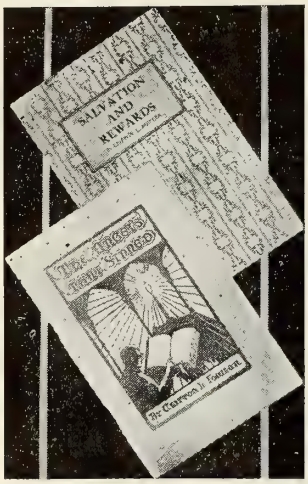
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C. A lesson in mercy (Luke 9:51-56). A third lesson which our Saviour taught was a lesson in mercy. This appears in answer to the suggestion of James and John that they call down fire from heaven to consume the Samaritans who would not receive Him. This answer was, "Ye know not what manner of spirit ye are of, for the Son of Man is not come to destroy men's lives, but to save them." How clearly this teaches us the truth enunciated in I Peter 2:21-24, which speaks of the believer's suffering for well doing and says, "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: Who did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously: Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed." (See also I John 3:16.)

D. A lesson in stedfastness (Luke 9:57-62). Another much needed lesson which the Saviour taught is one of stedfastness. This appears first in verse fifty-one, which says, "He stedfastly set His face to go to Jerusalem"; and it is emphasized in His conversation with the two who proposed to follow Him. He first spoke of the price of following Him. If we would follow Him we must be willing to share His privations and sacrifices, and if we would follow Him He must come first, even before our love for our loved ones. And then having pointed out the cost of discipleship, He stated the principle which shows that to be a true follower of His we must share His own spirit of stedfastness: "No man, having put his hand to the plow, and looking back, is fit for the Kingdom of God." (See also I Cor. 15:58.)

E. A lesson in prayer (Luke 10:1-2). Another lesson taught here is a lesson of prayer. How shamed we should be as we lay our prayers alongside of the petition which our Saviour suggests in Luke 10:2. Here is no selfish asking for comforts and luxuries for ourselves, but a wholehearted concern, first for the will of God, and then for the good of souls. "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest." Notice, too, what an exceedingly practical prayer this is. Since to bear the message of life lies in the power of man, we should not ask God to convert the unsaved by a miracle, but rather we should pray that He will thrust forth laborers into His harvest. And what a commentary it is upon the hardness and unwillingness of the human heart that we should have to pray that He will THRUST them forth. The spirit of His children should be, "Lord, I am going unless You restrain me"; but how little of such consecration we see today. Let us not forget that it was not long before He was saying "Go ye" to this same group to whom He here says, "Pray ye." (Luke 24:47-48; Matt. 28:19)

F. A lesson in dependence (Luke 10:3-7). Here we have also a lesson in dependence. Though His instructions to His disciples not to take purse nor scrip had a special significance, as we have seen, first for their own immediate ministry, and also as a type of the tribulational testimony; and while there is no warrant for us to imitate their literal example, yet from the principles underlying these instructions we may learn valuable and helpful lessons. First, we should learn to depend upon the Lord for the supply of our needs; and, second, we should remember that the laborer is worthy of his hire, and that those who are taught in the things of God normally should be expected to minister to the material needs of those that teach (Phil. 4:19; I Cor. 9:14).

G. A lesson in responsibility (Luke 10:8-16). Another lesson which our Saviour teaches is a lesson in responsibility. Our preaching of God's Word will never leave men in the same condition in which we found them. When they have heard the Word of God, they have a definite responsibility. If they reject the Word, it will witness against them in the last day; and if they reject the messenger they are rejecting also his message. But if they are willing to receive the messenger, what blessings may come to them through his message! How prayerful and how earnest it should make us to realize the responsibility of those who hear the Word of God through our testimony (II Cor. 2:15-16).

H. A lesson in values (Luke 10:17-24). And now we must close by recognizing the lesson in values which our Saviour taught in the concluding verses of our lesson. To know that our names are written in heaven (as they certainly are if we are saved) is far more important even than to have power over the demons. In other words, the finished work of Christ, by virtue of which our names are written in heaven, is of far greater importance than any work which we can ever do. So, too, the wisdom of God is to be desired above the wisdom of this world. It is better to be saved and know Him than to be among the "wise" and the "prudent" of this world who are blinded to spiritual truths (Rev. 3:5; I John 5:4-5; Jer. 9:23-24).

In the very center of China, in Hunan, the last of the eighteen provinces to be opened to the Gospel, a truly remarkable work has been conducted by a group of devoted German missionaries, members of an organization with headquarters at Liebenzell, Wurttemberg. The ministry of J. Hudson Taylor was particularly used in quickening and directing the missionary interest that resulted in this new organization which served to gather up a spiritual fellowship like-minded to the China Inland Mission. In Germany it is known as a branch of the latter, while on the China field it is closely affiliated and designated as an associate group, with its missionaries included in the list of workers serving in connection with that large organization.

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—Moody Bible Institute Monthly

First Quarter, Lesson 10 **Sunday, March 8, 1931**

THE GOOD SAMARITAN

Lesson Text: Luke 10:25-37
(Assigned for printing: Luke 10:25-37)
Devotional reading: Matt. 5:38-48

Golden Text:

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord" (Lev. 19:18).

The subject of today's study is the familiar parable of the Good Samaritan. As with all the parables of our Saviour, there is more in this parable than lies on the surface.

Before we study the parable itself, however, perhaps it will be well to offer a word or two of explanation on a point which might not be readily understood, otherwise. The parable of the Good Samaritan was spoken in answer to the questioning of a lawyer, as appears in the first verses of our lesson. Now the lawyers of these days were not the lawyers whom we know today. Present day lawyers are professional men who study civil laws and their application in order to advise their clients or to act as their advocates in matters which involve those laws. But the lawyers of the Bible were men who studied the Law of Moses and taught that Law to the people of Israel. Though they professed to be students and teachers of the Law, the lawyers of Christ's time were notorious for their unbelief and compare very closely to the "Modernists" of our own time (Luke 7:30; 11:45-46, 52). Not all of them rejected the Word of God, however, for Paul spoke of at least one lawyer, Zenas, who was the companion of Apollos and apparently an earnest believer in our Lord Jesus Christ (Titus 3:13). Was that believing lawyer the same as the one to whom our Saviour spoke the parable of the Good Samaritan? Of course we have no way of knowing, but it is interesting, at least, to realize that he could have been.

Turning now to the interpretation of the parable, we find that it is a parable of the grace of God.

I. THE CONVICTION OF THE LAWYER

When the lawyer tested the Saviour, saying, "Master, what shall I do to inherit eternal life?" Christ enunciated a doctrine which appears elsewhere in the Scripture, but which has been greatly misused. First, He asked the lawyer what the Law said and received the answer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength and with all thy mind; and thy neighbor as thyself." This answer our Lord approved, and indeed it is so similar in its statement to what He Himself had said on another occasion as to make one wonder if this lawyer might not have been one of the company who heard our Lord's answer to another lawyer's question, "Which is the great commandment in the Law?" (See Matt. 22:35-40.) Having received this answer, our Lord said, "This do, and thou shalt live." This doctrine is the same as that taught in Leviticus 18:5 and referred to and interpreted in Galatians 3:12. It is taught also in Romans 2:6-7, which says that God "will render to every man according to his deeds: To them who by patient CONTINUANCE in well doing seek for glory and honor and immortality, eternal life." In studying these Scriptures, however, one needs to observe that nothing short of absolute perfection will suffice if one is seeking life on the basis of his own doing, and this was the quest of the lawyer. "Cursed is every one that CONTINUETH NOT in ALL things which are written in the book of the Law to DO them" (Gal. 3:10).

In saying what He did to this lawyer, was our Lord teaching that he might be saved by his own good works? This could not be, for so to teach would be to contradict the plain teaching of other Scriptures which say, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8-9—see also Titus 3:5; II Tim. 1:9; Gal. 2:16). **Rather, our Lord was pointing out that one must be no less than perfect if he would qualify for salvation on the ground of works, and in so teaching He was seeking to convince this lawyer of his own self-righteousness and need.** The burden of His teaching here was similar to that of Matthew 5:20 and 48, "For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven . . . . Be ye therefore perfect, even as your Father Which is in heaven is perfect."

That our Saviour's answer did convict the lawyer is apparent from the next words, "He, willing to justify himself, said unto Jesus, And who is my neighbor?" In the clear and searching light of the Law of God, this lawyer's conscience pricked him with a sense of shortcoming which made him rush to his own defense as he sought to justify himself. Unfortunately, that is exactly what every sinner tries to do when he is convicted of his sin. What he should do is to cry with the publican, "God be merciful to me a



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sinner," on the ground of Christ's atoning mercy and thus receive that justification which comes only through faith in Him as one's Saviour. But instead, he is like Israel, who, "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God" (Rom. 10:3).

It was in answer to the question "Who is my neighbor?" that Christ spoke the parable of the Good Samaritan.

II. THE COMPASSION OF THE SAVIOUR

In this parable our Lord gave to that lost soul a message of the grace of God. This appears in three considerations.

A. The victim of the thieves is a picture of the sinner. And what a picture he is! He was naked, because the thieves (more literally the robbers) had stripped him of his raiment. He was wounded, and he was half dead. So, too, the soul of the sinner is naked before the Law of God, with no clothing adequate to cover his nakedness and shelter him from the storm of God's wrath. The best he has is only filthy rags of his own righteousness (Isa. 64:6—see also Ezek. 16:7-8). Likewise when the Spirit of God pictures the condition of the sinner, He says that he is "full of wounds, and bruises, and putrifying sores, which have not closed up, neither bound up, neither mollified with ointment" (Isa. 1:6). And in Ephesians 2:1 we are told that the lost man is "dead in trespasses and sins." These considerations will help us to realize how fittingly the victim of the thieves pictures the sinner.

Right here a word about the thieves will be appropriate, though it is somewhat of a digression. The force of this parable cannot be appreciated without relating it with such Scriptures as Matthew 21:13, where our Lord says to those who were responsible for the services of the temple, "It is written, My house shall be called the house of prayer; but ye have made it a den of thieves." This rebuke, thrice repeated in Scripture, identifies the "thieves" of this parable. The scribes, or lawyers, and the priests were the ones whom our Saviour designated with this appellation (see also Mark 11:17; Luke 19:46). And their heartless indifference to the needs of souls is further portrayed in the actions attributed to the priest and the Levite of the parable. It is noteworthy, too, that in the tenth chapter of John, our Lord speaks of false teachers as "thieves," which is surely consistent with what we have already seen, inasmuch as the priests and the scribes, though sitting in the seat of Moses, were perverting the Law and blinding themselves as well as others to its real teaching. (Cf. Luke 11:52.)

The priests and the Levites, in addition to representing the attitude of the priests and the Levites of that generation, typify the impotence of the Law to help the sinner. This we judge from the fact that the priests and the Levites were identified with the Law of Moses. They received their office by ordinance of the Law, and their business was to carry out its ritual. The Law has nothing to offer one who is in the plight of this poor man. Its exactions can afford him no comfort. They can only make him feel like the poor drunkard, who, being urged to sign the pledge, cried in desperation, "But lady, I don't need something to keep, I need some One to keep me." (Rom. 8:3; 3:20)

B. Note now that the good Samaritan of this parable is none other than our Lord Himself. "The Samaritan a symbol of Christ?" some will ask in surprise. There can be no question that this is the interpretation of the parable. Who but He ever showed such compassion? Had we no other ground for this conclusion than the actions of the Samaritan in this parable, we would still be forced to it. But there is another Scripture which sheds a flood of light upon our Saviour's reason for using a Samaritan to typify Himself. In John 8:48 we read a taunt which the Jews flung at our Saviour, and which, from its very wording, appears to have been current among them. "Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan and hast a demon?" This was the "certain Samaritan" of whom our Lord spoke when He gave the parable of the Good Samaritan. And His use of this term was doubtless provoked by just such accusations

C. Now see how clearly this Samaritan exemplifies the grace of God in Christ Jesus. "The Jews have no dealings with the Samaritans" (John 4:9). How surprised, therefore, must have been the mental reactions of those Jews who heard this parable. Would a Samaritan so deal with a Jew, who, when conscious, would have despised him? But how much more occasion for wonder there is in that statement of Scripture which furnishes the interpretation of this, "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). In dying for us, Christ died for His enemies, thus fulfilling the symbolism of the parable.

Note, too, that the Samaritan could have hoped for no reward from the victim of the thieves. Not only had they taken his valuables, but they had even stripped him of his raiment, and had well nigh deprived him of life itself. For what reward could his benefactor hope? Likewise our Lord Jesus Christ in pure grace has met the need of those who have nothing to offer Him for His services. Indeed, had we any claim upon His mercies save our need, or anything with which to recompense Him for His benefits, His dealing with us would not be grace, for "if by grace then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:6).

The actions of the Samaritan are especially significant. He bound up the wounds of this man, pouring in oil and wine, and brought him to an inn, and took care of him. The binding up of this man's wounds reminds us of the Scripture which says of Christ, that "with His stripes we are healed" (I Pet. 2:24). The pouring in of oil betokens the operation of the Spirit in the sinner's regeneration, inasmuch as oil is a symbol of the Holy Spirit (see I Sam. 16:13; John 3:5). The wine, on the other hand, here represents the blood of our Lord Jesus Christ, inasmuch as in the institution of the Lord's Supper He Himself used it to represent His blood (see Mark 14:24-25).

And, finally, notice that the Samaritan paid a price in order that the helpless victim of the thieves might receive the care which he needed. That poor man had nothing with which to pay the innkeeper for his care, but the Samaritan paid him the price which was necessary. And it is no little significant that the coins which he gave the innkeeper were silver, which in Scripture is symbolic of redemption (see Exod. 30:12-16; 38:25). It is because Christ has paid the price for us that the Scripture says, "Ye are not your own, for ye are bought with a price" (I Cor. 6:20). And it is because of the price which He paid that we receive every blessing which we have (Eph. 1:7; 2:13).

Marvelous grace of our loving Lord
Grace that exceeds our sin and our guilt.
Yonder on Calvary's mount outpoured,
There where the blood of the Lamb
was spilled.
Grace, grace, God's grace!
Grace that will pardon and cleanse within!
Grace, grace, God's grace!
Grace that is greater than all our sin!

III. THE CHALLENGE FOR THE BELIEVER

But we must not close until we have noted the challenge which this parable presents to the believer. This challenge may be presented in four facts.

A. In our Lord's words," Go and do thou likewise," we have the definite statement that His mercy, typified in this parable, is an example for the believer. We must not conclude from these words that we can be saved by imitating His example; but on the other hand, we must not fail to recognize that when we are saved we should emulate His example by permitting Him to fill our hearts with His own compassion, and to manifest in our lives His own tenderness and graciousness toward souls in need. (I Pet. 2:21-24)

B. In the words which the Samaritan spoke to the innkeeper we have an indication of our Lord's will for our lives. In saying to the innkeeper, "Take care of him," the Samaritan made this innkeeper a partner with him in his work of mercy. So, too, our Lord calls us to be workers together with Him in His purposes of mercy toward the lost. On the cross He made reconciliation, but the word of that reconciliation is committed to us. If souls are to be saved, they must be saved by virtue of His death for them on the cross; but to become recipients of the benefits which His death provided, they must trust Him through the word of testimony which we bear (II Cor. 5:19—6:1; Rom. 10:13-14, 17).

C. And, finally, note that the Samaritan's words, "When I come again, I will repay thee," suggest the reward which Christ will give at His second coming to those whom He finds faithful. "He that hath pity upon the poor lendeth to the Lord, and that which he hath given will He pay him again," is the declaration of the Holy Spirit. This is doubtless true as pertains to our dealing with those who are poor in material things; but how much more is it true as regards our dealing with those who are poor in things spiritual. To those who take pity upon the poor in this realm, the Word of promise is, "Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be" (Rev. 22:12).

VITAL-TRUTH ILLUSTRATION

A clergyman visiting in the sick wards of a workhouse in a crowded city was asked by one of the nurses to say a word to a sick man whose bed was near the door of the ward. He said: "With pleasure, Nurse, but he is asleep." "No," she said, "he is dying." The clergyman went to the bed and noticed the name-card at the bed-head.

"Robert Browning, aged 71; no friends."

"What does this mean, Nurse?" he asked.

"Just what it says," she answered. "If he dies tonight we do not know any one who knows him. Do speak to him."

The clergyman bent over the bed and quietly said: "How sweet the Name of Jesus sounds in a believer's ear."

In a moment the closed eyes opened, and a joyous whisper was heard.

"Yes, Jesus is my Saviour, my Friend."

"No friends," said the card; but the poor man claimed the friendship of the matchless Son of God. In the intercourse that followed, the clergyman was much cheered by the quiet trust and happy confidence of the sick man. It became known in the ward that the sick man with "No friends" was a friend of Jesus. Some of the sick folk who were approaching convalescence drew near his bed and listened to his feeble words as he spoke of One Who had been his tried and trusted Friend for many a long year. For a day or two this went on and the clergyman went each day to the sick bed in the workhouse ward. And when he went again, the bed was there, the card was there, but Robert was not there. He had gone to be a guest with Him Who is the Saviour of sinners and the Friend of the friendless.

First Quarter, Lesson 11 **Sunday, March 15, 1931**

JESUS AMONG FRIENDS AND FOES

Lesson Text: Luke 10:38—11:54
(Assigned for printing: Luke 10:38-42; 11:42-46, 52-54)
Devotional reading: Psalm 86:1-7

Golden Text:

"Ye are My friends, if ye do whatsoever I command you" (John 15:14).

Today's lesson falls into five divisions as follows:

I. The Choice—Luke 10:38-42.
II. The Prayer—Luke 11:1-13.
III. The Parable—Luke 11:14-26.
IV. The Sign—Luke 11:27-36.
V. The Woes—Luke 11:37-54.

The central truth around which the others cluster, and upon which they depend, is the necessity of hearing and obeying the Word of God. This is exemplified in Mary's choice, for she sat at the feet of Jesus and heard His Word. It is implied in the Lord's prayer, for the promises of God's Word underlie the requests of that prayer and constitute the ground on which these requests may be made with assurance. It is involved in the parables of the strong man overcome by a stronger, and the man with seven demons, these parables showing the lot of those who reject the Word of God. It is indicated in the sign of Jonah, his message and the wisdom of Solomon being compared to the message and work of the Son of Man. And it is the key truth to the woes pronounced on the Pharisees who pass over the love of God, and the lawyers who take away the key of knowledge.

I. THE CHOICE
(Luke 10:38-42)

Our lesson opens with a significant incident in the home of Lazarus at Bethany, Martha and Mary being his sisters (see John 11:1-3). When Jesus was entertained in this home, Mary sat at His feet and heard His Word, while Martha busied herself with elaborate preparations for the entertainment of their guest. Two things here are of special significance.

There was a significant contrast between the actions of Mary and Martha. One chose to busy herself with serving, to the practical exclusion of personal fellowship with the Lord. There was doubtless much of ostentation in Martha's service. She was trying to create an impression upon her neighbors and possible guests at dinner, or upon the Lord, or both. But which, think you, would have most gladdened the heart of our Lord; for her to have planned a very simple meal, which would have given her opportunity to sit with Mary at the feet of Jesus and hear His Word, or for her to prepare such a lavish entertainment as to almost entirely deprive Him of her companionship? We need not be in doubt as to what was most pleasing to Him, for He has given us His own testimony: "But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." From this let us learn that it is a mistake to put service before communion. It is easy in these days to become so busy in the service of our Lord

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as to neglect taking time for prayer and the reading of God's Word. Every child of God is confronted daily with a choice as to whether he will put activity first, or fellowship. Wise is he who makes the choice of Mary (Ps. 27:14; Isa. 40:31).

There is here also a most significant contrast in attitudes. Martha was occupied for Christ, Mary was occupied with Christ. This may seem on the surface to be an innocent difference, and some might even be inclined to think that Martha's attitude was more commendable than Mary's. But let us look a little deeper. Mary sat at the feet of Jesus and listened to what He had to say. In so doing she gave Him His rightful place as Lord, and when she had communed with Him, there would still be time enough for normal preparation for His entertainment. But Martha questioned her Lord's thoughtfulness and considerateness. She was so self-deceived as to think that she cared more for Him than He for her; and she presumed to rebuke Him for His fancied inconsiderateness and to tell Him what He should do. Such an attitude is egregiously self-centered, and self-sufficient. Instead of the Lord having His rightful place, such an attitude puts ourselves upon the throne. It imagines that what we have to do for Him is of greater importance than anything which He can have to say to us. These contrasting attitudes should cause us prayerfully to consider if we find we have been putting service before communion. It is good to serve the Lord, but not in self-effort. Our service should be the fruitage of fellowship with Him (Ps. 127:1; John 15:5).

II. THE PRAYER
(Luke 11:1-13)

Our Lord's prayer, which follows next in our lesson Scripture, is closely akin to the experience of Mary, with this difference—with Mary, the believer sits at the feet of Jesus to hear His words, but in the Lord's prayer He presses on to lay hold upon the promises which He has heard, and to plead them in prayer.

Every phrase of the Lord's prayer is based on the plain teaching of God's Word. In saying "Our Father Which art in heaven," the believer is accepting by faith the assurance of such passages as Galatians 3:26: "Ye are all the children of God by faith in Christ Jesus." In saying "Hallowed be Thy Name," he is praying in accordance with such passages as Ezekiel 36:23, which says, "I will sanctify My great Name, which was profaned among the heathen." In crying "Thy Kingdom come, Thy will be done, as in heaven, so in earth," he is praying for the fulfilment of such prophecies as Daniel 7:14, which says, "There was given Him (one like the Son of Man) dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed." In praying "Give us day by day our daily bread," he is pleading such promises as Philippians 4:19, which says, "My God shall supply all your need, according to His riches in glory by Christ Jesus." In praying "Forgive us our sins; for we also forgive every one that is indebted to us," He is reminding the Lord of the law of the Lord's release, which commanded the children of Israel, at appointed times, freely to forgive those who were indebted to them (see Deut. 15:1-2). Thus in asking God to forgive as He has commanded His people to forgive, He is pleading for the forgiveness of sins on the ground of grace. And the request, "Lead us not into temptation; but deliver us from evil" is based upon such Scriptures as I Corinthians 10:13, which says, "There hath no temptation taken you but such as is common to man: but God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." When we pray, we need to learn the simplicity which this prayer exemplifies and the importunity which the succeeding verses enjoin. But above all else we need to learn to base our prayers upon the Word of God. Importunity may be presumption if it is asking for things which we desire apart from the Word and the will of God; but importunity is faith when it lays hold upon a promise in God's Word and continues to plead that promise until the answer comes.

III. THE PARABLE
(Luke 11:14-26)

And now in the parable of verses fourteen to twenty-six we see the lot of those who reject the Word of God. These parables were spoken in answer to the discussion provoked by the miracle which Christ wrought in casting out the demon from one who was dumb, with the result that the dumb spake. The miracle itself was a demonstration of Christ's power over the evil one, and so the first of His parables further states that power.

The parable of the overcoming of the strong man is a parable of the judgment of the Antichrist. That man of sin who will reject the Word of God and sell himself to Satan (Rev. 13:2, 4), at his instigation oppressing and exalting himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God, is the strong man of this parable (II Thess. 2:4). In the Great Tribulation, immediately prior to the second coming of Christ, he will have power over all peoples of the earth (Rev. 13:7). And the expression, "the strong man armed keepeth his palace," is descriptive of the condition at Christ's second coming. Antichrist will then assemble the armies of the whole world to make war against God and against His Christ (Ps. 2:1-3; 83:1-5). But the stronger than he, coming upon him, taking from him his armour, and making a spoil of his goods, is self-evidently a prophecy of the second coming of Christ, when He will take vengeance upon the Antichrist and his army and take for Himself the Kingdom, which is His by rights, but which has been usurped by another (Rev. 19:11-19). And of this impending judgment of Antichrist and the breaking of the power of Satan, the prince of the demons, Christ gives a foreshadowing in casting out the demon from the man who is dumb.

The parable of the man with the seven demons, which follows, is a warning to Israel. Israel is the man of this parable, out from whom the demon had gone. Demonism in Scripture stands connected with idolatry (I Cor. 10:20). At the time of Christ's first coming, Israel was free from idolatry, and in this sense the demon which in ages past had possessed that nation was gone out. But now, reject-

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ing His Word, they were unwilling to let the Lord Jesus Christ come in to take His rightful place. And so, in the Great Tribulation, when Satan's emissary returns in the person of Antichrist, he will find the house EMPTY, swept, and garnished (see Matt. 12:44). And so for Israel, the result of rejecting the Lord Jesus Christ, and in rejecting Him, rejecting also the Word of God, will be that in the Great Tribulation they will be given over to demonism of a more fearful character than before, in that they will then be brought under the power of Antichrist (Dan. 9:24; Matt. 13:32; II Thess. 2:10-12). Had Israel been willing to receive the Lord Jesus Christ, He would have taken possession of the house and protected His people against the return of the demon.

IV. THE SIGN
(Luke 11:27-36)

As a token of the sorrow which must come upon Israel because of unwillingness to hear the Word of God and to receive His Son, our Lord gives them a sign. This sign is twofold, involving both Jonah and Solomon.

The sign of Jonah was a type of the death and resurrection of our Lord Jesus Christ. Another Scripture parallel to this one, says, "As Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40). But though Christ was a sign to His generation as Jonah to the Ninevites, the children of Israel rejected His Word, whereas the Ninevites had repented at the preaching of Jonah. To them Christ became a stone of stumbling and a rock of offense because they were disobedient to the Word of God (I Pet. 2:6-8; I Cor. 1:22-24; Luke 1:34-35—see also Jonah 3:3-10).

On the other hand, the sign of Solomon was a type of Christ's second coming and Kingdom glory. Because He was the seed of David and heir to his throne, Solomon was typical of the One in Whom the throne of David and his Kingdom was to be established (II Sam. 7:12-13, 16; Luke 1:31-33). At His first coming Israel could have seen, if they would, foregleams of the glory of Christ, which, in the Kingdom, shall fill the whole earth. But their eyes were blinded, and their hearts were hardened, and so they turned their backs upon God's King and joined with the heathen in saying, "We will not have this Man to reign over us" (Rom. 11:7; II Cor. 3:14; 4:4). Thus the sign of Solomon becomes a warning, like the sign of Jonah. The Queen of Sheba, a Gentile, came from a great distance to hear the wisdom of Solomon, but the men among whom our Lord Jesus (Who is greater than Solomon) walked and talked, rejected His Word. For this reason, their's is the greater condemnation, and in the judgment the Queen of Sheba, with the Ninevites, shall witness against them (see I Kings 10:1-9).

This sign is a demonstration of the principle that God judges men according to their light. Israel had greater light than the Gentiles, because she had the Word of God, and because she had both seen and heard our Lord Jesus Christ. But on account of the unbelief of her heart, she was in sore need of the warning, "Take heed . . . . that the light which is in thee be not darkness (Luke 11:35—see also Luke 10:12-16).

V. THE WOES
(Luke 11:37-54)

The closing verses of our lesson Scripture develop further the thought which we have seen pervading the other sections. Six times our Lord pronounces woe upon the Pharisees and the lawyers.

A number of things call for these woes. The materialism of the Pharisees, who tithed common garden herbs and spices but ignored judgment and the love of God was one (Luke 11:42). Their self-exaltation was another (Luke 11:43). Their hyprocrisy was another, and the hypocrisy of the teachers of the Law, who elaborated for others a system of rules which they themselves were unwilling to keep (Luke 11:44-46). And a specific manifestation of this hypocrisy which called for special rebuke was the hypocrisy which these men were showing in building sepulchres for the prophets of God whom their fathers had slain, while even then they were plotting in their hearts the death of the Son of God (Luke 11:47-51).

But all of these sins had one thing in common, and that was unbelief. This is testified in the Saviour's words, "Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52). No matter how great or how many men's sins may be, all sins will be forgiven if they will only put their trust in our Lord Jesus Christ. There is only one exception to this—the sin against the Holy Ghost, which is the final rejection of Jesus Christ through accepting Antichrist instead. This sin can only be committed in the Great Tribulation. Akin to this, however, is the unbelief of those who persistently refuse to accept Christ until death ends their opportunity. Christ bore all of our sins in His own body on the cross, and to those who will trust Him, He extends full and free forgiveness. But if men will not receive Him, there is no other possible means of forgiveness. "He that believeth on Him is not condemned: but He that believeth not is condemned already, because He hath not believed in the Name of the only begotten Son of God" (John 3:18—see also Acts 10:43; 13:39).

VITAL-TRUTH ILLUSTRATION

When I was in England I had the privilege of meeting the widow of Lord Cairns at dinner at Lord Kinnaird's house, and of taking her out to the repast. After the dinner was over, I said to her, "Lady Cairns, I read some years ago that your husband said that if he had ever had any success in life he attributed it more to this fact than any other, that for years he had given the first two hours of every day to the study of the Word of God and prayer; is that true?" Lady Cairns replied, "I cannot say positively about the two hours, but this I do know, that whatever hour of night we reached home from Parliament—I always went with him and we always rode home together—whatever hour it was when we reached home, midnight, one, two, or three o'clock in the morning, he always arose at the same early hour (I think she said it was six) and shut himself up alone with his God and with his Bible." And she added, "When he was a member of Lord Disraeli's cabinet and there was a stormy session, when my husband entered, Disraeli would say, "Now we will have peace; the Earl of Cairns has come."

—"The Real Christ," by Dr. R. A. Torrey

First Quarter, Lesson 12 — Sunday, March 22, 1931

THE USE AND ABUSE OF GOD'S GIFTS

Lesson Text: Luke 12
(Assigned for printing: Luke 12:16-21, 41-48)
Devotional reading: Matt. 6:19-24

Golden Text:
"And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

In an exposition which is supposed to be about fifteen hundred words in length, it is obviously impossible to give a detailed explanation of a lesson Scripture in which there are almost as many words as are allowed for the exposition. We are therefore compelled regretfully to pass over many things in this lesson which we would like to discuss, and which our readers would doubtless like to have discussed, and to limit our exposition to a few key expressions.

I. THE FIFTH SPARROW
(Luke 12:1-2)

The first expression is a key to verses 1-12, "Are not five sparrows sold for two farthings, and not one of them is forgotten before God?" (Luke 12:6).

James H. McConkey, in his tract, "The Fifth Sparrow,"* links this verse with Matthew 10:29: "Are not two sparrows sold for a farthing?" (about one and one half cents). And then he comments as follows: Have you ever noticed the Master's mathematics in these two sparrow texts? The sparrow was sold as an article of food in the Palestine market. So cheap was the little bird that two of them were sold for the paltry pittance of a farthing; naturally four of them would be sold for two farthings. But so insignificant were they in the sight of the vender that when a buyer came along with two farthings the seller would throw in an extra one, giving five for two instead of four. Yet of this extra sparrow, almost worthless in the sight of the vender, the Lord added this wonderful word, "Not one of them is forgotten before God."

Thrust as it is into the midst of a passage which suggests tribulational conditions, this passage is most assuring. The leaven of the Pharisees (Luke 12:1) is but a foreshadowing of the false teaching of the Antichrist: and their sin of the sin of those who in the Great Tribuation will blaspheme the Holy Spirit. (Matt. 13:33; Luke 12:10; Rev. 13:6, 11-17; 14:9-10) The boldness enjoined upon the disciples in proclaiming in the light and from the housetop what they had heard in secret from the Saviour (Luke 12:3) is suggestive of the boldness of those who shall bear witness in the Great Tribulation (see also Matt. 10:27; 24:14). His admonition for them not to be afraid of them that kill the body (Luke 12:4), and his reference to those who shall bring them into the synagogues and before magistrates (Luke 12:11), are distinct references to the persecution which His servants shall suffer during the Great Tribulation, and which was foreshadowed in the persecution and tribulation which His disciples endured in their generation. The tribulational outlook of this passage is confirmed by the reference to the doom of the followers of Antichrist, who, after they have been killed by the sword of His mouth, our Lord will cast into the lake of fire (Luke 12:5; Rev. 19:21; 20:15). It is in such a setting as this that the comforting word concerning the fifth sparrow is spoken, and this is followed immediately by the assurance, "Even the very hairs of your head are numbered. Fear not, therefore: ye are of more value than many sparrows" (Luke 12:7). Here, then, is a message and assurance of God's ability to protect His children in the midst of the most adverse conditions, and with this assurance is linked the promise of reward if they will but be faithful: "Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God: but he that denieth Me before men shall be denied (his reward) before the angels of God" (Luke 12:8-19—see also I Cor. 3:11-15; 9:25-27).

* A copy of this tract may be obtained free upon request from "The Silver Publishing Co.", 1013 Bessemer Bldg., Philadelphia, Pa.

II. THE FOOLISH MISER
(Luke 12:13-21)

The second division of our lesson narrates our Saviour's conversation with a man who asked Him to make his brother divide his inheritance with him. In answer, our Lord warned against the sin of covetousness, and illustrated this warning with the parable of the rich man who planned to hoard his goods, only to hear the Lord say, "Thou fool, this night thy soul shall be required of thee." Two chief lessons are suggested in this Scripture.

The first suggestion here is the sin of covetousness. We are prone to think that the possession of material things will afford joy and happiness and satisfaction. But such ideas are a snare and a delusion, as men who are rich in this world but poor toward God can testify. That was an exceedingly pointed thing our Lord said therefore, "A man's life consisted not in the abundance of the things which he possesseth" (Luke 12:15). But not only do material things fail to satisfy, but the greed and covetousness which is exhibited in men's mad scramble for these things is sin. Many Scriptures tell us this, one of the most pointed being Colossians 3:5, which speaks of "covetousness which is idolatry." Men who are engaged in greedily amassing material wealth, are putting that wealth before God, whereas true satisfaction can be found only in fellowship with our Lord Jesus Christ (Heb. 15:5-6).

The second lesson which the experience of this foolish miser teaches us is the wisdom of laying up for ourselves treasures in heaven. It is truly wonderful that it is possible for men to lay up treasures in heaven by a right use of their material possessions. How this may be done is suggested in our Lord's words to His disciples, "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in heaven, that faileth not, where no thief approacheth, neither moth corrupteth" (Luke 12:33). We may lay up treasures for ourselves in heaven by using our money and material possessions to accomplish the purposes which lie nearest to the heart of God, namely caring for the poor and getting the testimony of our Lord Jesus Christ to those who sit in darkness and in the shadow of death. A man who was fabulously rich once died, and two acquaintances were talking together after the funeral. "How much did he leave?" asked one. "He left it all!" was the solemn response of the other, an earnest Christian with a vision of things eternal. How foolish it is for men to hoard up wealth, when by the judicious use of their wealth, under the direction of the Spirit of God, they could lay up treasures, or in other words, insure for themselves a rich reward, in heaven (Prov. 19:17; Luke 16:9).

III. THE FIELD LILIES
(Luke 12:22-35)

The third section of our lesson presents two thoughts in three simple analogies. In the first of these, God's feeding of the ravens, who have no barn nor storehouse, is used to assure us that He is well able and willing to feed us without our being anxious about such things (Luke 12:22-24). In the second, the phenomenon of growth, which we all experience, but which we cannot control by taking thought, is used to assure us that the One Who is so able to take care of our need in the realm of physical growth is well able also to care for other matters of far greater importance, and it impresses upon our minds the foolishness of worrying, since our worrying cannot effect even such a little thing as our physical growth (Luke 12:25-26). The third analogy is drawn from the lilies of the field. These are no hothouse plants, nor even house plants, but wild flowers which are strewn lavishly throughout the fields of Palestine. Without toiling or spinning, says our Lord, these lilies are arrayed in glory surpassing that o

Solomon. And then the question is raised, "If God so clothed the grass, which is today in the field, and tomorrow is cast into the oven; how much more will He clothe you, O ye of little faith?" **The twofold lesson which these Scriptures are designed to teach us is the sin of worry, and the blessing of simply trusting the Lord, particularly with reference to the supply of material needs, but the same truth is capable of extension to our needs in all other realms.**

These truths are brought together in one pointed passage of Scripture which says, "Be careful (anxious) for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7). And our ground for confidence, as opposed to the sin of worry, is plainly stated in another verse in the same chapter—"My God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, (and surely the sin of worry must be so classified) perfecting holiness in the fear of God" (II Cor. 7:1).

IV. THE FAITHFUL SERVANT
(Luke 12:36-48)

The fourth section of our lesson presents the reward of the faithful servant, as contrasted with the fate of the unbelieving and unfaithful.

The reward of the faithful servant is the theme of verses 36-44. In these verses our Lord likens Himself to One returning home from a wedding and His followers to servants who are waiting for the coming of their Lord. The blessing which shall be theirs is stated in the words, 'Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them" (Luke 12:37). And his blessing is emphasized by repetition in verse thirty-eight. How wonderfully suggestive this is of the blessing which shall come to the faithful servants of Christ in His personal ministration to them at His coming again. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb Which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes" (Rev. 7:16-17). But this thought is carried even further in verses 42-44, where our Lord promises that the steward who is found faithful at His Lord's coming shall be made ruler over all of His goods. In its self-evident promise of reward, this Scripture reminds us of the promise of Revelation 2:12: "Behold, I come quickly, and My reward is with Me; to give every man according as his work shall be." From the words "whom his Lord shall make ruler over His household to give them their portion of meat in due season," we learn that this reward is essentially the reward of those who are faithful in bearing testimony, that is in teaching or preaching the Word of God (Rev. 11:18; I Cor. 4:8).

But in the succeeding verses there seems to be a change in thought. Our Lord is here not dealing with the reward of faithful believers, but with the judgment of unbelievers who fail in their responsibility to Him. That this unfaithful servant is an unbeliever seems clear from two considerations. The first is that we know from other Scriptures that no believer shall share in the judgment of unbelievers at our Lord's coming. We may and do sin, many times, but when we are judged, we are chastened of the Lord, that we should not be condemned with the world" (I Cor. 11:32). Because this servant does come into condemnation, which is more than loss of reward, we must conclude that he is an unbeliever (see also John 5:24; I Cor. 3:11-15, and specially note verse 15). The second consideration which brands this unfaithful servant as an unbeliever is that we are definitely told he is appointed "his portion with the unbelievers" (Luke 12:46—this verse classifies this servant with the unbeliever and tells us that he rightfully has his place with other unbelievers, verses 47-48 introduce the thought of degrees in punishment. Though all unbelievers shall be punished, not all shall be punished alike. Some shall receive lesser punishment and others more. "That servant, which knew his Lord's will, and prepared not himself, neither did according to His will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes" (see also Rev. 20:13; Luke 10:12, 14). That these servants are unbelievers is confirmed by the similarity of their thought "my Lord delayeth His coming" with the sneer of the unbelieving scoffers in the last days, who, Peter tells us, shall say, "Where is the promise of His coming?" (II Pet. 3:3-4).

In our Lord's words concerning His servants, see the justice of God. Though all who trust in our Lord Jesus Christ shall be saved on the ground of His finished work alone; the faithful shall be rewarded, while the unfaithful shall suffer the loss of reward. And while the unbelieving shall be damned, only because they have not trusted the Lord Jesus Christ as their Saviour, their condemnation shall be in proportion to their light, some receiving lighter punishment than others.

"But," some will say, "if they are unbelievers, how can these men be said to be servants of the Lord?" In answer we need only to remind our readers of the position of the high priest of Israel. His office was ordained of God, and it was His purpose that "the priests' lips should keep knowledge, and they should seek the Law at his mouth: for he is the messenger of the Lord of hosts" (Mal. 2:7). Unbeliever as he was, God used Caiaphas to enunciate a clear prophecy of the vicarious character of Christ's sufferings, though he himself understood not what he said (see John 11:49-51). But the lips which had uttered this prophecy within a few hours condemned to death the guiltless Son of God. So, too, Paul respected the high priest of his day for his office, though his soul was moved with indignation at his unbelief and injustice (see Acts 23:2-5). Considering his office, it is certainly not amiss to consider our Lord's words concerning the unfaithful servant as applicable to the high priest; and because the scribes and Pharisees sat in Moses' seat as teachers of Israel, though their hearts were filled with unbelief and hatred against the Son of the Most High, these words apply with equal force to them. Servants of God by office though these men were, they were both unfaithful servants and unbelievers (see Matt. 23:2-4; 23:15, 33—in connection with the unfaithful servant beating his fellow-servants, note also Matt. 23:34).

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V. THE FACTIONS
(Luke 12:51-59)

In the concluding verses of our lesson we see the division which was to be produced in the earth because of our Lord Jesus Christ, and the factions which would result. So universal was to be the division because of Him, that even in a home five were to be divided, three against two and two against three. This division was to be on the ground of men's attitude toward the Lord Jesus Christ and their relationship with Him. Some believe Him, others reject Him. Some among believers prove willing to yield their lives, while others are rebellious and unwilling. Surely this is the condition which we see in our own day. Divisions and offenses are inevitable, but blessed is he who in that division is found believing in our Lord and yielded to Him (Rom. 16:17).

These divisions were of tremendous import. They were already beginning when these words were spoken, for in their attitude toward Him men already were being divided into two camps, believers and unbelievers, friends and foes. Even among His own disciples this division was apparent, for in the midst of those who believed in Him and loved Him was Judas, the unbelieving traitor. This division was to culminate at the cross. The cross of Christ, while the power of God unto salvation to the believer, was to be to the unbeliever a stumbling-stone and rock of offense, over which he would stumble to his own destruction. It was for this reason that our Lord warned the Jews, rebuking them because, though they were able to read the face of the sky, yet they were not able to discern the times in which they lived (I Cor. 1:18-24; I Pet. 1:6-8). How strange it is that in things spiritual men seem to be utterly unable to use the common sense which they display daily in their business and other such things.

Herein lies also the explanation of the admonition to agree with your adversary as you are being brought into judgment. In the light of the context, the adversary can be none other than the Lord Jesus Christ. He is the adversary of the unbeliever only because that unbeliever will not have Him for his advocate. How willingly and gladly He would become the Saviour of his soul if he would only let Him. While judgment is impending, the unbeliever may yet turn and agree with his adversary. In other words, during this day of opportunity he may trust the Lord Jesus Christ as his Saviour. But when he has actually come into judgment it will be too late, and he must bear the full penalty for his rejection of the Saviour (John 3:18; Acts 17:31).

VITAL-TRUTH ILLUSTRATION

Years ago the great dam up above Johnstown broke, and the flood came down through the valley to the destruction of many lives and much property. You remember the thrill of horror that went through the hearts of the people as they took up their newspapers and read the account. The dam was in the mountains, and in the reservoir it made there was a leak, and through this leak came a break in the dam, and down through the valley ran this mighty torrent of water, dealing death and destruction on every hand. I was there some time after the disaster, and saw its effects. They told me the water, as it rolled down, had taken large freight engines from the tracks and carried them down through the valley. Houses were swept away ruthlessly. Many, many lives were lost, and in the heart of the city itself the flood-tide reached up to the second floors. It was a mighty flood, but it came from a little leak, a little break in the dam. It may be possible some one had seen the danger of a break beforehand—somebody had said, "What if that dam ever breaks?" You know it is possible to sleep on the very edge of a precipice—to forget about our warnings in the face of danger.

God has told us in His Word of another leak, another break, another bursting dam and seething torrent. This is a torrent of deceit, of immorality, of sorrow, of lawlessness, of corruption and leprosy, of prison houses filled to overflowing, of prostitution and lust, of murder, envy, death, destruction, not involving only Johnstown, but the whole world. There are many indications from the Word of God that this disaster is at our very door. But the torrent sweeping over the world will come to an end; God is going to lay His hand upon the situation.

—"Christ Life Magazine"

First Quarter, Lesson 13 **Sunday, March 29, 1931**

REVIEW—*Jesus The World's Saviour*

Preparation and Popularity

Read Isa. 35:5-10

Golden Text:

"Jesus of Nazareth . . . . Who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10:38).

I. THE LESSON DEVOTIONAL READING OUTLINED

A PROPHECY OF CHRIST'S KINGDOM

A. THE KINGDOM INITIATED BY THE SECOND COMING OF CHRIST

"Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompence; He will come and save you" (Isa. 35:3-4). (See also II Thess. 1:7-10; Zech. 14:1-4.)

B. THE KINGDOM CHARACTERIZED BY THE HEALING OF THE SICK

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing" (Isa. 35:5-6a). (See also Isa. 29:18-19; 42:16-18.)

C. THE KINGDOM CHARACTERIZED BY THE RESTORATION OF THE LAND

"For in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes" (Isa. 35:6b-7). (See also Isa. 41:18-20; 35:12.)

D. THE KINGDOM CHARACTERIZED BY THE KING'S HIGHWAY

"And an highway shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there" (Isa. 35:8-9). (See also Isa. 11:16; 19:3; 40:3; 62:10.)

E. THE KINGDOM CHARACTERIZED BY THE RESTORATION OF ISRAEL

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon

their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa. 35:10). (See also Jer. 31:8-14; Isa. 40:1-5, 9-11; Ezek. 34:11-16.)

II. QUESTIONS FOR REVIEW

Lesson 1—"The Birth of John the Baptist"
(Lesson Text: Luke 1)
(Golden Text: Luke 1:76)

1. How do we know that John the Baptist was a prophet?
2. Of whom was John the Baptist a type?
3. What was the burden and significance of John the Baptist's message?
4. What may we learn from John the Baptist's example?

Lesson 2—"The Childhood of Jesus"
(Lesson Text: Luke 2)
(Golden Text: Luke 2:52)

1. Is there any other Saviour beside the Lord Jesus Christ?
2. How is His humanity related to His Saviourhood?
3. How is His obedience related to His Saviourhood?

Lesson 3—"The Ministry of John the Baptist"
(Lesson Text: Luke 3)
(Golden Text: Luke 3:8)

1. What did John the Baptist mean by the words, "Bring forth fruit worthy of repentance"?
2. What is meant by "the axe laid to the root of the tree"?
3. What is the baptism with fire? the baptism with the Holy Spirit?

Lesson 4—"Jesus Tempted"
(Lesson Text: Luke 3:21—4:30)
(Golden Text: Heb. 2:18)

1. Who was the actual father of Joseph, the espoused husband of the virgin Mary? Who was his father-in-law?
2. What may we learn concerning victory in our own lives from the testing of Christ?
3. Why did Christ stop His reading in Isaiah 61 in the middle of a verse?
4. Did Christ tone down His message to avoid angering His hearers?

Lesson 5—"Jesus, the Great Physician"
(Lesson Text: Luke 4:31—5:39)
(Golden Text: Isa. 53:4)

1. To how many is our Lord Jesus willing to shew mercy?
2. What does this mean, "I can do all things through Christ which strengtheneth me"?
3. Which is more important, the forgiveness of our sins or the healing of our sicknesses? Why?
4. Was our Lord any more willing to save the publicans than to save the Pharisees?

Lesson 6—"Jesus, the World's Teacher"
(Lesson Text: Luke 6)
(Golden Text: Luke 6:31)

1. Does it bring bondage or liberty truly to follow Christ?
2. What are some of the blessings of those who follow Him?
3. What results are produced in our lives through following Him?

Lesson 7—"Jesus, the Friend of Sinners"
(Lesson Text: Luke 7)
(Golden Text: I Tim. 1:15)

1. Will Christ ever fail those who put their trust in Him?
2. Why is God not now judging the sins of unbelievers?
3. To whom is Christ a stumbling-stone? Why?
4. Can any soul have his sins forgiven on any other ground than faith in the shed blood of Christ?

Lesson 8—"Jesus Bearing the Good Tidings"
(Lesson Text: Luke 8)
(Golden Text: Luke 8:1)

1. What practical lessons may we learn from the parable of the Sower and the Seed?
2. What has the Word of God power to do?
3. What fruitage will God's Word bring forth in our lives if we respond to it?

Lesson 9—"Jesus Sending Forth Missionaries"
(Lesson Text: Luke 9:1—10:24)
(Golden Text: Luke 10:2)

1. Who will be the preachers of the Great Tribulation?
2. Wherein did the twelve apostles typify these tribulational messengers?
3. What personal lessons may we learn from their ministry?

Lesson 10—"The Good Samaritan"
(Lesson Text: Luke 10:25-37)
(Golden Text: Lev. 19:18)

1. Why did Christ tell the lawyer that if he kept the Law he would live?
2. Of whom is the Good Samaritan a type?
3. What is the example in this parable for us?

Lesson 11—"Jesus Among Friends and Foes"
(Lesson Text: Luke 10:38—11:54)
(Golden Text: John 15:14)

1. Which is more fundamental, worship or service?
2. What should be the ground for all our prayer requests?
3. Why will God deliver some people to strong delusions to believe a lie?
4. Whose judgment will be the greater, those who have rejected little light, or those who have rejected much?
5. What is the worst sin any man can ever commit?

Lesson 12—"The Use and Abuse of God's Gifts"
(Lesson Text: Luke 12)
(Golden Text: Eph. 5:18)

1. What blessing is there for us in the parable of the fifth sparrow?
2. What lessons may we learn from the foolish miser?
3. Why is it a sin for believers to worry?
4. What effect should the hope of our Lord's return have upon His servants?
5. Should yielded believers expect to be able to live in peace and fellowship with the unyielded? believers with unbelievers?

VITAL-TRUTH ILLUSTRATION

I have in my possession a bottle of rare perfume —Houbigant's. It is the attar of roses, so mightily concentrated in the little bottle, which has never been opened since it left the factory, that the rich and fragrant odor distills even through the glass, or escapes in spite of the stopper which fits as part of the glass itself. It is as if, holding it in my hand, I have the heart of the roses as they reveal themselves when the last restraining calyx had loosed its hold, the last reluctant petal had been unfolded to the sweetness of the sunshine, so that the freshness of the air and the gentle purity of the dew had all been caught and pressed into this one bottle and now given to me.

So the message of Christ's Person, the evidence that the five senses of the eye-witnesses had taken concerning Him, is concentrated into this one word—light. Christ is God. God is Light.

—J. C. Massee, D.D.

LOOKING AHEAD

(Continued fom p. 2)

3. Let them read your copy.

4. Offer to organize a club and include their subscriptions at the club rate ($1.25 each per year in clubs of five or more beginning with the same issue).

5. Particularly call *"Grace and Truth"* to the attention of the teachers in your Sunday-school.

6. Send gift subscriptions to friends whom you are eager to interest in the testimony.

7. Send gift subscriptions to the missionaries, to your pastor, or to other Christian workers to whom you believe *"Grace and Truth"* could be a blessing.

In future issues, we will be making additional suggestions, and we trust that these will receive your prayerful consideration. In the meantime, pray that God will greatly extend the testimony of *"Grace and Truth."*

A CONFIDENTIAL CHAT

with the Business Manager of "Grace and Truth"

TODAY our subscription clerk laid a memorandum slip on my desk, with the following words on it:

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When I had read it, I opened the mail, and found in it the two following letters of special interest from our missionary friends:

1. From a missionary in Central America:

> You have been sending "Grace and Truth" to this address for ...., who has now returned to the States on furlough. I have been using your magazine to help me make out my outlines for the Sunday-school lessons here in Nicaragua. I translate them into Spanish and teach them on Friday night to our Sunday-school teachers, and later to the adult class of both men and women. There are usually about one hundred in my class, and the average attendance at our Sunday-school for the last quarter was 206. In this way you will see that your teaching is being passed on in Spanish as well as in English.
>
> Personally, I know of no magazine which treats the Sunday-school lessons in such an admirable way as does yours. I do not want to be without it, and am sending my subscription, fearing that Mr. ..... will have his transferred for next year to his States address. Ever since I began to study your magazine I have been praying for The Denver Bible Institute, and that the Lord will supply all your need as well as add greater blessing than ever to your labors of love for Him.

2. From a missionary in South China:

> In answer to your kind letter of November 11, I would say A GREAT BIG YES! that we CERTAINLY DESIRE to receive "Grace and Truth." I do not know how we could do without it. We love to read it, then pass on to the Chinese in their language the good things we read. We use the Sunday-school helps in our Chinese Sunday-school on the mission station every Sunday, and would certainly feel at a great loss if we did not have these good helps.

Now what would you do, dear friends, if you were in the shoes of the Business Manager of *"Grace and Truth"* and had such an experience as this?

Doubtless you would do just what this Business Manager did. First he got down on his knees and asked the dear Lord to send in funds which would make it possible to renew these one hundred Missionary Gift Subscriptions, so that not one of these earnest servants of Christ might be deprived of the monthly visits of *"Grace and Truth,"* which have come to mean so much to them, and then he sat down to chat it over with the members of "The Family," who have so loyally rallied in response to such appeals in the past, and through whose generosity our valued ministry to the missionaries has been made possible.

As God leads, we would value your further cooperation in sending *"Grace and Truth"* to the missionaries.

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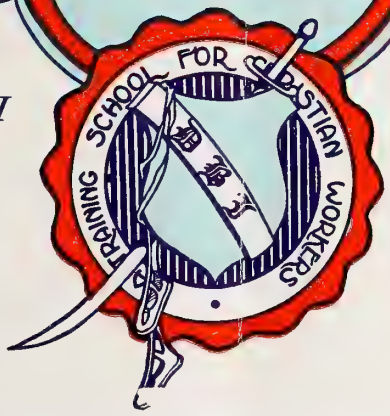
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was our schoolmaster
to bring us
unto Christ.

Gal. 3:24



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February, 1931



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The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

GOD'S Word tells us that this age shall end in a terrible apostasy:

> Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron (I Tim. 4:1-2).
>
> This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away (II Tim. 3:1-5).
>
> For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables (II Tim. 4:3-4).

To read these Scriptures is to be convinced that we are living in the very days of which they speak.

The apostasy in moral standards which is here described is apparent on every hand. From the headlines of the daily papers the news is screamed at us that so called "civilized" countries are plunging headlong into the degradation of paganism; and in this mad rush our own "Christian" nation seems to be leading the way. "Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness," is sickeningly applicable to existing conditions. Divorce, murder, suicide, adultery, rapine, mob violence, thefts, robbery, gang warfare, and organized crime—these are some of the signs of the time. Surely things have become putrescent in this country when American "movies," with which we "amuse" our children, are branded by the Turks so unclean as to constitute a menace to the morals of their young.

But the apostasy in faith is no less apparent and sinister. The moral evils of which we have spoken are only the suppurating ulcers showing that the leprosy of "Modernism," which for the past generation has been poisoning the blood stream of our nation, has reached an advanced stage. And Atheism, Seventh Day Adventism, Russellism, Eddyism, Mormonism, Theosophy, and Unity are only a few of the demoniac religions which flock around like vultures, waiting to gorge themselves upon the carcass when "Modernism" has finished with its victim.

With these conditions in view God's Word says:

> I charge thee therefore before God, and the Lord Jesus Christ, Who shall judge the quick and the dead at His appearing and His Kingdom;
>
> Preach the Word; be instant in season, out of season; reprove, re-

THE D. B. I. CRISIS CRY!

WHEN we say that The Denver Bible Institute has no financial resources save God's provision for our needs in answer to prayer, we are simply stating facts. It was at His direction and by His enabling that the work of The Denver Bible Institute was founded. It has been through His faithfulness in supplying our need that the work has been maintained and prospered throughout the years since then. And it is from His gracious hand that we confidently expect the provision for the urgent needs which are now pressing with crushing weight upon The Denver Bible Institute.

God's Word teaches, however, that He works through the prayers and gifts of His children; and so we appeal to the readers of "Grace and Truth" to continue with us in crying to God for and in giving toward the full supply of

$25,000.00 by September first!

buke, exhort with all longsuffering and doctrine" (II Tim. 4:1-2).

These things "*Grace and Truth*" has been seeking to do during the years since it was first issued, and the "Apostasy Number" goes forth with the prayer in the hearts of the editorial staff that God will use it to strengthen the faith of His children, to guard them against prevailing heresies, to stimulate their efforts to win others to Christ, and to quicken their hearts with joy at the realization that the coming of the Lord draweth nigh.

Knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed (Rom. 13:11).

The Secret of Happiness

THE world's prescription for happiness is self-centered; but God's prescription is Christ-centered.

The means by which the world is seeking happiness are clearly indicated in *The American Magazine* for January, 1931. John H. Clark, for six years Associate Justice of the Supreme Court of the United States of America, is described as "a man who voluntarily vacated the highest judicial office in the gift of his country—save one—that he might seek and find the true road to happiness." The rules which he has formulated are given as follows:

1. Be true to yourself.
2. Make each day a masterpiece.
3. Help others.
4. Drink deeply from good books.
5. Make friendship a fine art.
6. Build a shelter against a rainy day.

Given a right foundation, if some of these rules were properly applied, Justice Clark would certainly be on the high-road of happiness.

"Help others," says he, which is but an echo of the Word of God which says, "He that hath mercy on the poor, happy is he" (Prov. 14:21).

"Drink deeply from good books" is another of his rules—to which we can heartily say, "Amen!" on condition that *The Good Book* be given first place and the bulk of our reading be devoted to books which give to *that Book* due deference. "Happy is the man that findeth wisdom" (Prov. 3:13); but where may we find the true wisdom except in God's Word?

"Make friendship a fine art" is another rule; and again we would say, "Amen!" provided this rule be interpreted to mean getting well acquainted with "*the Friend that sticketh closer than a brother*" (Prov. 18:24), and that in all other friendships He be given the pre-eminence.

And the sixth rule, "Build a shelter against a rainy day," is good, homely advice, save only that the shelter which we need is not one which we build for ourselves but one which God has provided for us; of which the poet has sung,

Jesus is a Rock in a weary land,
A Shelter in the time of storm,

and of which the Psalmist says, "Lead me to the Rock that is higher than I. For Thou has been a shelter for me" (Ps. 61:2-3).

But if we can judge by the interview in which we are given Justice Clark's rules for happiness, this is not his interpretation. The two first rules are obviously self-centered, and the others completely leave the Lord out.

How different is God's prescription for happiness! "*Happy is that people, whose God is the Lord,*" says the Psalmist, "*Happy is he that hath the God of Jacob for his help*" (Ps. 144:15; 146:5). To which the inspired writer of the Proverbs adds, "*Whoso trusteth in the Lord, happy is he.*"

Will Christ Come for His Church in 1931?

IT is impossible for us to answer this question. There is no possible means of determining when our Lord will come to snatch His waiting church into His presence.

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The day of the Lord . . . . cannot come without the coming of the apostasy first.

—II Thess. 2:3, Weymouth

FIVE FINALITIES OF THE FIGHT OF FAITH

by J. R. Jones

THE Greek word "loipon" is translated "finally" five times in the writings of the apostle Paul. The apostle Paul was God's chosen vessel to make known to this present age the full revelation of the grace of God. (See Eph. 3:1-9.) Hence, we would naturally expect to find final instructions, exhortations, commands, and warnings for our guidance in this age from the pen of God's special minister to the Gentiles.

So apparent is the need for these five finalities of the good fight of faith that we wish to present each one of them to our reader with the hope that they may be used of God in these days of uncertainty to steady the soul and fortify it against the subtle attacks which the enemy is making in the life of every believer in Christ Jesus.

THE first one of these finalities is found in Ephesians 6:10:

> Finally, my brethren, be strong in the Lord and in the power of His might.

We are living in a day when real Christian strength and vigor are rare virtues, and yet there never has been a time when manly Christian courage and virility were more sorely needed. There seems to be a softness and indefiniteness on the part of so many Christian workers in spiritual things. Evangelists compromise in order to gain favor. Pastors play into the hands of the political leaders in order to hold their jobs. And Bible teachers trim their messages so as not to spoil their welcome for a return engagement. This condition really exists and speaks of weakness that is heart-breaking to both God and man.

When Israel was carried into captivity, did that dampen the zeal and faithfulness of God's prophets of old? Ten thousand times, No! It only served as an impetus of greater faithfulness and courage. Isaiah, Jeremiah, Ezekiel and Daniel, yea, all the prophets stood out boldly against sin and for righteousness in the midst of the darkest days of Israel's history. So great is the need of strength on the part of God's children today that Paul gives special revelation in the context in which his command to "be strong" is given. He calls our attention to the fact that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in the heavenlies" (Eph. 6:12). Our arch-enemy and his forces are not visible, but nevertheless they are very real, and diabolically subtle. As this present evil age draws to a close, we can expect the enemy to become more adroit in his attacks on the souls of men. He knows that today the Bible, God's Word, has a larger circulation than any other book on the market. He also knows that the Bible warns men and women against the wiles of the devil. Hence, he transforms himself into an angel of light, poses as a very religious personage, and gets his demon forces to do likewise in order to delude and deceive gullible souls. This deception is not confined to unbelievers, either. In fact, Satan is just about as much concerned in getting believers all snarled up as to what to believe, as he is in keeping the unbelievers from receiving the truth. As a result, we are living in the midst of a veritable maze of religions today, so that the uninstructed soul scarcely knows which way to turn. Nay, many who are supposedly instructed are in a quandary as to what is the truth, and all too many are led astray into one or another of the various vagaries of the hour. This is the basis for the Apostle's first finality for the good fight of faith—a ringing command to "be *strong* in the Lord and in the *power* of His *might*."

UNDERLYING the apostasy with which this age shall end, is the malevolent activity of invisible, evil spirits. In his conflict with these forces the believer needs to be fortified with a strength and wisdom greater than his own, else he may be drawn into the apostasy unawares. In this helpful discussion of the five finalities of the fight of faith, Jones tells us about the wondrous and all-sufficient provision which God has made to safeguard His children.

A striking and helpful thing about the commandments of the Spirit of God as revealed in His Word is that for each command given He gives grace, strength, and instruction for its execution. Notice the thoroughness of the instructions given for the execution of this first command:

> Wherefore take unto you the WHOLE

> ARMOUR OF GOD, that ye may be able to withstand in the evil day, and having done all, to stand (Eph. 6:13).

The verses which follow this (vss. 14-18) give details as to the individual pieces of the Christian's armor—his weapons of defense and weapons of offense. The weapons of defense are: the girdle of *truth*, the breastplate of *righteousness*, shoes of *preparation of the gospel of peace*, shield of *faith*, and the helmet of *salvation*. You will observe at once that there are five pieces to the Christian's armor which serve him as defensive weapons. These *five* (5) pieces of armor speak of the grace of God imputed to the believer through faith in the Lord Jesus Christ. In fact, the Christian is in Christ Jesus—his life is "hid with Christ in God"—and there is no power in heaven, earth, or hell that can hurt him. Christ is the believer's high tower into which he may flee for refuge and be safe from every attack of the evil one. But he also has two offensive weapons: namely, the Sword of the Spirit, which is the Word of God, and prayer (Eph. 6:17-18). Notice that there are but two weapons of offense. This number speaks of the second Person of the Trinity—the Lord Jesus Christ, the Strong One, the One mighty in battle, the One Who has never known defeat and Who can never be defeated—He is our all-conquering Saviour. We may be weak, but He is strong; yes, He is our Strength. Our weakness is a challenge for His strength. He says, "My grace is sufficient for thee: for My strength is made perfect in weakness" (II Cor. 12:9).

Surely we do well to heed the appeal and command of this finality—this last warning and instruction from the inspired apostle Paul for the good fight of faith.

THE next finality of the fight of faith is found in Philippians 3:1. This command is of an entirely different nature, and yet it is just as necessary and effective to the winning of the battle. Here the Apostle says,

> Finally, my brethren, rejoice in the Lord (Phil. 3:1).

Perhaps you are raising the question in your mind, Who ever heard of giving a soldier orders to "rejoice"? We need not wonder at such a command, however. It was demonstrated in the last great war that from the moral standpoint alone it proved of untold value to get the soldiers to sing and cultivate a happy, joyous attitude toward their duties, even in the face of the fiercest barrage and in the very teeth and jaws of death.

Paul goes on to say, in his appeal to the believer,

> To write the same things to you, to me indeed is not grievous, but for you IT IS SAFE.

There is real safety for you and me in this spiritual warfare in being rejoicing Christians. Such an attitude in the fight knows neither failure nor defeat. Look at Paul and Silas in the Philippian dungeon. Hear how they sang songs of praises at midnight, as they sat there in all the filth and gloom of that ancient prison, with their hands and feet in stocks. Added to the gloom of the cold and damp walls of their cell was the more intense spiritual gloom and hardness of those incarcerated for their crimes. How the enemy would have delighted to get these men of God to be discouraged and give up hope of ever getting out of such a place. What a victory it would have been for him to see a couple of God's servants go down in defeat because they were called upon to suffer the reproaches of Christ. But, praise God! Satan and his plan were defeated, for you remember the outcome of that memorable night. Yes, it is safe for the Christian to fall into line and get the rejoicing habit. Real rejoicing in the Lord is a rebuke to the cheap, shallow, superficial brand of enthusiasm that has gripped the followers of the present evil age. Christians have much to learn as to what it means to rejoice in the Lord. The slightest inconvenience or testing seems to plunge even many of the so-called Christian workers of today into discouragement and defeat, whereas it should only serve to call them to arms! and to rejoice in the privilege of engaging in such a glorious battle where victory is assured—the battle already having been fought and won at Calvary by Jesus Christ, the Captain of our salvation.

> Rejoice in the Lord alway: and again I say, rejoice (Phil. 4:4).

Such is this glorious finality or last word of counsel from that old warrior of the faith, who said,

> I have fought a good fight; I have finished my course; I have kept the faith (II Tim. 4:7).

LET us consider now the third finality of the good fight of faith. This time let us direct our attention to Philippians 4:8. Here we have a most significant and timely command that we do well to heed if we would be prepared to meet the counter attacks of the enemy when there seems to be a lull in the battle. Note the scope of this passage:

> Finally, brethren, whatsoever things are TRUE, whatsoever things are HONEST, whatsoever things are JUST, whatsoever things are PURE, whatsoever things are LOVELY, whatsoever things are of GOOD REPORT; if there be any VIRTUE, and if there be any PRAISE, THINK ON THESE THINGS.

There is much ground covered here, but not one bit unnecessarily. The soul must be well fortified these days if we would be victorious Christians.

The striking thing about this command is that it tells us to THINK! What a difference it would make in all our lives if we would spend more time in doing real thinking. There is so little of it done nowadays that the heads of great businesses and manufacturing plants are seeking means to encourage it. In one of the railroad shops of one of our large eastern cities, they have, at one end of the large work-room, a huge sign with but one word spelled out in letters large and clear that can be seen from every point in that shop. The one word is *"THINK!"* So little of it is done that this con-

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THE PERIL OF PENTECOSTALISM

AS IT IS ENCOUNTERED ON THE MISSION FIELD

by ALLYN B. COOKE

IN OLDEN times the Grecian mariners found extreme difficulty in guiding their vessels through the narrow channel between Scylla and Charybdis. Today it is, if anything, more difficult for young Christians to direct their lives along the straight and narrow course between the Scylla of "Modernism" and the Charybdis of Pentecostalism. The word of warning found in I John 4:1-3 has never been more needed in the history of the Church than it is today. We are indeed living in perilous times, and many are departing from the faith, "giving heed to seducing spirits, and doctrines of demons." Surrounded by these perils, is it strange that so many are making shipwreck of their faith? And even those who get safely by these two dangers still find themselves bewildered by the numerous winds of doctrine to be encountered, so that even the very elect are in danger of being deceived.

Because of its appeal for complete surrender, Pentecostalism finds its strongest support among the most consecrated Christians. It is taking the very cream of our churches—the most earnest and active workers. How, then, shall we safeguard ourselves against this peril? for peril it surely is!

I. A KNOWLEDGE OF THE WORD THE BEST SAFEGUARD

FORTUNATELY we are not left without very definite teaching in the Word to guide us. It is because there is so little teaching of the Word in the churches that so many have been led astray in their search for spiritual food. As proof of this, let me give an account of the way it worked out on the mission field. My only desire and prayer in telling these experiences is that God may use the account to safeguard others.

ONE of the "doctrines of demons" which is most widespread in these last days is Pentecostalism. Some earnest people think that we are entirely too harsh in saying that Pentecostalism is demonism. In this revelatory article, however, Cooke quotes the testimony of a Chinese Christian, who, by the grace of God, was delivered from the power of the demons. He says—and he should know whereof he speaks—that Pentecostalism is identical, in its manifestations, with the demonism of the heathen. Cooke, who is working under the China Inland Mission, in Yunnan Province, China, has been a blessing to workers and students at The Denver Bible Institute. We are happy to have the privilege of passing on to the readers of "Grace and Truth" his much needed word of warning and admonition.

Near the border of Burma, in the western part of Yunnan, China, one would find use for the gift of tongues, if anywhere. Not long ago we counted six different languages being spoken in our house. This is quite a common occurrence, and it would be easily possible to double or even treble that number from people living within a radius of fifty miles from the mission station. Our work is principally among the Lisu and Lahu tribes.

A dozen years ago, there were only thirty or forty members in the Lisu church, but now, under the blessing of God, there are over two thousand who have been baptized, to say nothing of the thousands of professing Christians as yet not baptized. Practically all of these were saved through hearing the message from their own people, apart from anything the foreign missionaries could have done. Who but the Holy Spirit could have laid the burden of evangelizing their own people upon these mountain tribes folk? And who but the Holy Spirit could have led them to accept the Gospel in such numbers?

From the beginning of the work, the study of the Word has been emphasized, and the people have been taught and drilled in the fundamentals and essentials of the Christian faith. Throughout the district they have been eager to get all of the teaching we could give them. We have

gone from village to village, holding Bible schools lasting anywhere from a few days to a month. The only text books have been a catechism, and the Gospels of Mark and John. Besides these there are the hymns which they are continually singing, and which are full of Scripture references. They have no other books in their language, but we have had the whole Bible in English to draw upon in teaching them, so that many of them know their Bibles better than the average Sunday-school scholar in America.

One of our near neighbors is a Pentecostal mission, also teaching the Lahu, so when the Lahu in our district first began to show interest in the Gospel, we borrowed a teacher from them to make a start until we learned a bit of the language, not dreaming that we were making a mistake in so doing. However, not long after that, the Pentecostal folks had a "revival," and many of their Christians began to speak in tongues. They also came over into our district and tried to "convert" our Christians; but due to the grounding they had in the Word, not one of our people was affected. We had taught them that the fulness of the Spirit is manifested in (1) a hatred of and turning from sin, (2) power for service, which includes the power to expound the Word so that hearers are edified, and (3) the fruits of the Spirit as mentioned in Galatians 5:22.

At one time the Pentecostal people asked one of our Christians, "Why do you resist the Spirit? Say Hallelujah! Praise the Lord! and be filled with the Spirit." The Lisu replied, "Our teacher has taught us that the fulness of the Spirit manifests itself in being able to teach the Word so people can understand. I can't understand the jargon you folks are speaking."

I find that in practically every village in this vicinity where they were taught by the Pentecostal people, although they spoke in tongues, and were thus supposedly filled with the Spirit, they lacked a knowledge of the simplest gospel truths. To prevent confusion and overlapping, a boundary was fixed between the Pentecostal work and ours, and four villages were turned over to us as a result. These four villages have been the least responsive of any in the work. At the beginning they were all just as enthusiastic as any in our work, but they were not taught then. Now they do not care much whether they are taught or not. Consequently there is very little real repentance. They have not made a clean break with sin and do not want to. In fact, during the meetings when they spoke in tongues, there were disgraceful things done which I could not write about in this article. Consistent instruction in the Word when they first became Christians would have safeguarded them and will safeguard any who are willing to take the time to study the Word, looking to the Holy Spirit to direct the study.

II. CONSTANT WATCHFULNESS ALSO NECESSARY

COUPLED with a knowledge of the Word, constant watchfulness is another essential. One might have a very complete knowledge of the Word, and yet fail to distinguish between things that differ, if he were not constantly watching. A jeweler might have a very thorough knowledge of his business, but if he became careless in inspecting articles passing through his hands, a very clever imitation pearl or diamond might slip by without his detecting it. We need to realize that at the best, we can not direct our own course, but must continually look to our Guide and Teacher, and then by prayer and watchfulness we must closely follow Him.

The gift of tongues is urged upon us as the sign of the indwelling Spirit's presence. Is not discerning of spirits just as important? I believe that it is, and I believe that the Holy Spirit has given that gift to our Lisu and Lahu Christians.

At one time the Pentecostal people visited a Lisu village and took charge of the prayer meeting. After one or two hymns, right in the middle of a verse, one of them started speaking in tongues. The Lisu decided that the best thing to do was to go home, so the village leader got up and led them in the Lord's prayer and the Doxology and closed the meeting, leaving the Pentecostal folks to carry on by themselves.

After attending one of the meetings of the Pentecostal Mission, one of the Lisu evangelists said, "This is nothing new to me. When we used to worship the demons, we did just what these people are doing. *I don't care to bring myself into bondage to the demons again.*" His father was a wizard, so he had had plenty of opportunity to see that sort of thing.

Again, in one of the four villages turned over to us when the work was divided, there is a woman who is demon-possessed as a result of what went on under the name of being filled with the Spirit. Her face twitches constantly, and she goes wandering around in the jungle, doing no work. She says all of the Holy Spirit of the Pentecostal teachers is concentrated in her. Evidently this is not a fruit of the Spirit. We have been praying daily for her and she is much better, but still not completely recovered. She can now be left at home alone to watch the house while her husband does the farm work.

Apparently such things as those mentioned above do not need much gift for discerning, but it is surprising how many good, sincere people are seemingly blind to these things. Furthermore, it is not generally known that such things are connected with Pentecostal movements. Therefore, we can not afford not to test the spirits and not to be continually on the watch. Let us leave ourselves in the hands of the Holy Spirit to give the gift He chooses, and let us desire earnestly the best gifts, but let us beware of the fanaticism of Pentecostalism.

THE ETERNAL DEITY OF JESUS CHRIST

AN ANSWER TO THE CHRIST-DISHONORING HERESIES OF RUSSELLISM

by W. B. MALE

"RUSSELLISM," which masquerades under the misleading name of "The International Bible Students' Association," and which is now headed by "Judge" J. F. Rutherford, is a deadly heresy. Its poison is being disseminated daily by millions of books, in many languages, and weekly by radio. In this trenchant study Male exposes the key error of this false and blasphemous system and conclusively demonstrates its unscripturalness.

H. A. IRONSIDES, in *"The Only Begotten Son,"* gives he following illustration:

A Hindu, who was formerly a Brahman and then a Buddhist, began to study Christianity because neither of these ther religions had brought ny real soul-satisfaction. The hief obstacle in the way of his acceptance of Christanity was the incarnation. "I cannot believe that the Supreme God would ever so degrade Himself as to ecome a man," he said.

One day while walking in a field he was attracted o a large anthill. His shadow, coming over the ants, listurbed and frightened them. The Buddhist (because Buddha taught that it was wrong to harm or to kill nimals) said to himself, "How I would like to be able o make those little creatures understand that I have nothing in my heart but love and compassion for every iving thing."

As he stood there the thought came to him that if t were possible for him to assume the form of an ant nd still retain the mind of a man, he would then be able o communicate to them his true feelings. Suddenly it lashed upon him that that was what God had done in he Person of Christ. God so loved the world that He ad sent His only begotten Son to tell and to prove that ove to mankind.

And the Hindu said, "I turned away from that nt-hill a Christian."

A few years ago I sent the above-named booklet to Russellite acquaintance. In a few days it was eturned, folded open at the place the illustration was resented, and the words of the Buddhist were underscored:

> I cannot believe that the Supreme God would ever so degrade Himself as to become a man.

Either wittingly or unwittingly, that man dealt Russellism two mortal blows. In using the heathen's words to express his attitude toward Christ's deity, he evealed, first, that this heresy is contrary to the Word f God, and second, that all believers in Russellism are n the same class as the heathen Brahman who hates and denies all that is fundamental to true Christianity. Or, in other words, his "confession of faith" exposes Russellism's true character; it is heathenism parading in the cloak of Christian phraseology.

"All the devil's assaults are aimed at Christ Himself," said Martin Luther. And Sir Robert Anderson adds, "The deity of Christ is his (the devil's) objective, for upon that depends everything that is vital to Christianity" (*Forgotten Truths*, p. 101). Hence any doctrine that assails the deity of Christ should be recognized as heresy.

Although Russellism is saturated with unscriptural vagaries, the foundation for the most subversive one is a wrong conception of the Person of Christ. In denying the deity of our Lord, they have thrown the door wide open to all kinds of erroneous conclusions. Observe, for example, how they reason: Christ is not God; therefore He is not infinite. Since He is not infinite, His sacrifice was not an infinite sacrifice. Since an infinite sacrifice would be necessary to atone for sins deserving eternal torment in hell, there is no hell. A false premise produces a false conclusion. Following the same line of reasoning, and starting always with the same false premise, Russell concluded that we are saved by works, that we have a second chance after death, that eternal security is false, that the soul is not immortal, and that all who refuse after their second chance to accept Christ are annihilated forever. Russellism denies or detracts from every fundamental truth of Christianity because it is based on a fundamental error, a denial of Christ's deity. If, then, it can be demonstrated from the Word of God that Jesus Christ is truly one with and equal to God, the whole system of Russellism will collapse.

The great charge against Rusesllism is: Russellism is Christ-dishonoring, because it denies His deity.

I. RUSSELLISM DISHONORS CHRIST BY TEACHING THAT HE WAS MERELY AN ANGEL AND NOT ONE WITH GOD BEFORE HIS INCARNATION

RUSSELLISM says,

> The Logos was the first and only direct creation of Jehovah, and thereafter God's creation was performed through the Logos. (Judge Rutherford, "Harp of God," p. 98)
>
> He was known as the archangel, highest angel or messenger, whose name was Michael. (Charles T. Russell, "Studies in the Scriptures," Vol. 5, p. 86)
>
> "In the beginning (which means the beginning of God's creative activity) was the Logos, and the Logos was with God (the God, Jehovah): and the Logos was a God (a mighty one). The same was in the beginning with God (the God, Jehovah). All things were made by him (the Logos) and without him (the Logos) was not anything made that was made," —he was the active agent of Jehovah in making all things. (Judge Rutherford, "Harp of God," p. 98)

The gist of the teaching of these *International Bible Students* concerning Christ's pre-existence is:

A. Christ was not eternal.

B. Christ was not Jehovah.

A. What do the Scriptures teach about the eternality of Christ?

> Thou, Bethlehem Ephratah .... out of thee shall He come forth unto Me that is to be ruler of Israel, Whose goings have been from old, from everlasting (Mih. 5:2).

The manner in which Pastor Russell has treated this passage is, as one writer has said, a good example of his respect for the Word of God. Realizing that this one passage was the utter abnegation of his whole scheme of doctrine, he was forced to completely alter its meaning, or to forsake forever his stand against Christ's eternality. Hence, because he was obsessed by his fallacious idea, he pulled a word out of thin air and warped imagination and forced it into the passage, violating all rules of translation and common sense. Here is the result: "Whose goings forth have been (foretold) from old, from everlasting."

But God's Word still says, "Whose goings forth have been from old, from everlasting!" Though false teachers may abound, we who accept unhesitatingly the direct declarations of the Scriptures will cry out in praise and adoration to our Saviour, "Thou art from everlasting!" (Ps. 93:2)

B. What do the Scriptures teach about Christ's oneness with Jehovah?

Russellism admits that Jehovah is the God, the First Cause, the omnipotent, omnipresent, omniscient One. If it can be shown from the Scriptures that Jesus Christ of the New Testament is the Jehovah of the Old Testament, Russell's teaching is out for the count. And this can be shown simply, easily, and conclusively by the following analogy.

JEHOVAH OF THE OLD TESTAMENT	JESUS OF THE NEW TESTAMENT
1. Psalm 103:25-27 is a prayer addressed to Jehovah.	1. Psalm 102:25-27 is quoted in Hebrews 1:10-12, and is said to be addressed to Jesus.
2. Jehovah is called the Stone of stumbling. (Isa. 8:13-14)	2. Jesus is called the Stone of stumbling. (I Pet. 2:7-8)
3. Jehovah is the Good Shepherd. (Isa. 40:10-11; Ps. 23:1)	3. Jesus is the Good Shepherd. (John 10:11)
4. Jehovah is the First and the Last. (Isa. 41:4; 44:6)	4. Jesus is the First and the Last. (Rev. 22:12-16)
5. "The voice of one crying in the wilderness" (a definite prophecy of John the Baptist, Matt. 3:3) was to prepare the way of Jehovah. (Isa. 40:3)	5. The "voice of one crying in the wilderness" (John the Baptist) prepared the way of Jesus. (Matt. 3)

As with the previous point, here also the passages that demonstrate it could be multiplied; but for our purpose here, further development of the analogy is unnecessary. The plain statements of the Word of God honor our Lord and Saviour by declaring His oneness with Jehovah. Can we who love Him have any fellowship with those who blaspheme His name by depriving Him of His rightful place and glory?

Thus far we have demonstrated the veracity of the following simple syllogisms:

A. God only is from everlasting.
Jesus Christ is from everlasting.
Therefore, Jesus Christ is God.

B. Jehovah is God.
Jesus Christ is Jehovah.
Therefore, Jesus Christ is God.

II. RUSSELLISM DISHONORS CHRIST BY TEACHING THAT HE WAS A MERE MAN AND NOT GOD INCARNATE

RUSSELLISM says,

> He (Jesus) actually became a man .... It was absolutely necessary that he should be a MAN, neither more nor less than a PERFECT MAN. (Charles T. Russell, "Studies in the Scriptures," Vol. 5, p. 95)
>
> Nor was Jesus a combination of the two natures, human and spiritual. (Charles T. Russell, "Studies in the Scriptures," Vol. 1, p. 179)
>
> Some insist that Jesus when on earth was both God and man in completeness. This theory is an erroneous fallacy, however. (Judge Rutherford, "Harp of God," p. 101)

Isn't it strange that we so often accept *man's* theories and ideas and reject the authority of the Bible as the Word of God? This is the mortal failing of all our heresies today. Christian Scientists accept Mrs. Eddy's interpretations of Scripture rather than the Word itself. Mormons accept Joseph Smith's interpretations. Seventh Day Adventists accept Uriah Smith's interpretations. And Russellites, falling into the same deadly

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HIS MAJESTY THE DEVIL

TRANSFORMED INTO AN ANGEL OF LIGHT

by W. E PIETSCH

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

And no marvel; for Satan himself is transformed into an angel of light.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works (II Cor. 11:13-15).

PERHAPS never in the history of the Christian Church has Satan worked more strenuously than now, to deceive the masses with false religion. Many preachers have been diverted from preaching the Gospel, to social reforms and community welfare programs, leaving their constituency open for the subtle attacks of Satan, thus leading many into the apostasy. Satan will do His utmost to clean up his territory, for it is a better advertisement for him to have a clean, moral community, than one which is morally corrupt.

FOR years Pietsch has been standing firm, warning God's children against the apostasy of the day, and in this corrective ministry God has greatly blessed him. In linking modern false religions with II Corinthians 11:13-15 Pietsch is acting with the warrant of inspiration and in harmony with apostolic example. It was concerning the false teachers of his own day that the apostle Paul penned these words, and they are no less applicable to the false teachers of our time.

It is with astounding rapidity that multitudes are leaving the so-called evangelical churches for "Christian Science" and other false religions. Note the words of Hebrews 10:26-29 and II Peter 2:20-21:

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.

He that despised Moses' law died without mercy under two or three witnesses:

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.

Personally I believe that these Scriptures refer to those who deliberately repudiate the evangelical faith and embrace a false religion. They were enlightened by the preaching of the true Gospel, but not born again, and have embraced a false religion, repudiating the finished work of Christ on Calvary's cross. No greater sin can be committed in the sight of God than to insult God's blessed Son Who died on the cross and shed His precious blood to redeem us from sin. There God's holiness was vindicated, and God can righteously save all who put their trust in the finished work of Christ. God has put a high premium on the precious blood of His dear Son.

Apostasy is definitely repudiating faith alone in the finished work of Christ. One must be careful to distinguish heresy from apostasy. Heresy is rejecting some fundamental truth or teaching some error mixed with evangelical truth.

In this day of religious confusion we cannot be too careful in our clear cut stand on all vital issues. Neutrality is treacherous, and as we come nearer the end time we undoubtedly will be called upon to take a definite stand on all issues.

THE following are a few outstanding heresies which have caused untold religious confusion, and have been tolerated in a friendly way by multitudes,

but close investigation will reveal that they are the fountainhead which pollute the stream. Christian Missionary Alliance, sinless perfection or false teaching on Holiness, Pentecostalism in its various forms, McPhersonism, etc., and Seventh Day Adventism and Romanism. These are some of the outstanding false religions which are part of the apostasy, and "Modernism" is another. The hour has come for separation from the apostate denomination. Individual pastors may be true, but the large percentage of the major denominations are corrupted with "Modernism."

Three outstanding false religions, taking in all classes of society, are Christian Science, Millennial Dawnism, and Mormonism. Other false religions are the Universal Fatherhood of God and Brotherhood of Man, Socialism, Communism, Soul Sleeping, Anglo-Israelism, etc. These can be multiplied. Our present system of education, eliminating the Bible, or in a subtle way teaching evolution and discounting the finished work of Christ, is one of Satan's masterpieces, reaching the multitudes among our youth, preparing them for communism and anarchy. In leaving Christ out of their lives, and giving them an education, we are raising a large army of Bolsheviks and anarchists.

BELOVED, it behooves us to walk very wisely and circumspectly, living a consistent Christian life, and bearing an untarnished testimony to our blessed Saviour. God grant that the number may be increased who are willing to stand uncompromisingly for a rejected Christ, and teach and preach the value of His precious blood which was shed on Calvary's cross to save lost men and women. Thank God, it has not lost its power.

THE DEVIL'S GAME TODAY

by FRANKLIN G. HULING

WHAT is the Devil's game? It is simply this —keeping "Modernism" (that which is false to God's Word), and Fundamentalism (that which is true to the Word of God), bound together in one unholy fellowship.

HOW DOES THE DEVIL PLAY HIS GAME?

BY MEANS of the denominational missionary budgets, where Modernism and Fundamentalism are tied together. There is scarcely a denominational missionary organization tody that has not adopted Satan's *"Inclusive Policy,"* which means that they send out Modernists as well as Fundmentalists. This is a master-stroke of the devil. And the proportion of Modernists sent out is greater all the time. The ungodly union of "Modernism" and Fundamentalism results in three things:

1. *Modernism is protected by Fundamentalism.* Fundamentalists refrain from striking at Modernism, lest they hit Fundamentalism at the same time.

2. *Modernism is nourished by Fundamentalism.* Modernism is a deadly parasite and would quickly starve if it were not for the support which it receives from Fundamentalists! The more you feed the tree—the denominational budget; the more you fatten the parasite—Modernism.

3. *Modernism grows stronger while Fundamentalism grows weaker.* That is taking place wherever this wicked alliance exists.

WHO HELPS THE DEVIL PLAY HIS GAME?

EVERY one who contributes to the denominational missionary budgets. This may startle you, but a little careful thought will reveal that it is true. Mod-

HULING has been severely criticized for the out-spokenness of this article. It is our heartfelt conviction, however, that his appeal is true to the Word of God and one which is greatly needed. As for the criticism—when did any true prophet of the Lord ever escape it? When we published Huling's article, "What Holds Back the Revival?" one of our readers wrote, "It is just what needs to be said, and I thank God for men who have the courage to say it." This straightforward discussion will find a like response in the hearts of many who are unflinching in their loyalty to our Lord Jesus Christ in these days of apostasy. Copies of this discussion may be obtained in tract form, at cost, from the writer, at 1648 W. 66th St., Los Angeles, California.

ernism lives and thrives by means of these budgets. They are the stronghold and feeding-ground of Modernism. That cannot be denied. Therefore, when you contribute to these budgets you help the devil play his miserable game.

HOW ARE FUNDAMENTALISTS TRICKED INTO HELPING THE DEVIL'S GAME?

DENOMINATIONAL leaders use various devices to keep Fundamentalists *"in line"* and supporting these budgets which support Modernism. Here are some of the tricks:

1. *Keeping the people in ignorance* of the increasing stranglehold of Modernism on the denomination, both at home and abroad.

2. *Shouting continually, "Be loyal to your denomination!"* Many think more of this than they do of being loyal to the Lord Jesus Christ and His Word.

3. *Exhibiting a Fundamentalist missionary* around the country to *"give a good front"* to their Modernistic program. That is like putting a prohibition business in the front of a store in order to hide a bootlegging business going on in the rear. And Modernism is the worst kind of bootlegging, for it damns souls for all eternity.

4. *Raising the cry, "What would become of our Fundamentalist missionaries* if the Fundamentalists quit supporting them?" They too should withdraw from this iniquitous union with Modernism, and appeal to Fundamentalists to support them independently. If God wants them to remain on the field, He will provide for them. If they are not provided for, they will know that they have obeyed God's Word to *"Have no fellowship with the unfruitful works of darkness"* (Eph. 5:11), and that God has released them from service. Obedience is vastly more important than any service. However, there is little doubt that real Fundamentalist missionaries would find real Fundamentalists to support them in their labors for Christ. Fundamentalist missionaries, who continue in this partnership with Modernism, are simply building up a constituency to be captured by Modernism. They should withdraw and take with them all who will go. Modernism will never be defeated as long as Fundamentalist missionaries stay with Boards that send out Modernists, and as long as Fundamentalists support such Boards in order to take care of orthodox missionaries.

5. *Permitting designation of gifts.* Investigation will show that this is just "hocus pocus." Whatever is designated to a Fundamentalist missionary is subtracted from the amount apportioned to him by the general budget, so that he receives not one penny more on account of the designation. Designation fools Fundamentalists but does not hurt Modernism one iota. On the contrary, it helps Modernism just that much, by releasing from the general budget money to be used to propagate Modernism.

Therefore, if you contribute to the denominational missionary budget, with or without designation, you are responsible before God for helping the devil play his terrible game. How great and how grave is this responsibility! Modernism is pursuing its triumphant course, destroying faith in the Word of God, eating up spiritual vitality, and damning souls, because Fundamentalists continue to support this satanic combination. It is the money given by Fundamentalists that perpetuates this partnership. Spurgeon once preached a sermon on *"How Saints May Help the Devil."* He was not speaking on this subject, but if he were alive today, he would unquestionably say that contributing to these corrupted budgets is one great way by which Christians help the devil. May the Lord help you, my reader, to give not another penny to help the devil play his wretched game.

ANSWERS TO EXCUSES OFFERED FOR SUPPORTING THE DEVIL'S GAME

NOTE: The Devil's Excuse Factory is working twenty-four hours a day to supply "pious" excuses to Fundamentalists who want to justify themselves for helping him play his game. Here are some sample excuses:

1. *"Well, I do not give very much."* I asked a Christian woman, "Would you give five cents to support bootlegging?" Instantly, and with much emphasis, she replied, "I should say I would not!" Then I inquired, "Why do you give even five cents to support Modernism?" Modernism is bootleg religion, and is a million times more ruinous than bootleg liquor. When you give five cents to the denominational missionary budget, corrupted as it is by Modernism, you help Modernism just that much. Giving five cents is just the same in principle as if you gave a million dollars.

2. *"Well, anyway, I am not a Modernist, and I am preaching the Truth."* Stop and think a minute, my brother, and you will recognize that orthodoxy is vastly more than words. It has to do not only with your mouth, but also with your hands, and with your feet, and with your pocketbook. It involves not only what you say, but also with whom you are holding hands, and with whom you are walking. When you support Modernism, you are upholding the hands of the workers of iniquity, and are walking in the company of the ungodly. The time is long past when any pastor can plead ignorance of his fellowship and support of Modernism when he supports the denominational missionary budget. And Satan is pleased to have you comfort yourself by reflecting on what you believe and preach, for thereby you salve your conscience about helping him play his game. The denominational leaders care little about what you preach, as long as you continue to support the budget. In their eyes, the only "unpardonable sin" is to expose their alliance with Modernism and refuse to support it.

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THEOSOPHY'S "LADDER OF LIVES"

by CLIFFORD L. NIXON

Occult Science (the teachings of Theosophy), takes in the whole of the vast series of changes which begin with the descent of Spirit to embody itself in matter, traces the evolution of forms through stages of ever-increasing beauty, complexity and capacity, so that, within all, the evolving involved life is seen. I have called these stages, these grades, 'The Ladder of Lives.' These living forms occupy successive steps on the ladder, from the mineral to the throne of the LOGOS Himself. It is a veritable Jacob's Ladder, with its foot in the mire of earth and its highest point lost in divine Glory.

SO SAYS Annie Besant, the present leader of the Theosophical Society. The statement is found in the second chapter of her book, *Popular Lectures on Theosophy*, a chapter entitled, *"The Ladder of Lives."* We quote it that the reader may see that the subject of this article is not one of our own invention. The president of the Theosophical Society presents her own teaching from this viewpoint. She pictures to us a ladder. It is one which, according to her, reaches from the mire of earth to the very throne of God. This ladder is said to have its beginning "with the descent of Spirit to embody itself in matter" (a form of the doctrine of pantheism). Its climax is reached at "the throne of the LOGOS" where we are all to become one with God (a variation of the doctrine of universal salvation). Between the footings and the summit we are told that there are "evolving forms"—successive reincarnations—forming the rungs of the ladder. This is Theosophy's theory of *"The Ladder of Lives."* It is a ladder which would do away with the necessity of salvation. It is a scheme which would forever negate the possibility of vicarious atonement. It would take away our guide and chart. It would leave us attempting to struggle upward in our own puny strength, only to slip back into the despondency and fatalism of the Orient. Thank God! Mrs. Besant is not right in her statement, "You must climb the ladder for yourselves." We shall not and cannot climb; nor can the Theosophists themselves. This ladder finds credence only in the fancy of those who have been duped by the re-hash of Hinduism thrust upon the western world by Madame Blavatsky. We who believe the Bible know that Theosophy's "Ladder of Lives" is non-existent.

HISTORY is repeating itself in Theosophy. Of the heathen it is written that, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not becoming." This is the condition of the heathen world today. Theosophy's stronghold is in so-called Christian countries, and its dupes among the "elite" of those lands; but at heart, as Nixon so clearly shows, Theosophy is identical with Hindu philosophy. Its popularity is one of the signs which show that our much-vaunted civilization is on the toboggan, headed for the degradation of paganism.

I. THE FOOTING OF THE LADDER

AS THE footings or base of the ladder, Theosophy presents to us its teaching on pantheism. According to Theosophy, God has embodied Himself in all matter, so that everything and every one is essentially a part of God. In place of having God create the universe, Theosophists would have us believe that God became us and our universe, as Gaius Glen Atkins points out in his book, *Modern Religious Cults and Movements*. Creation is pictured as three life-waves, in which the life of God is poured out and scattered into atoms ensouled by Himself. "The first Life-Wave," we are told, "made the matter. The second Life-Wave gave the qualities and built the forms. The third Life-Wave brought upon its crest the fragments of Divinity to ensoul the forms and make them tabernacles worthy of God" (*Popular Lectures on Theosophy*). Thus, "Theosophy teaches . . . . the immanence of God. God is everywhere and in everything." "There is only one life," Mrs. Besant informs us, "though men name it variously. This one life, poured out into the universe, ensouls the matter out of which all forms are to be made." Then, leading on to a logical conclusion from these false premises, she would instruct us that the way to find God is through self-

occupation and self-worship. "Go then, within, and not without, plunge fearlessly into the depths of your own being; seek in the cavity of your own heart the hidden mystery—the mystery which verily is worthy to be enquired into—and there, there only, you will find Him" (*Popular Lectures on Theosophy*).

How utterly unscriptural all this is! The first words of our Bible tell us, "In the beginning God created the heaven and the earth." The Holy Spirit does not misstate Himself. Had He meant that God became the heaven and the earth He would have said as much. The thought of God embodying Himself in all matter is folly. When the Son of God came to this earth, though He was its Creator, the record is, "The world knew Him not" (John 1:10). What nonsense to speak of the life of man being one with the life of God! Was the Spirit of God embodied in the Bolsheviki, who shouted that they would drag God from His throne in heaven? How shall we reconcile such teaching with Christ's words to the Pharisees, "Ye are of your father the devil, and the lusts of your father ye will do"? Did God dwell within the hearts of those who cried of our Saviour, "Away with Him! Crucify Him"? Will God be in those of whom it is written, "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed, saying, Let us break their bands asunder, and cast away their cords from us"? How utterly foolish all this is. In this world of sin and sorrow, God is not all and in all. No man, beast, or object is God. Hence, God cannot be found by introspection. Through Christ alone is the knowledge of God. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John 1:18). "The work of Christ is the only true resting place for the conscience; His Person, the only true object for the heart; His Word, the only true guide for the path" (C. H. M.) If we are expected to climb a ladder, please give us one with footings a bit more substantial than the footings of Theosophy's Ladder of Lives.

II. THE SUMMIT OF THE LADDER

THE summit of Theosophy's Ladder of Lives rests in the belief that all mankind shall eventually become one with God. Universal salvation is clearly taught.

> Man is the Seed of God, which shall grow, when sown in the soil of earth, into the likeness of God.
>
> Theosophy comes to the world, then, as a peacemaker. Why should we quarrel? God is the Center, and from any point of the circumference you can direct your steps toward Him; yet, in stepping, each will take a different direction toward that Center, according to the point from which he starts. So it is with all the various religions; they are all ways to God. (Both quotations from Annie Besant's "Popular Lectures on Theosophy")

Meanwhile the Word of God still speaks to all who give it ear:

> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

There is no hope for man apart from the finished work of Jesus Christ. Those of us who have placed our trust in Him shall indeed be transformed into the likeness of God. "Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2). Mark you, though, this is the assurance of the believer only. The same John who wrote those words, wrote also, "I saw the dead, small and great stand before God . . . . and they were judged every man according to their works . . . . And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:12-15). One might well wish that the likeness of God were the hope of all the race, for such might have been the case. At Calvary Jesus tasted "death for every man" (Heb. 2:9). His very life blood was poured out that all mankind might have life. A full and free salvation was provided for every one. "He (Christ) is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John 2:2). But what avail is this to those who spurn the cross of Christ? "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18). All men

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DANTE ON PREACHERS OF HIS OWN TIME

". . . . The aim of all
Is how to shine: e'en they, whose office is
To preach the Gospel, let the Gospel sleep
And pass their own inventions off instead
. . . . . .
Christ said not to His first conventicle,
'Go forth and preach impostures to the world,'
But gave them truth to build on; and the sound
Was mighty on their lips: nor needed they
Beside the Gospel other spear or shield
To aid them in their warfare for the faith.
The preacher now provides himself with store
Of jests and jibes; and so there be no lack
Of laughter, while he vents them, his big cowl
Distends, and he has won the meed he sought."
(Paradise: Canto XXIX)

UNITY—THE WORSHIP OF THE EGO

by JOHN I. PATON

Thou hast said in thine heart, I will ascend unto heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High.

Yet thou shalt be brought down to hell, to the sides of the pit (Isa. 14:13-15).

SATAN was the first egotist, and anything that emanates from him has this same characteristic—the "I" is prominent and oftentimes preeminent.

Since the fall, when he was inoculated with the sin of Satan, man has been an egotist. All through the pages of history this fact stands out clear and plain. And in our present day we see it growing plainer than ever. Indeed, man has become so bold in his asserting of the "I" that we have more than one religion today whose platform is nothing more nor less than self-worship.

"YE SHALL be as gods!" was the language with which Satan lured our first parents to their destruction. And so, in the fall the seed was sown in the hearts of men of overweening desire for self-gratification, self-exaltation, and self-deification. The climax of this blasphemous ambition will be reached in the Great Tribulation, when the Man of Sin shall "oppose and exalt himself above all that is called God or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God. But this "mystery of iniquity" doth already work, and "Unity," whose worship of the Ego Paton so effectually exposes, is only one among many religions which inculcate self-worship.

"Unity School of Christianity," whose false religion we deal with in this article, is one such. Its writings are subtle and elusive in their denial of God's Word and its truths, but like the first egotist whom they follow hard after, they overstep themselves and let drop a sentence or two, here and there, which expose the whole satanic system they are fostering.

It is not the purpose in this article to expose the error in all of the doctrines of "Unity" but to expose the heart of its teaching. We trust that God shall use this article to the liberation of some who may be caught in the meshes of "Unity's" deadly net.

I. "UNITY" CLASSIFIED

UNITY bears all the earmarks of a false religion. First of all it was invented by a woman, being founded by Mrs. Myrtle Fillmore. Her professed "discovery" was made after the Fillmore family was left destitute through the collapse of a real estate boom in Kansas City. At the time of their financial distress, matters were made worse for the Fillmores because some of their number were in need of medical attention. It was at this crucial moment in their lives that Mrs. Fillmore made her "discovery," which changed their financial status, and (so they claimed) alleviated their physical distress. (These facts were gleaned from a history which appeared as a feature article in the *Kansas City Star*, and later appeared in *Unity Magazine*.)

Mrs. Fillmore's husband, Charles Fillmore, is co-founder of "Unity" with his wife, nevertheless she claims credit for the "discovery." She is not the only woman who has started a false religion in the last century; but the very fact that she was the "discoverer," coupled with the character of her "discovery," places Unity in the category of "profane and old wives' fables" about which Paul, the inspired Apostle, said some very pointed things (I Tim. 4:7).

In the second place, "Unity" classifies itself and reveals its own character by enthusiastically endorsing "Christian Science." The following is a statement Fillmore made before a convention of his followers:

> . . . . Christian Science, to my mind, is a most wonderful interpretation of Christianity . . . . ("Unity Magazine," Oct. 1923, p. 305).

He endorses and recommends Christian Science! Eddyism, with all its blasphemous and blood-denying doc-

trines, wins the admiration of this leader of "Unity!" Well it might, however, because Christian Science and Unity have much in common. Their systems of doctrine dovetail so well into each other, that there is no essential difference, unless it may be in leadership. The point in all this, however, is this: "Unity" endorses "Christian Science" which is recognized as one of the leading false religions of the present day. "Unity" must of necessity be a false religion, else it could not endorse and recommend another false religion.

In the third place, "Unity" goes farther than just endorsing one false religion. It endorses all religions and claims for itself the unique distinction of being the cream of them all.

> . . . . Unity is the Truth that is taught in all religions, simplified and systematized so that any one can understand and apply it (Address of Welcome, Charles Fillmore, "Unity Magazine," Oct. 1923, p. 306).

This statement has a powerful appeal to the average person today, because the idea is prevalent that all religions are good, and if the follower of any is sincere, he will get to heaven. Since Charles Fillmore claims to have embodied in "Unity" all the "good" in other religions, "Unity" is bound to have a strong popular appeal. No matter who a man may be, or what form of false religion he follows, he can feel right at home in "Unity." This is no virtue on the part of "Unity." It only serves further to classify it fairly and scripturally. "Unity School of Christianity" belongs in the same class as Russellism, Theosophy, Mormonism, and other cults.

In the fourth place, "Unity" was fostered by demons. Everything was not plain sailing for the Fillmores when they started their new religion (but then, neither was it for the "prophet Mohammed," or for Mrs. Eddy, or Joseph Smith, or many other leaders of false religions). They found innumerable difficulties in their way, but there was always "something" which guided them on.

> . . . . The more we looked for this spiritual guidance, the more definite it became. Often when the inner urge to do a certain thing came to us, and we were not sure that it was the right thing to do, the matter would be cleared up in a symbolic dream. Again it would be in a waking vision or a voice out of the heavens that indicated the right way . . . . (Address of Welcome, Charles Fillmore, "Unity Magazine," Oct. 1923, p. 305).

These are not the days when God deals with men through dreams or voices out of the glory. He speaks to us now through His Holy Word (II Tim. 3:16-17). This Word is a full revelation, guaranteed to meet man's every need. Considering the character of the teachings of "Unity," which we shall discuss presently, the symbolic dream, the waking vision, and the voice from the heavens that Fillmore speaks of can only be demon manifestations. The revelations he received at such times are contradictory to the revealed Word of God, and for that reason, if none else, they could not have come from God, for God is not the author of confusion.

> *THIS apostasy is promoted and hastened by such as undertake to be spiritual guides and instructors, who being unskilful in the Word of righteousness turn men out of the way.*
>
> —*John Owen*

"Unity" classifies itself. It is a false religion—a doctrine of demons.

II. "UNITY" ANALYZED

"UNITY" denies every fundamental of the faith as it is revealed in the Word of God. It agrees with "Christian Science" in saying that our Lord Jesus Christ is nothing more or less than a "Wayshower" (*Unity Magazine*, Sept. 1918, p. 222). He did not really die on the cross, they say, ". . . . The death of the carnal consciousness on the cross did not extend to His body" (Charles Fillmore, *Unity Magazine*, Oct. 1923, p. 309). Man is not depraved, only "the thought back of the individual is evil," they declare (E. V. Ingraham, *Unity Magazine*, June 1924, p. 504). Salvation is not by the shed blood of the Lord Jesus Christ, but by our destroying "all thought of dying" and by our entering "into the consciousness of eternal life here and now" (Charles Fillmore, *Unity Magazine*, Oct. 1923, p. 306). And so they go on and on. One after another the precious things of God are denied.

Who is the God of Unity? Christ is rejected; who is put in His place? We need not search far into the literature of *Unity School of Christianity* to find the answer to this question. Their teaching bristles with it. Self—the Ego—is the supplanter. "Unity" is the worship of the Ego.

The foundation for this is laid in that "Unity" teaches man is divine.

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WHAT SHALL WE DO ABOUT THE APOSTASY?

by W. Cameron Townsend

JESUS lived in a time of apostasy. What did He do? Jewry was divided into several religious camps. There was the remnant of devout Jews who, like Simeon and Anna, awaited the "consolation of Israel"; but the groups which took the lead were the Sadducees, the Pharisees and the Herodians.

The Sadducees were religious rationalists who did not believe in the supernatural. They occupied places of leadership in the Sanhedrin and priesthood. Christ had one word for them: *"Ye do err, not knowing the Scriptures, nor the power of God."* The Pharisees were bigoted zealots who held fast to rites and traditions but completely overlooked the spirit of the law. They were Christ's chief persecutors and were the objects of His most scathing denunciations. He called them hypocrites whose basic error was the *"laying aside the commandment of God"* to *"hold the tradition of men."* Jesus occupied Himself with these self-righteous ecclesiastics when forced to do so, explaining: *"I am come not to call the righteous, but sinners to repentance."* The Herodians were world-compromising supporters of Herod who were quickly silenced by our Lord when they tried to ensnare Him, and against whose doctrine the disciples were warned.

We never find Jesus seeking a controversy with these "blind leaders of the blind." Whenever they approached Him in their efforts to hinder His work, He answered them without fear and pointed out their errors, but otherwise He held Himself unswervingly to His task of seeking and saving lost sinners. He set His face stedfastly to complete the work which the Father had given Him to do.

A CONSTRUCTIVE PROGRAM

PAUL wrote of apostasy in his day. He wrote to the Thessalonians: *"The mystery of iniquity doth already work."* He constantly warned the believers against it. Yet we never find Paul arguing with the rationalists. He rather seems to have lost little time over them. The controlling passion of Paul's life was to save souls. He had received a commission from the glorified Christ and this commission burned constantly within his heart. In Acts 20:24 he defines it *"to testify the Gospel of the grace of God."* His was a constructive program carried on faithfully in an ever-growing sphere so that he could write the Romans: *"I have strived to preach the Gospel, not where Christ was named."*

In warning Timothy of the time when many within the church would *"turn away their ears from the truth and would be turned unto fables,"* Paul gives an outline of procedure for all true Christians in the face of apostasy. *"Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."* Holy living, sound teaching, and soul saving would be Paul's message to orthodox Christians today.

The Sadducees of Jesus' day are the Modernists of our day. They *"do err, not knowing the Scriptures, nor the power of God."* The Pharisees are with us in the person of the self-righteous ritualists who worship from the lips and who *"teach for doctrines the commandments of men."* Romanism is especially prolific in this type. The Herodians are here, in those who would compromise with the world in order to gain its support. What shall we do in the face of it all? The devil would like to get us sidetracked. He would

MARSHALL Ferdinand Foch, was once asked by his physician if it were true that at the battle of the Marne, in the hardest moment of the fighting, he had sent Joffre the message attributed to him: "Hard pressed on right, broken through my front; I am attacking on the left. My situation is excellent." With a smile this man, who, in the providence of God, led the allied forces to victory, replied, "I never dictated such a message; but I might have dictated it. It was my favorite doctrine." Such is the strategy which Townsend advises. "The best answer to apostasy," says he, "is soul saving." This challenging appeal was published in "Christ Life," and may be obtained in tract form from the Central American Mission, 3611 Congress Avenue, Dallas, Texas, under which mission Townsend is serving in Guatemala.

like for us to spend our time in dissention and hair-pulling. Let us rather be about our Father's business, *SEEKING AND SAVING THE LOST.*

THE TIME IS SHORT

THE mystery of iniquity which was already at work in Paul's day is nearing its consummation. It seems that the whole lump will soon be leavened. What shall we do? Let us hold fast to sound doctrine. Let us "*earnestly contend for the faith.*" But in our contending may our program be constructive. Let our lives be holy and our love for lost souls ardent.

We, like Paul, have received a commission. Our risen Lord has commanded, "*Go ye into all the world, and preach the Gospel.*" This commission, after nineteen centuries, has not been fulfilled. Something is wrong. The trouble does not lie with the apostates. They have no message for a world deep in sin. "Modernism" is helpless before a lost sinner. The failure is due to the true believers within the church. We have worked hard. We have labored for better schools and for better churches. We have fought to protect against the leaven of apostasy. But Christ meant that the Church's plan of warfare should be aggressive rather than defensive. He has put the Sword of the Spirit into our hands. Let us not lose time arguing about its virtues; let us put it to use. It will do the work. Preach the Word. Preach it to every creature.

The best answer to apostasy is soul saving. We need revivals rather than polemics. As in the time of Paul, the greatest need is to preach the Gospel where Christ has not yet been named. While millions of souls have never had an opportunity to hear the message of salvation, it is wrong for us to spend most of our efforts in resowing the lands where the Gospel has been preached already and Christianity has lapsed into apostasy. The Church should give its finest young men and women to the cause of missions and should back them to the utmost by sacrificial giving. Every mission agency which proclaims Christ and Him crucified, should receive the hearty support of every Christian. Petty differences should be set aside and all join arms in a great crusade for missions.

Two despondent disciples were walking toward Emmaus. Their Lord had been crucified. The outlook was very discouraging. Then Jesus appeared unto them and said: "*O fools, and slow of heart to believe all that the prophets have spoken.*" Those same words might well be directed to us today as we are perplexed by the awful onslaughts of apostasy. All has been foretold. We should have expected it, and instead of making desperate efforts to separate the wheat from the tares, we should be moved to hasten about the task which our Lord has given us to do. The only thing that will end apostasy is the return of Jesus Christ to inaugurate the millennium. But while we are awaiting His return we should be proclaiming the Glad Tidings unto the uttermost parts of the earth.

THE DEVIL'S GAME TODAY

(Continued from p. 43)

They will tolerate your orthodoxy, if you will go on supporting them in their evil work.

3. "God is blessing the ministry of so-and-so, who is supporting the denominatonal budget, and God would not bless him if he were doing wrong." That is human reasoning, but it is not the Word of God. Our Lord Jesus told us that God "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. 5:45). God used Samson, but that does not mean that God endorsed the character of Samson or all of his acts. God blessed and used David, but that does not mean that God approved of David's sin with the wife of Uriah! David suffered for that, and every child of God who knowingly goes on supporting Modernism, by contributing to the denominational budget, will suffer the loss of God's approval and reward.

4. "I believe we should try to clean up from the inside, and save the missionary fields from the Modernists." That sounds well, but the facts are that the Fundamentalists started out with that program ten years ago, and, finding it impossible, have been obliged to give it up. Instead of succeeding in expelling the Modernists, the Fundamentalists have seen that if they did not "quiet down," they themselves were likely to be expelled! They found they could not "purge out . . . . the old leaven" (I Cor. 5:7), and therefore they should do what they can do, namely, "Be ye not unequally yoked together with unbelievers" (II Cor. 6:14). Fearful havoc is being wrought by the unequal yoking together of believers with unbelievers in supporting Modernism by means of the denominational missionary budgets.

5. "Doesn't the Bible say, 'Let both (the wheat and the tares) grow together until the harvest?'" (Matt. 13:30). Yes, but read on! Note carefully that the Lord Jesus says, "The field is the world" (Matt. 13:38), not the church! It is impossible to stamp out infidelity in the world, and Christ does not ask us to attempt it, but we can, and He does ask us, if we are His, to give it no fellowship or support. "Shouldest thou help the ungodly?" (II Chron. 19:2). Are you guilty of this?

6. "If I refuse to support the budget, I may lose my job, and they will shut every door in my face. I can do more good inside than out." My dear friend, when did "doing more good" become a justification for disobedience to God's command? Is this not actually doing what Paul was falsely accused of, namely, "Let us do evil that good may come?" (Rom. 3:8). Are you not doing evil in supporting Modernism? And are you not seeking to justify your doing this evil by the pretext "that good may come?" Paul says of such, "Whose condemnation is just."

King Saul followed that plan. He thought he could do "more good" by sparing the best of the Amalekite cattle to offer in sacrifice to God, than if he obeyed the command of God to exterminate the Amalekites and all their possessions. Through the prophet Samuel, God uttered His verdict on this, and any other attempt to justify disobedience. He said, "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (I Sam. 15:22, 23). God is looking for soldiers today who

will obey His Word when there seems to be a thousand "good" reasons for disobeying. There is no substitute for obedience.

7. "The time is not ripe for taking such a step." In this age, of which Satan is the "god" (II Cor. 4:4), it never seems to be the time to obey God. The unsaved think it is not time to accept Christ, and the saved think, too many times, that it is not time to obey Christ. But the time to obey God is the minute you know what the will of the Lord is. The fact of the matter is, that those who sincerely love God's Word, would have no difficulty seeing clearly and instantly, the consistency and necessity of withdrawing all support from Modernism, if it were not for one thing, namely, the cost of taking that step. Yes, it will cost. It always costs to do the will of God. But remember, "THE COST OF DOING GOD'S WILL NEVER EQUALS THE COST OF NOT DOING IT." Which cost do you prefer to pay, the cost of obedience or the cost of disobedience? Satan tempts us to think that the latter is cheaper, but we know "he is a liar" (John 8:44).

When seeking to ascertain the will of God, it is never safe to consider consequences. They will blind your eyes so that you cannot discern the will of God. You are not responsible for consequences. "Do your duty and leave the rest to Providence." And what is our duty but to obey God? When we do that we can leave all the consequences with Him.

In the Word of God we read of "Men that have hazarded their lives for the Name of our Lord Jesus Christ" (Acts 15:26). Has that race died out? Have we come upon times when men will not even hazard their jobs for the Lord Jesus Christ? God forbid, but it seems to be the case, except in rare instances. Had we not better starve than sell our souls to Modernism for a chance to be in "one of the priests' offices," that we "may eat a piece of bread?" (I Sam. 2:36)

"A MAN MUST LIVE!"

"A man must live!" did you say? Ah, no!
Does God's Word or history teach us so?
Have not all through the ages men laid down
Their lives for right and received a crown?
Is life more precious than being true,
And doing what duty demands that you do?
When life at such a cost we buy,
We pay a price that's far too high!
Are we made of such soft and flabby stuff,
That we throw up our hands, and say, "I've had enough
Of this battle, and think it is time to quit,
Else I'm likely to get the worst of it?"
Christ gave up His life that men might live,
Then, for His dear sake, let us freely give
Our ease, our money, our friends, yea life,
Till He come from heaven and end the strife.

We have too many "safety first" Christians today. They are waiting until it is "safe" to obey God! It never will be till Jesus comes. He is seeking for those who will obey Him when it is not safe, from an earthly standpoint. Great will be their reward. The last words of the Marquis of Argyle, a martyr of the Scotch Covenanters, were: "These times are likely to be very sinning or suffering times; and let them make their choice. There is a sad dilemma in this business, sin or suffer; and surely, he that will choose the better part will choose to suffer." When God's people are willing to suffer, they will easily discern the will of God.

One of the greatest evils of our time is the unequal yoking together of believers with unbelievers in supporting Modernism. It is tragically true that thousands who love God's Word, are being used to support Modernism—grinding corn for the Philistines! Many laymen are doing this ignorantly, because their unfaithful shepherds do not dare to tell them what they are doing and urge them to stop it. To such shepherds, the Word of God says: "Thus saith the Lord God; Behold, I am against the shepherds; and I will require My flock at their hand" (Ezek. 34:10). In time of war, those who aid and abet the enemy are called traitors and are court-martialed. This is a time of war, and God does not excuse cowards and slackers "because we are not all built alike." It is true that all will not obey God, and cease supporting Modernism, but that does not excuse anyone from his individual responsibility.

HOW CAN THE DEVIL'S GAME BE STOPPED?

BY GIVING only to independent Missionary Societies which are absolutely untainted with Modernism. There are many such, praise God, and they urgently need, and richly deserve your liberal and prayerful support. We must not let the devil fool us and make us think that because of the corruption of the denominational missionary societies, we are therefore excused from the obligation of missionary giving. Our Lord Jesus said, "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). "The time is short" (I Cor. 7.29). "Redeeming the time, because the days are evil" (Eph. 5:16).

COURAGE

"Oh for the courage that dares to stand singly—
That never will falter though all may forsake!
The courage that cannot be daunted by censure,
But will its position unflinchingly take.
Oh for the courage that seeks for no praise—
That never is swayed by the flatterer's tone!
The courage whose keynote forever is duty—
That follows the dictates of conscience alone.
Oh for the courage that rises in danger—
That never is swayed by the flatterer's tone!
And yet the true courage whose strength is in meekness,
Not vaunting, but firmly maintaining its own."

—Mrs. E. A. Mackenzie

Thine!

I Corinthians 6:19

Not mine own, but Thine--all Thine, Lord Jesus;
Thine for every purpose Thou hast planned.
This, my life, redeemed by Thee
Gladly I commit to Thee.
I can fully trust Thy nail-pierced hand.

—Frances Paul

THE ETERNAL DEITY OF JESUS CHRIST

(Continued from p. 40)

error, accept without question the interpretations of Russell and Rutherford. The dupes of these religions insist on hanging on to uninspired interpretations, and on blinding themselves to the inspired declarations of the Holy Scriptures. Truly, Dean Fowler was right when he said, "We need fewer Bible INTERPRETERS, and more Bible BELIEVERS." The Book, and the Book alone, should be the basis of our faith.

The Bible testifies that although Christ limited Himself in becoming man, He was still of the same essence as the Father. When He became man He did not give up His deity, but became the God-man. "The Word was made flesh and dwelt among us" (John 1:14). "God was manifest in the flesh" (I Tim. 3.16). "Christ Jesus . . . . being in the form of God, thought it not robbery (marg. "a thing to be grasped after") to be equal with God, but made Himself of no reputation, and took upon Himself the form of a servant, and was made in the likeness of men" (Phil. 2:5-7).

To show that the Bible does teach that Jesus Christ in His earthly life was God, only one of the many possible lines of argument will be presented, namely, that the titles given to Him could only be given to One Who was God incarnate.

A. THE ONLY BEGOTTEN SON OF GOD

Russellism teaches that, since He is the SON of God, He could not be equal with God.

Sir Robert Anderson, in his book, "The Lord from Heaven," states, "Just as by 'Son of Man' He claimed to be man in the highest and most absolute sense, so by 'Son of God,' He laid claim to Deity. His disciples understood it thus and they worshipped Him as divine; and those who refused to believe in Him understood it thus, and they crucified Him as a blasphemer" (pp. 37-38).

B. EMMANUEL

The Scripture places special emphasis upon the interpretation of this name. "And they shall call His name Emmanuel, which being interpreted is, God with us" (Matt. 1:23). He was not only God throughout eternity, but He was God with us while here upon earth.

C. THE MIGHTY GOD, THE EVERLASTING FATHER

The term "father," throughout the Bible, when not directly referring to a human father, uniformly applies to God. "Everlasting Father" would never be applied to a mere human being. When "The Everlasting Father" is linked with "The Mighty God" and both applied to the Lord Jesus, to deny His deity one must blatantly deny the inspiration of Scripture, or admit that language has no semblance of meaning.

D. GOD THE ONLY SON

The correct translation of John 1:18 is given in the "Twentieth Century New Testament": "No one has ever seen God; GOD THE ONLY SON, Who is ever close to the Father's heart—it is He Who made Him known." Jesus Christ was not only God's Son—He was God the Son. And remember that "God always means what He says, and says what He means."

All these names were used of Jesus Christ in direct reference to His incarnation. Therefore, ACCORDING TO THE BIBLE, Jesus Christ CONTINUED to be one with God although He humbled Himself in the likeness of sinful flesh. Since God in His Word declares Him to be the Incarnate God, the only position for the believer to take is a firm stand for Christ's Deity.

III. RUSSELLISM DISHONORS CHRIST BY TEACHING THAT CHRIST IS NOW MERELY THE HIGHEST CREATED BEING, AND NOT QUITE GOD

RUSSELLISM says, "Our Lord humbled Himself and became a MAN, and as a MAN He gave up His life the ransom price for fallen man, and as a reward for His faithfulness the Heavenly Father not only restored Him to conscious being, but gave Him a nature not only higher than human, but higher also than His own previous nature, making Him partaker of the divine nature." (Chas. T. Russell, "Studies in the Scriptures," Vol. 5, p. 454)

In Christ's resurrection He was exalted from the place of the suffering Sin-bearer, and the sorrowing Saviour, to the place of the reigning Sovereign—Ruler over His new creation which He bought with His own blood on Calvary. But to say that that exaltation was an exaltation from a state of unconscious nothingness to the place of "partaking of the divine nature" is nothing short of blasphemy. As "Modernism" insults our Lord by calling Him merely a good man, so Russellism insults Him by saying that He is merely a PARTAKER or POSSESSOR of the divine nature. Far, far above all created beings, regardless of their glory and excellence, shines the ineffable, matchless Redeemer, not less in power, glory, and honor than God the Father.

In speaking of Christ's present exaltation, Paul by inspiration of the Holy Ghost, says,

He is the image of the invisible GOD (Col. 1:15).

"THE LOVE OF CHRIST CONSTRAINETH US"

"The night lies dark upon the earth,
And we have light;
So many have to grope their way,
And we have sight.

One path is theirs and ours—
Of sin and care—
But we are borne along,
And they their burden bear.

Foot-sore, heart-weary, they
Upon their way,
Mute in their sorrow, while
We kneel and pray.

Glad are they of a stone
On which to rest,
While we lie pillowed on
The Father's breast."

In Him dwelleth ALL THE FULNESS OF THE GODHEAD bodily (Col. 2:9).

Looking for that blessed hope and the glorious appearing of the great GOD and our Saviour, Jesus Christ (Titus 2:13).

God, the Father, says to Him in His present state:

Thy throne, O GOD, is forever and ever (Heb. 1:8).

Christ Himself says:

He that overcometh shall inherit all things, and I will be his GOD, and he shall be My son (Rev. 21:7).

Russellism does naught but detract from the true Person of Christ. It would first deprive Him of His exalted position of pre-incarnate equality with God by making Him merely an angel, a created being of high order. It would then make Him a mere man, rather than the God-man. And now it would deny Him the honor of equality with God by making Him merely a being of the highest or divine order.

"When once a follower of Christ departs from the highest conception of the Master, there is no logical stopping-place until he reaches an entire repudiation of Christ as a supernatural being" (W. J. Bryan, "Seven Questions in Dispute," p. 30). Mr. Bryan has but expressed a warning which Paul also proclaimed by inspiration:

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in Him dwelleth all the fulness of the Godhead bodily" (Col. 2:9).

All of man's diabolical systems of religion are based on a denial of the true Deity of our Lord Jesus.

Therefore seeing we have this ministry . . . . we . . . . have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, WHO IS THE IMAGE OF GOD, should shine unto them" (II Cor. 4:1-4).

Though scholars disagree,
I find it daily true,
Christ Jesus does for me
What only God can do.

—Elizabeth Cheney

FIVE FINALITIES OF THE FIGHT OF FAITH

(Continued from p. 36)

stant reminder has to be before the workmen in order to protect them from accidents and thus becoming a liability on the company's hands.

Christians are in constant danger of becoming careless on this point also, hence the inspired Apostle sends out the note of warning in this parting word of instruction to the brethren. The things that he especially wants us to think about are quite significant. "Whatsoever things are true." What is truth? This question was asked by Pilate of Jesus (John 18:38). Just prior to this the Saviour had said to God the Father, "Thy Word is Truth" (John 17:17). When Pilate asked this question, he didn't wait for a reply from Christ. He didn't need to. He was immediately convicted of the fact that he was standing in the very presence of Truth. Scarcely had he uttered the question before he left Christ's presence and went out to the Jews and said unto them, "I find no fault in Him at all." "Whatsoever things are honest." Just as there is only One Who meets the demands of truth, there is but One Who is really honest. The Lord Jesus is the personification of honesty. How could He be otherwise when there was "no fault in Him at all." He always did those things which pleased the Father (John 8:29). In like manner we might go on through the list and find in Him the personification of justice, purity, and loveliness. As to a "good report," even those temple officers who were sent to apprehend our Lord Jesus Christ returned without Him, saying, "Never man spake like this man" (John 7:46); and the centurion on guard at the cross, beholding the manner of His death, said, "Truly this Man was the Son of God" (Mark 15:39). In Him, too, is found the very acme of virtue and praiseworthiness.

These are the things that the Christian should think about. And yet to separate any one of these things from Christ would be missing the mark. All of "these things" are but leaders to direct the mind to the Person Who is the fulfilment of each and all of them—the Lord Jesus Himself. When the soul is thinking on Him, his mind is bound to be occupied in all the virtues named in "these things."

Herein lies one of the prime secrets of victory over sin.

A story is told of a man who once asked an Eastern king if he could tell him how to avoid temptation. The king told the man to take a vessel brim full of oil, and to carry it through the streets without spilling one drop. There happened to be a fair going on in the town, and the streets were crowded with people.

However, the man was very careful, and he returned to the king without having spilled one drop of the oil. Then the king asked:

"Did you see anyone whilst you were walking through the streets?"

"No," said the man. "I was thinking only of the oil; I noticed nothing else."

"Then," said the king, "you have learned how to avoid temptation. Fix your mind as firmly on God as you fixed it on the vessel of oil. You will not then be tempted to sin."

Just so, the Scripture admonishes us,

Keep thy heart with all diligence, for out of it are the issues of life (Prov. 4:23).

And the way to keep our hearts is to "think on these things," or in other words to be occupied with our Lord Jesus Christ and His virtues.

For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ (II Cor. 10:4-5).

THE fourth one of these finalities of the fight of faith is found in II Thessalonians 3:1. Here the apostle Paul is directing our attention to a personal request which at once becomes a standard for every servant of Christ. He says,

Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you.

It is very essential that we learn the dual lesson involved in this exhortation. We who are engaged in Christian service need not only to do much praying for ourselves, but we need the prayers of others as well. It is just as necessary in a campaign to have reserve forces as it is to be in the forefront of the battle. Reinforcements are constantly needed, and how strengthening it is to know

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

What Hath God Wrought?

THE D. B. I. Crisis Cry first appeared in the December number of *"Grace and Truth."* In that issue we told our readers of the imperative need of $25,000.00 by the first of September. Our friends who have been praying for the work and giving toward it naturally are eager to know what progress has been made, and you are entitled to this information.

In response to the D. B. I. Crisis Cry God has sent in, to date, offerings totaling $2,565.00, thus at present the situation stands as follows:

Needed by September first	$25,000.00
Supplied to date	2,565.00
BALANCE NEEDED	22,435.00

Considering conditions in this and other countries, it is nothing short of miraculous that so large an amount should have been provided in so short a time. We recognize this supply as God's own working in answer to prayer, and as we express our appreciation to all who have been instrumental in His hands, we give Him the praise of our hearts and glorify Him for undertaking on our behalf.

It is apparent, however, that we are still in need of the earnest prayers and sacrificial gifts of those who love the testimony for which The Denver Bible Institute stands. As we have stated before, while the entire amount of the $25,000.00 should be in by September first, a large part of this amount is needed immediately. Please continue, therefore, to pray earnestly for the speedy provision of large gifts, as well as of a host of the smaller offerings which are so vital and which play so large a part in any work of this kind; and as you pray, continue to open your hearts to the Spirit's answer to the question, "Lord, what wilt *THOU* have *ME* to do?"

Your Fellowship in the Gospel

THE letters which have accompanied the offerings which many of our loyal readers have sent in during the past few weeks, in response to the D. B. I. Crisis Cry, have been used by the Spirit of God greatly to encourage our souls in the testimony which they bear of His moving upon the hearts of His children in answer to prayer. Here are a few extracts from these letters:

A PENNSYLVANIA reader writes,

> Especially are we hoping and praying for the lifting of the debt. Our Lord never makes mistakes. "He is too wise to err and too good to be unkind," and in waiting patiently on Him, as you have done, you will SURELY find He is faithful.

From CALIFORNIA comes this word,

> I am praying God will send the $25,000.00 so much needed, just in His own way. My mother used to sing,
>
> It may not be my way,
> And it may not be thy way,
> And yet in His own way,
> THE LORD WILL PROVIDE!

Another word of encouragement comes from NEBRASKA,

> The Lord has graciously prospered me and given me some bonus money for work well done, and I feel you are the one who should have His share.
>
> I promised Him one-fifth of what I received, and am herewith enclosing it. Use it where most needed. May God bless you and the dear believing souls He has entrusted to your care and guidance.

Yet other CALIFORNIA friends testify of the burden which God has laid on their hearts, these being young people who are looking forward to studentship in the classes of D. B. I.,

> The Building News has added a burden to our hearts, and we are praying that God will supply the need. Despite the fact that we are saving all that we can to meet school expenses, we are going to send twenty dollars a month instead of fifteen, and help meet the deficit each month. We thank God over and over again for the testimony of D. B. I.

A neighboring city in COLORADO is the source of this warm word,

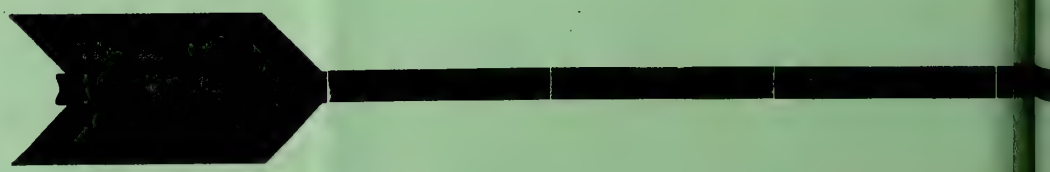
> I have been so burdened since reading the message of Dean Fowler in my last "Grace and Truth" concerning the financial need you are facing that I am praying earnestly for you and for your work, and I know God's promises are true; so I am joining you in prayer to Him for your every need. Philippians 1:6 is comforting at a time like this. I cannot bear to think of the awfulness of it if the doors of D. B. I. should have to close. Oh!

THE D.B.I. C

We must have $25,000.00 by Sep
amount is needed at once! Here is

1. It will completely cover the current expense deficit incurred 1929-30.
2. It will (for twelve months beginning September, 1930) meet this special provision, amounts to $700.00 per month.
3. It will carry the School through to September 1, 1931, mak
4. It will bring our vitally needed Industrial departments to the the meat, eggs, milk, and vegetables needed in our Dini demands made on the current expense fund.
5. It will bring us to the place where we can once more cons greatly needed as the work develops.
6. It will transform the stress and testing of the present hour Name in complete liquidation of every obligation against D. the work, and will pave the way to new strength and incre
7. It will bring us very near to the long sought goal of stopping

Earnest praying and generous givin



Use the Coup

SIS CRY!



! A large part of this
s amount will do:

lding campaign of the school year of

rtage in our income, which, apart from

or the opening of the new school year.
y can be furnishing a goodly portion of
rtment, thus effectively reducing the

e construction of the new buildings, so

ctory for Him, will bring honor to His
score of unthinkably pressing needs in
training and testimony for Him.

gently needed!



Pin your check here.....X
Mail to The Denver Bible Institute
2047 Glenarm Place, Denver, Colorado

MY RESPONSE TO THE D. B. I. CRISIS CRY!

Yes! God has burdened me to help D. B. I. in this hour of critical need.

Enclosed you will find $..... cash offering

You may count on me for $..... ☐ per week ☐ per month

(Please indicate above by a check mark whether you expect to send your offering weekly or monthly.)

to help meet the deficit in Current Expenses; to help cover the monthly shortage; and to help prepare for further advance in the Building Program.

Name.....

Date..... Address.....

.....

that the hearts of God's people will hear the call .... Am sending a small offering. Wish I could give much more, but I pray that there may be many impressed as I am, who will rally to this good cause. Use this offering in any place. I know it will go to further the Gospel of Jesus Christ.

A friend in MISSOURI says,

Enclosed find check to be used as the Lord directs in the current expense fund .... I shall take this need before the throne of grace, daily, and ask God to show me if there is a way for me to help more. I do praise God for the testimony going forth from D. B. I. I could not begin to tell you of the comfort and joy it is to me, or of the blessing I receive in "Grace and Truth."

And a MICHIGAN reader writes,

In response to the D. B. I. Crisis Cry am enclosing two checks for $2.25. It is all of the dear Lord's money I have on hand at present, but more will follow as the Lord prospers me. Much prayer is offered on your behalf, and I feel sure that God will answer.

And, finally, the bereaved mother of a World War veteran writes from VERMONT,

I have been ill for over a year, and am feeling much better. I thought how God took all I had over a year ago—my only son, a World War boy—and I could not think it was right. A friend of mine said, "How thankful you ought to be! You had your son to wait on for ten years, and he left you a clean boy and a Christian .... Now I am sending an offering in my son's name for your work.

With all our hearts we do thank God for the loyal support and fellowship in the Gospel which these and other dear friends have given in this hour of crucial need. May God bless you, each and every one, and may He multiply your seed sown, and increase the fruits of your righteousness.

NOW I want to tell you, my brothers, of God's gracious gift, bestowed by Him among the churches of Macedonia—the gift of generosity. They have been tested to the uttermost by affliction, yet their joy has throughout been overbrimming: in spite of their poverty—their deep poverty—it has overflowed in a very opulence of unselfishness. They contributed—I can bear witness to that—up to the very limits, nay, beyond the limits, of their power, and that too unasked.

—II Corinthians 8:1-3 (Way)

that there are those who are standing by, wielding this important offensive weapon which we call prayer, with which we fight against the forces of darkness and evil.

The particular thing for which Paul was asking prayer was that he might "be delivered from unreasonable and wicked men: for all men have not faith" (II Thess. 3:2). Every good soldier of the cross is keenly conscious of the fact that this is the need of the hour, for all men do not have the faith. "But the Lord is faithful Who shall stablish you, and keep you from evil" (II Thess. 3:3). Through calling upon the Lord, we receive strength and deliverance. Let us learn the lesson, then, of this command—this final word of instruction for the conflict, and not only pray for ourselves and others, but petition others to call upon Him on our behalf. In union there is strength, and what a need there is on the part of believers to "endeavor to maintain the unity of the Spirit in the bond of peace." What better method could we find to encourage this than through the instrumentality of prayer—a mutual calling upon the Name of the Lord Who is both theirs and ours (I Cor. 1:2).

THE last finality of the good fight of faith is given to us by Paul in II Corinthians 13:11. Here he says,

> Finally, brethren, farewell.

This is the Apostle's closing word to the saints at Corinth after writing to them much along the line of a corrective ministry. There is much in this farewell. When you and I say good-bye to our friends and loved ones we usually add a word or two of this sort: "Good-bye, God bless you, take care of yourself." But Paul is more solicitous for our spiritual welfare than that. He adds to his farewell these words:

> Be perfect, be of good comfort, be of one mind, live in peace; and the very God of love and peace shall be with you.

Notice, first, he says to "be perfect." In Colossians 2:10 he tells us that we (Christians) are perfect in Him (Christ) "Who is the Head of all principality and power." If we are already perfect the question naturally arises, Why should Paul tell us to be perfect? The only solution to this problem is found in the truth of God's Word which tells us that though we (believers) have a standing in Christ which never fluctuates or changes and is perfect (I Pet. 1:3-4), we also have a state here upon the earth which is referred to in God's Word as our walk before men, and it may fluctuate or change, dependent upon whether or not we lean on the Lord and look to Him for strength as we seek to maintain a worthy walk before others (Eph. 4 and 5; Heb. 12:1-2). Next, he says, "Be of good comfort," then, "Be of one mind," and "Live in peace." By yielding ourselves to God we will be able to live out in our daily walk each one of these things and enjoy "the peace of God that passeth all understanding" which is the blood-bought privilege of all believers.

The fight is on! It is the good fight of faith, and every believer should be engaged in the battle. The orders and commands are commands of grace, and God has given each and every one of us an abundance of grace to execute each command. No matter how hard the conflict (and God's Word says it shall become worse and worse as the age draws to a close), victory is assured. The battle is not ours but the Lord's. Let us take these five finalities of the fight of faith as the man of our counsel and press on from day to day, knowing that we are more than conquerors through Him that loved us (Rom. 8:37).

THEOSOPHY'S "LADDER OF LIVES"

(Continued from p. 45)

could possess the hope of becoming like unto the Son of God. Not all men do, for not all have believed. "Straight is the gate and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:14). The hope presented by Theosophy's Ladder of Lives is a vain, delusive, deceiving hope.

III. THE RUNGS OF THE LADDER

THE doctrine of reincarnation is the distinguishing teaching of Theosophy. It is from this doctrine that they fabricate the rungs of their ladder—each incarnation being one step upward toward God. We quote the Encyclopedia Britannica.

> Modern theosophy, which draws its inspiration from India, has taken metempsychosis as a cardinal tenet; it is, says a recent theosophical writer, "The master-key to modern problems," and among them the problem of heredity (Article on Metempsychosis).

G. H. Pember states the same fact in his book "Earth's Earliest Ages."

> The fundamental theory of all these books (on Theosophy) however much they may differ in comparatively unimportant details, is the doctrine of the evolution of the soul by means of repeated incarnations, or, as the writers of "The Perfect Way" put it, "The Preexistence and Perfectibility of the soul."

Just what is meant by all this might best be explained by a statement from "The New Shaff-Herzog Religious Encyclopedia."

> The unfoldment of man's powers is slow and gradual; hence the necessity of repeated incarnations, each life on earth being like a day in school. At death a man drops his physical body, and clothed in his subtle bodies, lives a life of purification, rest and bliss, rich and full in proportion to his stage in evolution and the deeds of the life just ended. This is the time when he assimilates the experiences of that life, changing them into faculties. As this work is being done, he drops one after the other his worn-out astral bodies, and finally, having enjoyed all the bliss to which his achievements entitle him, he clothes himself in new bodies and returns to earth to take up the earth existence where he had left it, each life being thus a progress on the preceding one.

All this is interesting theory, no doubt, but it is utterly false and utterly foreign to the teaching of the Bible. In the one truly reliable authority on spiritual matters we find no such doctrine. Rather, we find written, "It is appointed unto men ONCE to die, and after this the judgment" (Heb. 9:27). Man is given but one life to live. If during that life he chooses aright—accepting Christ as his Saviour—at death his soul is only "absent from the body and present with the Lord" (II Cor. 5:8). There in conscious bliss the soul awaits the resurrection day when —still retaining its identity and memory—it shall be eternally united with a glorified body. If, during his one life, the man chooses wrongly, at death the soul departs to Hades (see Luke 16:22-23), there in conscious torment to wait for the judgment day. And of that day it is written, "Whosoever was not found written in the book of life was cast into the lake of fire" . . . . "into hell, into the fire that never shall be quenched" (Rev. 20:15; Mark 9:43). The rungs of Theosophy's ladder are as unstable as its footings and its summit. There is no such thing as the transmigration of souls from body to body.

What then, shall we do with Theosophy and its Ladder of Lives? Let us change the question. What would you do if a stranger suggested that you climb a certain tall ladder whose base was resting on very slippery ice, which was leaning against a building at such an angle as to be sure to fall off, and whose rungs seemed just ready to drop out? Methinks you would decline. Friend, Theosophy's "Ladder of Lives" is in a far worse condition. Do not attempt to climb it.

RADIOGRAMS

God continues to pour out His blessing upon the D. B. I.—Fundamentals Radio Bible Class. The number of letters received from week to week indicates both how intense and how widespread is the interest with which this broadcast is being followed. Here are a few extracts from recent letters:

DENVER, COLO.

Have been listening to your Sunday night Bible Class services for the last few Sundays and have received much of pleasure and blessing. Thank you! It fills the need of a quiet home hour, and the children don't feel any desire to bring in the worldly music that fills the air at this hour.

BROOKLYN, N. Y.

We have just received a letter from friends in New York City saying that a man in Brooklyn, N. Y. has been listening in to our broadcast for two or three Sundays. We are delighted and amazed not knowing that our station could be heard so great a distance—about two thousand miles.

BUFFALO, ALBERTA, CANADA

We enjoyed your Bible message Sunday evening. The Lord bless you all.

COLORADO SPRINGS, COLO.

I wish to add my word of appreciation for the D. B. I.—Fundamentals Bible hour over K L Z, taught by Dean Fowler on Sunday nights. I have been wishing for just such a program. Imagine my delight when I unwittingly stumbled onto your program last Sunday night.

ECKLEY, COLO.

I have only recently acquired a radio and now desire to join the D. B. I.—Fundamentals Radio Bible Class. I heard you last Sunday for the first time. I'm glad there is an organization that is interested in spreading the good old gospel.

BOULDER, COLO.

I wish to enroll as a member of the Sunday night Radio Bible Class. I have been listening to the studies for several weeks and enjoy them very much.

CLAYTON, KAN.

It has been my privilege to listen to a few of your Bible studies over the Radio. I thank God for the blessing they have been to me and must be to many who are listening in. I'm sorry I haven't heard them all.

CHEYENNE, WYO.

Kindly enroll me in the D. B. I.—Fundamentals Radio Bible Class. Your programs are a happy relief from the endless grind of jazz which comes over the air. We enjoy your broadcast very much.

TUCSON, ARIZ. (This letter was addressed to K L Z)

Allow me to commend you for the high quality of the religious program which you put on Sunday nights, through The Denver Bible Institute. In my estimation Dean Fowler is one of the outstanding Bible teachers of the present day. At a time when there is so much on the air which is anything but inspiring or uplifting, such a testimony as this is of untold blessing to those who still believe in the faith once delivered. May the good work go on.

LOVELAND, COLO.

The broadcast of your gospel songs and Bible messages over K L Z is a great source of blessing to my soul.

FT. LOGAN, COLO.

One of Uncle Sam's soldier boys, listens in, is touched by the song, "My Mother's Bible," and joins the Radio class, and so the work goes on.

A leading Denver paper offers a prize for editorials. Here is one which was given one of the prizes.

Last night I sat before my radio, aimlessly turning the dial, seeking something new; a rarer thrill—different jazz. My room was in twilight, grotesque shadows traced themselves on the wall from the lighted fire.

Suddenly a voice spoke, saying: "I am the Light and the Life." It was the voice of a minister at prayer, vibrant with feeling, impassioned with sincerity. And the voice, dissociated from any obtruding personality, seemed not to me that of mortal man, but of the Saviour Himself.

The last words were uttered "In Jesus Name, Amen," and then silence. I turned off the radio, and sat with my thoughts, more deeply touched than I could say. A picture came to me—that of a pathetic figure bound to a cross, thorn-crowned, bruised and bleeding. Dead!

Then came the echo of the Voice, saying, "I am the Life," centuries since man would have destroyed Him, a Voice as surely His as though it came from above and not from the machine of man.

Ministers, fear not that your radio sermons go unheeded; that your listeners come not to God's house. You have found a way to reach the stay-at-homes, to make of them earnest and sincere believers.

For the information of friends who have not yet tuned in on this radio testimony, the D. B. I.—Fundamentals Radio Bible Class is conducted under the joint auspices of The Colorado Christian Fundamentals Association and The Denver Bible Institute. It is taught by the Editor of "Grace and Truth," and broadcasts every Sunday evening from 9:30 to 10:30, Mountain Standard time, over Radio station K L Z, 560 Kilocycles.

IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

OPEN DOORS

C. H. Billington, Field Supt.
Teluga Village Mission

Mrs. Billington and I have just returned from a three weeks' tour, during which time we visited the various centers of the work. As we saw the great need and conferred with the leaders, we were more and more impressed that now is the time to evangelize these many Indian villages. If our friends in the homeland could see the ripe opportunities, they would, I feel sure, stand back of us and help to evangelize these thousands.



A Group of Mr. Billington's Workers

Unevangelized Villages

Taluk	Villages	Population	Christians
1	173	56,242	1
2	151	61,133	16
3	107	38,848	0
4	176	76,501	0
5	178	98,592	74
6	91	36,483	0
7	132	69,960	71
8	128	51,445	21
Total	1,136	489,204	183

Our purpose, the Lord willing, is to place two evangelist-colporteurs in each Taluk at a cost of $130.00 each for a year, supplied with ten thousand Gospels costing about one hundred dollars. This works out at about $360.00 for evangelizing one of these Taluks for a year. To evangelize the eight Taluks, placing out sixteen workers for a year, supplied with eighty thousand Gospels, would only cost about three thousand dollars. Surely not a very large sum towards evangelizing half a million people.

Beloved friends, these villages must be reached; they can be reached, and by the grace of God we mean to reach them. They may never be reached unless we go to them. The doors are open wide today.

We need much prayer if we are to make this advance. This kind of work brings us into contact with the tremendous powers of darkness. The field is a real battleground. Satan will contend over every inch of ground and will fight hard to hinder this plan from working.

During this year we entered one Taluk with the result that sixty-two villages were reached and 633 people gave in their names as inquirers and were dealt with personally, many making confession of Christ as their Saviour. Many hundreds of Gospels besides Bibles and New Testaments were sold. Will not some friends adopt one of the Taluks and count it a privilege to evangelize it for His sake Who said, "Go . . . . preach the Gospel to every creature." Soon it may be too late.

"God giveth the increase," although it may be many years after the first "planting." This fact is borne out in the experience related in the following paragraph from a general letter sent out by A. E. Bishop, of the Central American Mission:

"On a recent Saturday afternoon I felt led to go and see a man a mile away who for some time had manifested interest in the printed Gospel messages I was continually distributing on my way to teach in the Bible Institute. I found he had been associated, back fifteen years, with a Christian of his craft, a saddle frame maker, and from that time had known something of the Gospel. I opened up the third of Romans to him and he readily admitted that he was one of the "guilty before God." It was a joy to show him his God could do what no earthly judge can—freely justify a criminal and be just in doing it "through the redemption that is in Christ Jesus." He saw the light, and said he would settle the matter then and there by accepting Christ as his personal Saviour. Then I taught him something of his safety and security, and returning home with a light and joyful heart found other interested ones as I distributed tracts."

It will be of interest to the readers of "Grace and Truth" to know of a comparatively new missionary work in Haiti, with headquarters at Port-de-Paix. It is known as "The Haitian Gospel (Faith) Mission." Its founder and director is Rev. J. Alford Pearce, who for twenty years was a missionary in Central Africa. We are glad to learn, from a letter written by one of the workers of the mission, that the director and his helpers are giving themselves to the Lord in a life of simplicity and faith, and He is blessing them, with "fruit for their hire."

The Fundamental Evangelistic Association, of which Marion H. Reynolds is superintendent, reports another month of "sowing precious seed." This has been done in churches, in tent meetings, through the use of tracts, and in railroad shops, all with the evident blessing of God.

IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

BY THE AID OF MOUNT WILSON

The mother of a college boy narrates a mountain-top experience with her son who was discouraged because his confidence in the Word of God had been undermined at the University. She describes their visit to the observatory, where the beauty of the spacious heavens inspired and thrilled them. Then she relates the conversation in which she helped her son to put his trust in the Lord and the Bible, and to regain his joy. A stirring, edifying booklet.

"By the Aid of Mount Wilson," by Elzoe Prindle Stead. 5¼x7¼ inches, paper, 32 pages, $.25. Published by The Bible Institute Colportage Ass'n, Chicago, Ill.

"PAUL versus PETER"

or Remarks on Galatians One and Two

Here is another book which is so excellent and full of spiritual blessing in the main as to occasion the keenest regret that we cannot recommend it without qualification. But this is prevented by the fact that here and there in it are sentences which we fear may be misleading to the uninstructed or superficial reader. For instance, taken by themselves, the following words which are written in connection with the Galatian Christians, would almost certainly be taken to teach that a believer can lose his salvation: "There was a fatal danger in front of them, for if God had set aside the Law and introduced grace by Christ Jesus, then it is defying God and losing one's own soul to turn back to good works as a means of salvation" (p. 21). But when one turns to page 32 he reads of the writer's faith in the eternal security of the believer. In the light of this testimony, and with the sweep of the book's clear teaching on grace in mind (which would be directly contradictory to the first statement if it really was intended to teach that a believer could lose his salvation), it seems evident that that statement did not accurately convey the writer's thought. Again, if he does not mean that backslidden believers are included in Revelation 21:8 (and in the light of the rest of his teaching we cannot believe that he does), he has not sufficiently guarded his interpretation of this Scripture to avoid creating the impression that this was his thought, and that he is here teaching that believers can lose their salvation (p. 44). Apart from a few regrettable blemishes of this kind, this book is clear and true in its presentation of the grace message, and it is one which will be the means of blessing. It is deeply devotional, and will be read with profit by instructed Christians. With the exceptions already noted, it is an unusually clear and fine exposition of the first two chapters of Galatians, and it will make a valuable addition to any Bible study library.

"Peter vs. Paul, or Remarks on Galatians I and II," by William R. Newell. 5¼x7⅜ inches; 64 pages; art stock cover. Published by Weir Brothers, Chicago. $.30.

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BIBLE SEED THOUGHTS

Conducted by R. S. Beal

NEW THINGS FOR THE BELIEVER

Introduction: Eccles. 1:9-10—The attitude of the natural man is "There is nothing new under the sun." By grace, however, we perceive:

I. A NEW CREATION
II Cor. 5:17

II. NEW MERCIES
Lam. 3:22-23

III. A NEW WAY OF APPROACH TO GOD
Heb. 10:19-20

IV. A NEW SONG
Ps. 40:2-3

V. A NEW NATURE
Eph. 4:22-24

VI. A NEW COMMANDMENT
John 13:34
See also I John 2:7-8

VII. NEW HEAVENS AND A NEW EARTH
II Pet. 3:13

—H. A. W.

WHOM DID ISAIAH SEE?

John 12:37-49

Introduction: Note that John 12:40-41, with Isaiah 6:1, 5, 10, constitutes a definite proof that Jesus Christ is identified with the God of Isaiah. Compare this with John 12:44-45, 49-50.

I. ISAIAH SAW CHRIST CRUCIFIED
Isa. 53:2-10a
Note also verses 11 and 12

II. ISAIAH SAW CHRIST RESURRECTED
Isa. 53:10b-12
Christ must have been resurrected to
a. see His seed;
b. prolong His days;
c. prosper in the pleasure of the Lord;
d. see of the travail of His soul;
e. divide the spoil of the great and the strong.

III. ISAIAH SAW CHRIST ENTHRONED
This is the significance of the expression HIS GLORY—Note Isa. 6:1.
Note also Isaiah 54:1-8
Cf. Rev. 21:2, 9

Beware lest you, too, be of the number of those who believe not, for He Who now offers to be your Saviour must one day be your Judge.
John 12:37-40
Cf. Matt. 13:14-15
John 12:48

—H. A. W.

NEW THINGS FOR ISRAEL

I. NEW THINGS IN PROPHECY
Isa. 42:9
Isa. 43:19
Isa. 48:6
Rev. 21:5

II. A NEW THING IN CHILDBEARING
Jer. 31:22

III. A NEW COVENANT
Jer. 31:31
Heb. 8:8, 13; 9:15

IV. A NEW SPIRIT
Ezek. 11:19
Ezek. 18:31
Ezek. 36:26

V. A NEW SONG
Ps. 33:3
Ps. 40:3
Ps. 96:1
Ps. 98:1
Ps. 149:1
Isa. 42:10
Rev. 14:3

VI. A NEW NAME
Isa. 62:2
Rev. 2:17
Rev. 3:12

VII. NEW JERUSALEM
Rev. 3:12
Rev. 21:2

VIII. NEW FRUIT
Ezek. 47:12
Joel 3:18

IX. NEW HEAVENS AND A NEW EARTH
Isa. 66:22
Rev. 21:1

—H. A. W.

CHRIST THE GOOD SHEPHERD

John 10:1-29
See Heb. 13:20; I Pet. 2:25; 5:4

I. HE CALLETH HIS OWN SHEEP BY NAME—Fellowship
John 10:3

II. HE GOETH BEFORE HIS SHEEP—Guidance
John 10:4

III. HE GIVETH HIS SHEEP LIFE MORE ABUNDANT—Enjoyment
John 10:9-10

IV. HE GIVETH HIS LIFE FOR HIS SHEEP—Security
John 10:11-15
John 10:28-29

V. HIS SHEEP FOLLOW HIM—Faith and obedience
John 10:5
John 10:26-27

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 1 **Sunday, April 5, 1931**

JESUS TEACHES HUMILITY

Lesson Text: Luke 13:1—14:35; 18:15-17
(Assigned for printing: Luke 14:7-14; 18:15-17)
Devotional reading: Phil. 2:1-11

Golden Text:

"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11).

In assigning the lesson text for today, the committee included Luke 18:15-17. This passage properly belongs with a future study, and to deal with it here would be to take from the time and space devoted to the rest of the lesson, which needs much more full treatment than we can possibly give it. We will, therefore, leave this part of the lesson text for a future lesson and devote ourselves to the exposition of the thirteenth and fourteenth chapters of Luke. The truths which they teach may be grouped in two groups.

I. PARABLES OF WARNING FOR ISRAEL (Luke 14:1-35)

The thirteenth chapter opens with a conversation which affords an introduction to the rest of the chapter. In this conversation our Lord uses certain Galileans, who were slain by Herod while they were at worship, and certain dwellers in Jerusalem, who were killed by a falling tower, for object lessons, and uses their experiences to point the warning, "Except ye repent, ye shall all likewise perish" (Luke 13:3, 5). He follows this with three parables of warning to Israel. Because there is so much ground to be covered in these parables, we will first outline the interpretation and then add a few words by way of comment and explanation.

A. The parable of the unfruitful fig tree (Luke 13:6-10). The interpretation of the parable of the unfruitful fig tree is very simple, as will be seen in the following outline, which we model after the inspired example of Matthew, 13:18-23, 37-43.

THE SYMBOL	THE INTERPRETATION
1. The certain man. (Luke 13:6)	1. Our Lord Jesus Christ. (Matt.13:24, 37) (Note that the man in the parable of Matthew 13 is Christ.)
2. The vineyard. (Luke 13:6)	2. The house of Israel. (Isa. 5:7)
3. The fig tree. (Luke 13:6)	3. Israel's national life. (Hos. 9:10) (Matt. 24:32)
4. Fruit. (Luke 13:6)	4. Works wrought in faith through the power of Christ. (John 15:4-5) (Col. 1:10)
5. The three years. (Luke 13:7)	5. The first three years of Christ's public ministry. (Consider the circumstances. It is probable that this parable was spoken approximately three years after our Lord began His public ministry; indeed, if our interpretation be allowed as correct, this verse in itself becomes proof that this was the case. See also Matthew 21:18-22.)
6. The year of grace. (Luke 13:8)	6. Israel's opportunity prolonged in the balance of Christ's public ministry and in the ministry of the apostles recorded in the book of Acts. (Acts 3:13-20)
7. The cutting down. (Luke 13:9)	7. The desolation of Jerusalem by the armies of Titus, when Israel was carried into captivity and ceased to have any semblance of national life. A.D. 70. (This we learn from history.)

This parable is a warning of the chastening which God must bring upon Israel if she persisted in her unbelief. The cutting off of the fig tree corresponds to the desolation of the house of Israel, which our Saviour prophesied in the conclusion of this chapter (see Luke 13:35). It also corresponds very closely to the teaching concerning the vine in John 15:1-8.

The parable of the mustard tree and the leaven (Luke 13:11-22). Because the parables of the mustard tree and the leaven present the same central truth we shall consider them together.

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The miracle of the healing of the woman with the spirit of infirmity is closely linked in meaning with these parables, for it gives evidence of the conditions in Israel which were to lead to the condition portrayed in these two parables. The woman who was healed is a picture of Israel, bound by the power of the evil one (see verse 16). Her healing was an evidence of Christ's power and willingness to heal Israel of her infirmity if she would only let Him (Luke 4:18; Isa. 61:1): and, like all the healing miracles of Christ, it is also a prophetic picture of the healing which shall come to Israel in the Kingdom (Isa. 35:4-6). In these characteristics this miracle is much like others which our Lord wrought. But one detail is of special significance in the light of what follows. The ruler of the synagogue was indignant at what our Lord had done, and rebuked Him indirectly. Such hypocrisy on the part of the leaders of Israel augured ill for their spiritual welfare, and it is just such blindness on the part of the leaders which will make the nation subject to the experiences set forth in the parables which we now study.

A. THE PARABLE OF THE MUSTARD TREE

THE SYMBOL	THE INTERPRETATION
1. The man. (Luke 13:19)	1. Our Lord Jesus Christ. (Matt. 13:31) (See also vs. 37.)
2. The garden. (Luke 13:19)	2. The earth, but particularly the land of Canaan. (Gen. 2:8) (Gen. 13:10) (Joel 2:3)
3. The mustard seed. (Luke 13:19)	3. Faith. (Luke 17:6)
4. The tree. (Luke 13:19)	4. The nation Israel. a. Trees in Scripture stand for nations. (Dan. 4:20-22) b. Israel is the only nation who had a faith beginning—that nation was founded on the faith of Abraham. (Heb. 11:8)
5. The fowls of the air (Luke 13:19)	5. Demons. (Matt. 13:4, 19) (Rev. 18:2)

The teaching of this parable is that Israel (here called the Kingdom of God, because He chose her to be a Kingdom for Himself—see Exod. 19:6), though she had a faith beginning, in the future will have an abnormal growth (the mustard seed should not become a tree) and will become the roosting place for evil spirits. This parable shall have its fulfilment in the Great Tribulation, when Israel shall come under the power of the Antichrist, who, after confirming a covenant with her, by virtue of which her national life is resumed, will break his covenant and will set an image of himself in the temple at Jerusalem, and compel men to worship it on pain of death (Isa. 28:14-18; Dan. 9:27; Matt. 24:15; I Cor. 10:19-20; Rev. 13:14-15).

B. THE PARABLE OF THE LEAVEN

The teaching of the Parable of the Leaven is similar to that of the mustard tree.

THE SYMBOL	THE INTERPRETATION
1. The leaven. (Luke 13:21)	1. False teaching. (Matt. 16:6-12) (I Cor. 5:6-8) (Gal. 5:8-9)
2. The woman. (Luke 13:21)	2. A wicked woman, Babylon the great. a. Only a wicked woman would deal in false teaching. (See above.) b. This woman violated the law which said that no leaven should be offered with the sacrifices. (See below.) (Rev. 17:2-5)
3. The three measures of meal. (Luke 13:21)	3. The meal offering. (Lev. 14:10) The meal offering, like all other offerings, pictured the Person and work of Christ. (Eph. 5:2)

The parable of the leaven teaches that a time is coming when the truth about our Lord Jesus Christ, which Israel was commissioned to bear, both in her ritual, and in her oracles (that is her Scriptures), shall be corrupted by the false teaching of the wicked woman, Babylon, the mistress of the Antichrist (Rev. 18:2-3, 13—note the sinister expression "souls of men"). In the light of the interpretation which we have outlined, at a glance we may see that these parables are a warning that the unbelief of the leaders of Israel, as represented by the rulers of the synagogue, will lay them open to greater delusion, even the delusion of the Antichrist (see II Thess. 2:8-12).

C. THE PARABLE OF THE MASTER OF THE HOUSE

Now we turn briefly to consider the parable of the Master of the House.

SYMBOL	THE INTERPRETATION
1. The Master of the house. (Luke 13:25)	1. Our Lord Jesus Christ. (Heb. 3:6)
2. The shut door. (Luke 13:25)	2. The close of the day of opportunity (either at death or at the second coming). (II Cor. 6:2) (Heb. 9:27) (Heb. 2:3)
3. Those who knock. (Luke 13:25)	3. The unbelieving of Israel. (Luke 13:26) Compare Luke 13:27 with John 10:14, 27-29. Compare also Matthew 7:23, and note the words "I never knew you."

4. The weeping and gnashing of teeth. (Luke 13:28)	4. The sorrows of the lost in the outer darkness. (Matt. 22:13)
5. Those who come from the east, and west, and north, and south. (Luke 13:29-30)	5. The believers of Israel, restored from their dispersion; and also the believers among the Gentiles. (Isa. 11:12) (Matt. 24:31) (Matt. 8:11)

Here is a warning that unbelief will exclude many of Israel from the blessings of the Kingdom; whereas believers, whether Jews or Gentiles, shall share its blessings (John 3:3-5, 7; Col. 1:13).

The conclusion of this section is found in verses 31-35. There is in these verses, with the opening verses of this chapter, clear evidence that Herod is a type of Antichrist, but this we cannot take time to discuss. Notice particularly, however, that the burden on the Saviour's heart, which led to the warnings which we have studied, is expressed in the lament of verses 34-35. Three key expressions appear in these verses, "How often would I . . . . and ye would not . . . . your house is left you desolate."

II. PARABLES OF PERSONAL RESPONSIBILITY (Luke 14:1-24)

And now, for the sake of variety, as well as because space will not permit as exhaustive treatment of the parables of chapter fourteen as we have given to those of chapter thirteen, let us seek to glean a few of the more personal truths from the rest of our lesson. Because the healing of the man sick with the dropsy in its teaching is so similar to that of other miracles which we have noted, we will pass over it and come at once to,

A. The parable of the rooms at the wedding (Luke 14:7-14)

The word "rooms" in the parable may be a little confusing, so we offer a word of explanation before taking up the interpretation of the parable. In the days of our Lord's earthly life it was the custom for guests at a feast to recline on couches. So, for the word translated "chief rooms," Greenfield's Greek Lexicon gives this meaning, "the first place of reclining at table," and then it adds this helpful word of explanation, "i.e., the most honorable place at table, which was the middle place on each of the couches on which the guests reclined." Now turning to the parable itself we find that its teaching is twofold.

First, this parable teaches a lesson of humility. The counsel which Christ gave is good advice in many realms, in addition to that in which it was given. How petty and unbecoming the dignity of our government is the squabble which the newspapers were reporting some time ago between two of the leading ladies of our land as to which should have the most prominent place of social distinction. And by their apparent unwillingness to humble themselves what an opportunity these ladies missed to win the sincere admiration of all right thinking people. But such a spirit is too often found in our churches and among professing Christians. True humility is a rare virtue and one which God's children will do well to cultivate (Col. 3:12; Prov. 18:12).

But there is more in this parable than its lesson of humility, for it also teaches the truth of rewards. It looks forward to the wedding which will occur at the second coming of our Lord Jesus Christ (Rev. 19:7-9), and it tells us of the honor that will then be given to those who now humble themselves as the servants of Christ. It is then that our Saviour's words will find their greatest fulfilment, "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." It is with this prospect in view that the Holy Spirit says, "Be clothed with humility: for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (I Pet. 5:5-6—see also Rev. 22:12; Jas. 4:6). This thought of the believer's rewards is carried even further in verses 12-14, but we cannot take more time to discuss it (see I Cor. 3: 11-15).

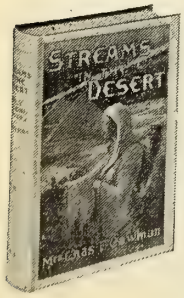
B. The Parable of the Great Supper (Luke 14:14-24)

Next we note the parable of the Great Supper. This parable was spoken in answer to the man who said, "Blessed is he that shall eat bread in the Kingdom of God." We note three things:

1. The supper. The supper here spoken of is described in Isaiah 25:6, "In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined." It is apparent from the very wording of this description, as well as from the context, that this feast speaks of Kingdom blessings, (notice the prophecy of resurrection in verse 8, and Israel's confession of faith in verse 9). But while this verse, by interpretation, refers to the blessing which God has prepared for His people in the Kingdom, it may very appropriately be applied to the provision which He has made for the salvation and blessing of any soul who will trust the Lord Jesus Christ as his Saviour (Acts 16:31; John 6:51).

2. The invitation. The invitation here spoken of is expressed in Isaiah 55:1-3, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto Me and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

3. The response. The response determined whether those who heard the invitation should participate in the feast which was spread for them. Please notice that this feast was spread for all. So also Christ makes provision whereby all men may be saved if they will (Heb. 2:9; I Tim. 4:10). Some refused to come when they were invited; of whom the Lord said they should not partake. These correspond to the unbelievers, who shall not share in the benefits of Christ's redemption, though His blood was shed for them as well as for those who are saved (see John 3:36). But those who responded correspond to those who come to Christ by faith and enjoy the blessings which He has prepared for them that love Him (John 6:37-40; I Cor. 2:9-10). It is noteworthy that those who refused the invitation were apparently on a higher social plane than those who accepted. They had farms, and oxen, and other tokens



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of prosperity. But those who accepted the invitation were the poor, the maimed, and the halt, and the blind; who had no certain dwelling place, but sojourned in the hedges and highways. This certainly is in keeping with the Scripture which says, "the common people heard Him gladly" (Mark 12:37), but it should be a warning to those who are rich and increased in goods (see I Cor. 1:23-29).

C. The qualifications of discipleship (Luke 14:25-35)

In the remaining verses of our lesson we find the test of true discipleship. When the soul has received the Lord Jesus Christ as his Saviour, his next concern should be to be a true disciple or follower of His, and to enter into and fulfil God's plan for his life. The test of true discipleship (and bear in mind that this involves the enjoyment of the privileges of our salvation; not the salvation itself) is willingness to bear one's cross. We need not be in doubt as to what this means, for the Spirit of God tells us first that our old man (that is, our old sinful nature) is "crucified with Christ," and then admonishes us to count ourselves "dead indeed unto sin but alive unto God through Jesus Christ our Lord" (Rom. 6:6, 11-13). To bear our cross is to live in the attitude which the apostle Paul expressed when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20).

These verses also suggest God's purpose for the lives of His children. It is His plan that we shall be, as He has appointed, the salt of the earth (cf. Luke 14:34 with Matt. 5:13). Salt in the Scripture stands for the testimony of our Lord Jesus Christ. What a solemn warning there is, therefore, in the words, "If the salt have lost its savour, wherewith shall it be salted?" Let us beware lest our speech lose the seasoning of salt which God purposes shall always characterize it (see Col. 4:6).

VITAL-TRUTH ILLUSTRATION

Years ago a group of young Englishmen decided to have a feast on the Queen's birthday, and delegated one of their number, named Mornington, to arrange it. They told him to make it a brilliant affair, and one said to "make it divine." When the day arrived and they betook themselves to the famous hotel chosen for the affair, they saw no signs of any unusual celebration. "What's this, Mornington?" cried one and another. "You are hardly up to our understanding at parting." "Pardon me," he replied, "You wished for a DIVINE feast. Well, you shall be gratified. Look!" As he spoke, he threw open the door of an adjoining room. There sat an abundant repast, with their wives and children, ten young fathers, small traders and workmen, who had been ruined by hard times or adverse circumstances, and cast into prison by their creditors. Mornington, after paying their debts with the money contributed by his friends, released these unhappy debtors on the birthday of the Queen, and invited them to celebrate their release with their families, in this way. The remainder of the money he was going to divide among them for new sets of tools and materials that they might have a new beginning in their little arts and trades. "You wished a divine feast," said Mornington again. "Behold, you have it. God celebrates such feasts in heaven."

Astonished for a little, the young nobles who had come to celebrate, soon seated themselves around the table with the men who were literally weeping their thanks. They told Mornington he had truly furnished a feast divine, and they subscribed a like sum on the spot with which to help as many others on the following year.

—S. S. Illustrator

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Second Quarter, Lesson 2 Sunday, April 12, 1931

THE PRODIGAL SON

Lesson Text: Luke 15
(Assigned for printing: Luke 15:11-24)
Devotional reading: Isaiah 55:1, 2, 6-11

Golden Text:

"There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).

The first two verses of today's lesson constitute an introduction to the whole. It was in answer to the murmuring of the scribes and Pharisees that our Lord spoke the three parables which we study, and in doing this He did two things. He showed, first, the significance of His own action in receiving sinners and publicans, and He showed, second, the extent of God's grace. Our Lord's attitude toward the publicans and sinners was a demonstration of His love toward His people Israel in spite of the fact that for centuries they had been sinning against Him; and the parables which He spoke were prophecies of Israel's restoration.

I. THE PARABLE OF THE STRAYING SHEEP (Luke 15:3-7)

In the first parable, our Lord told of a man who had an hundred sheep. One of them had strayed in the wilderness, so this man left the other ninety-nine and went after the straying sheep until he had found it.

The man is easily identified as the Good Shepherd of John 10:1-29. And in using this character to represent Himself, our Lord was using language which, to any alert Jew, revealed Who He was. In the Old Testament Jehovah is called "the Shepherd of Israel" (Ps. 80:1—see also Ps. 23:1; Isa. 40:10-11; Ezek. 34:12; Zech. 13:7).

The symbol "sheep," also has an Old Testament background, for throughout the Old Testament Israel is likened to sheep. The familiar twenty-third Psalm is primarily Israel's testimony as she is walking in fellowship with God; in it God is referred to as the Shepherd, and Israel as the sheep for whom He cares. And in other Scriptures Israel's testimony is, "We Thy people and sheep of Thy pasture will give Thee thanks for ever: we will shew forth Thy praise to all generations" (Ps. 79:13—see also Ps. 78:52; 95:7; 100:3).

The straying of this sheep is very appropriate as the picture of Israel's sin. It is because she would not follow where God led her, but turned aside after her own way, or after false shepherds, that all of her sorrows have come upon her. So through Jeremiah God says, "My people hath been lost sheep: their shepherds have caused them to go astray" (Jer. 50:6—see also Jer. 50:17; Ps. 119:176; Ezek. 34:6.

The shepherd's quest beautifully pictures God's persistent endeavor to restore His people Israel. In the Old Testament, through the testimony of the prophets, He was seeking them; and now our Lord Jesus Christ has come in person for the same purpose. His testimony is, "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). In the parable of the straying sheep, therefore, we have the assurance that God has not given His people up. And indeed He will not give them up, for mark the promise of Luke 15:4, "Doth (He) not . . . . go after that which is lost, UNTIL HE FIND IT?" In this, behold the security of those who have once put their trust in Christ! (John 10:28-29; 6:37-40)

The finding of the sheep depicts the restoration of Israel. In Ezekiel 34:12, we read, "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered" (read verses 11-16). And through Jeremiah, having called Israel scattered sheep, the Spirit adds, "I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead" (Jer. 50:19—see also verses 17, 20). The fulfilment of these Scriptures, and the restoration of Israel which they testify, will occur in the Kingdom at the second coming of our Lord Jesus Christ (Isa. 40:10-11). Let us bear in mind that this restoration is accomplished only by virtue of Christ's suffering upon the cross. When Israel has been restored, her testimony will be, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:6).

In its personal application, this parable pictures the restoration of any backslidden believer. We know that this parable has been applied to the salvation of the unsaved, but that interpretation seems to do violence to the text. The unbeliever has no promise that the Lord will go after him until He finds him. And nowhere in the Scripture is the unbeliever symbolized by a sheep. He is a hog, or a dog, but a sheep, never! But all question will end when we remember that Israel, as a nation, is a type of the individual believing soul in any age. Inasmuch as this parable pictures Israel's restoration, it is, therefore, a picture of the restoration of any backslidden believer. We who have trusted in the Lord Jesus Christ as our Saviour may confidently and joyously testify in the words of Israel, "The Lord is my Shepherd . . . . He restoreth my soul."

II. THE PARABLE OF THE LOST COIN (Luke 15:8-10)

The parable of the lost coin also teaches the restoration of Israel, but where the parable of the straying sheep emphasizes God's part in restoration, this parable emphasizes man's part.

The first question that confronts the student is, "Who is the woman of this parable?" This woman is Israel. Frequently in Scripture Israel is represented as a woman. For instance, in Jeremiah we are told, "I have likened the daughter of Zion to a comely and delicate woman" (Jer. 6:2); and in the book of Revelation we are shown Israel as "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1—see also Isa. 54:5-6). On this ground alone we might conclude that the woman of this parable stands for Israel, but the most conclusive proof lies in the context. We have seen that the straying sheep is a type of Israel, and we shall see shortly that the prodigal son also typifies Israel. Considering these facts, what other interpretation is possible for the parable which is before us, sandwiched as it is between the other two?

The second question which we face is, "What is the significance of the ten pieces of silver?" Ten throughout the Scripture stands connected with Israel, particularly as undergoing an experience of testing (note the ten commandments, Deut. 4:13; ten testings in the wilderness, Num. 14:22; etc.). Silver, on the other hand, stands connected with redemption (note Exod. 30:12-14; 38:25-26). From these facts it is safe to conclude that the ten pieces of silver have to do with the blessings which come to Israel through her redemption, and further, that they have something to do with that hour of unprecedented testing for Israel, the Great Tribulation.

Two considerations drawn from outside the Bible will be helpful here. Dr. Edersheim tells us that when a young Jew wished to betroth a maiden, one means of doing so was to send her a piece (or pieces) of money by the hand of a friend, with the announcement of his desire. If she received his offering the betrothal was considered settled. And even to this day it is the custom in some countries for women to wear coins, which constitute their dowry, as a headdress. This is very suggestive in its light on the lost coin, for under these circumstances the ten pieces of silver would be more to this woman than mere money, being the gift of her lover.

But now we must consider the meaning of the lost coin. One of the pieces of silver was lost, and the woman, if she acted normally, would light a lamp and sweep the house and seek diligently until she found it. There is another Scripture which speaks of seeking for silver, which suggests the meaning of the lost coin. This Scripture is Proverbs 2:3-5: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God." From this, identifying as it does, the silver and the object of the search, we may learn what the lost coin stands for. It represents the loss which Israel had suffered in her backsliding. She had departed from the fear of the Lord. She had lost the knowledge of God.

Several other considerations confirm this. In the book of Romans, which speaks of Israel's backsliding, we are plainly told that the loss which she has suffered is that of spiritual understanding and fellowship with God. "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in" (Rom. 11:25). One has only to read these words to see their correspondence with the suggestion which we have seen in Proverbs 2:3-5. Another significant thing is that this woman had still nine pieces of silver left, though she had lost one of the ten. So, too, though she has lost her fellowship with God, Israel still has many of the blessings which came to her through her redemption. One of these is her inviolable security: "God hath not cast away His people which He foreknew" (Rom. 11:2). Another is the love of God: "They are beloved for the fathers' sakes" (Rom. 11:28). Another is the promise of final deliverance and restoration: "There shall come out of Sion the Deliverer and shall turn away ungodliness from Jacob" (Rom. 11:26). It is significant also that Israel's loss of understanding and fellowship with God shall reach its climax in the Great Tribulation, when, in ignorance of his true character, she shall make a covenant with Antichrist, only to be awakened with a rude shock when he breaks his covenant. Refusing to worship Him, she will be forced to flee for her life into the wilderness, where she shall be protected and nourished by the Lord (Dan. 9:27; Isa. 28:15-18; Matt. 24:15-21; Rev. 6, 13-17).

Now we come to the lighting of the candle, the sweeping of the house, and the finding of the coin. The candle, in the light of which the woman found her coin, is interpreted in Ps. 119:105: "Thy Word is a lamp unto my feet, and a light unto my path." It is only in the light of God's Word that any backslider can find once more the fear of the Lord, and the spiritual understanding and fellowship which he has lost. The sweeping of the house, being a process of cleaning out the dirt, doubtless represents Israel's repenting and turning from her sin (note that the "house" in Scripture is also a symbol of Israel, Heb. 3:6). And the finding of the coin, in the light of the interpretation suggested above, is self-evidently Israel's restoration to her fellowship with her Lord (see Matt. 23:39; II Cor. 3:14-16; Ps. 110:3). This parable, like the parable of the straying sheep, also has its personal application to the life of any believer who has drifted from his Lord.

III. THE PARABLE OF THE PRODIGAL SON (Luke 15:11-24)

And now see briefly the interpretation of the parable of the Prodigal Son.

The prodigal son is Israel. In Hosea 11:1, Israel is called a son of God. "When Israel was a child, then I loved him, and called My son out of Egypt." In the same chapter which furnishes this identification we find the lament, "My people are bent to backsliding from Me" (Hos. 11:7), which corresponds to the actions of the prodigal. And the yearning of the father's heart for his wayward son is expressed in verse eight of this same chapter, "How shall I give thee up, Ephraim? how shall I deliver thee, Israel?" (Hos. 11:8). Note, please, that the prodigal son, though in a condition which was sinful, was still a son. He did not say, "I will arise and go to him who WAS my father," but "I will arise and go to my FATHER" (Luke 15:18).

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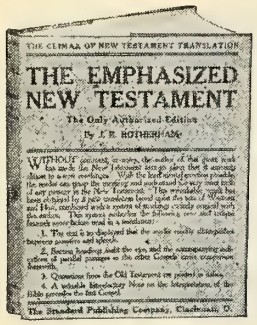
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The father, in this parable, is the Lord. Hosea 11:1 identifies the father as well as the son, for it is the Lord Who there calls Israel His son. Two things particularly need to be noted about this father.

One is that while his son "was yet a great way off, his father saw him" (Luke 15:20). How eloquently this testifies God's attitude toward the backslider. He is watching and yearning for his return. All through the years of Israel's sinning, God has been doing everything in His power to restore them. He sent to them the prophets to plead with them; and He sent His only begotten Son, seeking to draw them back to Himself. So, today, He is yearning over them; and He will continue to yearn over them until they return.

The second fact which is of special significance is that, seeing His son a great way off, the father "ran, and fell upon his neck, and kissed him" (Luke 15:20). As one of the great preachers of the last generation once said, "God is in a hurry to meet the backslider." Could language more clearly tell of the depths of God's love for the backslider than these tender expressions? (Rom. 8:38-39)

The son's repentance is worthy of special mention. He came to his father, confessing his sin and asking to be restored. It is true, his faith did not lay hold on all that the father desired to do for him, for he asked only a servant's place, whereas the father wanted to give him his rightful place as a son; but he did ask to be forgiven and restored. Perhaps some who read this story will question the sincerity of the young man's repentance, feeling that it was only a means of getting food. It is true that hunger was the thing which turned his heart once more to his father's house, and it is a blessed good thing to be hungry if it will serve such a purpose! But there can be no question about this young man's sincerity. Before ever he had uttered a syllable, he had seen his father running toward him and had seen the glad light in his face and the outstretched arms which assured him of a loving reception. Had his repentance not been sincere, under the circumstances he would have withheld his confession. But, though his father smothered his confession with kisses, yet his confession was made. From Israel's standpoint, we may read of her confession in the fifty-third chapter of Isaiah, for as David Baron points out, the language of this chapter, beginning with verse three, is the language which she shall use in the Kingdom when she has returned to the Lord. We would pause to remark, here, that this son did all that any backslider needs to do to be restored. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

Note now how full the restoration was. The son was restored to his fellowship with the father as though he had never sinned. He was given a robe, the best robe, representing righteousness (Isa. 61:10-11); a ring, representing authority (Gen. 41:42-43; Esther 8:2, 8; Mic. 4:8); and shoes, representing testimony (Eph. 6:15; Mic. 4:2).

Now before we close let us briefly call attention to the application of these parables. This application is twofold.

In recounting the conversation between the father and the elder son, our Lord rebuked the attitude of the Pharisees. The murmuring of the elder son at the reception of the prodigal corresponds to the murmuring of the Pharisees and the scribes because the Lord Jesus received publicans and sinners. It may be true that in all those years the elder son had not transgressed his father's commandment, but it is exceedingly doubtful; and certainly, if never before, he was rebelling against him now, and that in a most heartless and cold-blooded manner. And even though he had kept the letter of his father's commandments, he had surely not taken pains to acquaint himself with the father's heart, else he would have had no such criticism as that which he voiced. His condition is closely parallel to that of the Pharisees, who insisted upon the most scrupulous observance of the letter of the law but omitted weightier matters, such as judgment, and mercy, and the love of the Lord (Luke 11:42). In passing, we might note that this rebuke is parallelled, in the parable of the Straying Sheep, by the delicate irony of our Lord's reference to the "ninety and nine just persons" who needed no repentance. Dr. Addison Blanchard, who was instructor in the Greek New Testament in The Denver Bible Institute some years ago, used to say to his classes, "That means ninety and nine just persons, whosoever they be—IF THERE BE ANY SUCH—which need no repentance."

Now see the joy which it brings to the heart of God when the backslider is restored. This thought of joy is emphasized in each of the parables. Charles Haddon Spurgeon has said on this point, (we modify the last sentence to agree with the truths which we have faced) "You remember the occasion when the Lord met with thee? O little didst thou think what a commotion was in heaven. If the queen had ordered out all her soldiers, the angels of heaven would not have stopped to notice them. If all the princes of earth had marched through the streets, with all their jewelry, and robes, and crowns, and all their regalia, their chariots, and their horsemen; if the pomp of ancient monarchs had risen from the tomb; if all the mighty of Babylon and Tyre and Greece had been gathered in one great parade; yet not an angel would have stopped in his course to smile at these poor, tawdry things. But over you, the vilest of the vile, the poorest of the poor, over you, angelic wings were hovering, and concerning you it was said on earth and sung in heaven, 'O hallelujah, for a wandering child of God has come home to the Father's house today.'"

VITAL-TRUTH ILLUSTRATION

Thirty-five years ago as Bishop Berry was traveling in New Mexico, an athletic young man who came on the train yed him closely, and finally accosted him. He remem- ered the minister as having been in his father's home vhen he was a boy in the east. He had left home to escape ome restraints, and with another such runaway had gone o Denver and into the deepest sin. Then as fugitives they vent to the Mexican border, and in a card-game in the ack of a saloon his chum was shot without warning by ne of the Mexicans they were playing with. As his face vent white and he slipped to the mud floor, he asked his omrade to get him out of that place, for his mother's ake, to die. He was carried to a little hilltop across the oad, under the shade of a tree, and a pillow made of a oat rolled up. He lay quiet a little, then said, "Joe, I can't o this way. Maybe God would be merciful to me if we'd sk Him. I've been trying to pray, but this pain hurts me o I can't keep my mind on it. Won't you pray a little for ne?" Remembering all his sinful life, his chum dared not ry to pray. Then after another silence, the dying boy aid, "I've been trying to think of some of the Bible verses hat tell of God's mercy to sinners, but I can't get any of hem. Won't you get some of those words for me?" The arrator said he reached back through the years trying to ompel his memory to reproduce some of the promises he had learned as a boy. Soon he got hold of a word, and another, and was quoting "God so loved the world," "Ask and ye shall receive," and a few others, while the dying one listened with passionate eagerness, then closed his eyes and was so still the other was afraid he was dead. Then he tried to speak again; asked to be lifted to a sitting posture; whispered how precious these verses were; and asked his chum to sing one of the songs about Him they used to know. At first only silly ditties and snatches of college songs would come to mind, but soon out of the rubbish of his mind he brought back "Rock of Ages, cleft for me"; and as he finished the second stanza, saw his mate trying to reach his hand upward, clutching at something above him; then exclaim with his face radiant, "It's all right, Joe! It's the cross! I've got hold of it. I'll never let go!" Then he died.

Bishop Berry listened eagerly to this recital, and to the confession of the young man that the experience had transformed his own life. He was able to trace the mother of George Clark, the young man who had found Christ in the hour of death, and to write her of her son. In a grateful letter she replied that though the years of her son's waywardness and wandering were years of suffering beyond description, yet she had given him to God at birth and had prayed for him all through the years, and had never once doubted his ultimate salvation.

econd Quarter, Lesson 3 **Sunday, April 19, 1931**

THE RICH MAN AND LAZARUS

Lesson Text: Luke 16:1—17:37
(Assigned for printing: Luke 16:19-31)
Devotional reading: I John 3:13-18

Golden Text:

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal" (Matt. 6:20).

Today's lesson falls into five divisions as follows:

I. A PARABLE OF FORETHOUGHT. (Luke 16:1-18)

II. A PICTURE OF RESPONSIBILITY. (Luke 16:19-31)

III. A PRESCRIPTION OF HUMILITY. (Luke 17:1-10)

IV. A PATTERN OF GRATITUDE. (Luke 17:11-19)

V. A PROPHECY OF CHRIST'S RETURN. (Luke 17:20-37)

At a glance it will be seen that each of these divisions may be expected to teach us a lesson concerning the personal Christian life.

I. A PARABLE OF FORETHOUGHT (Luke 16:1-18)

The parable of the unjust steward should teach us the lesson of forethought.

One question which is bound to arise as we consider this parable is, Why did our Lord speak of the action of this steward with apparent approval? This He did when He said, "The Lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light" (Luke 16:8). Can it be possible that our Lord would approve crooked dealing? For the action of this steward was one of the most brazen examples of crookedness imaginable. That He did not approve his dishonesty is apparent in the fact that He calls him "the unjust steward." What this man did was very, very wrong, but there was evidently something about his actions which our Lord approved. What was it? The explanation lies in the circumstances. Moffat translates verse eight, "The master praised the dishonest factor for looking ahead; for the children of this world look further ahead in dealing with their own generation than the children of light." The commendable thing about the steward's action was that he took thought for the future. While we should eschew his dishonesty, we should emulate his forethought.

Christians are prone to live with no thought for the future. This is illustrated in a story which appeared in the December issue of the "Irish Evangelical": A young man came to an aged professor of a distinguished university, with a face beaming with delight, and informed him that the long and fondly-cherished desire of his heart was at length fulfilled—his parents having given their consent to his studying the profession of the Law. As the university presided over by his friend was a distinguished one, he had repaired to its Law school, and was resolved to spare no labor or expense in getting through his studies as quickly and ably as possible. In this strain he continued for some time; and when he paused, the old man, who had been listening to him with great patience and kindness, gently said, "Well! and when you have finished your career of study, what do you mean to do then?" "Then I shall take my degree," answered the young man. "And then?" asked his venerable friend. "And then," continued the youth, "I shall have a number of difficult and knotty cases to manage: shall attract notice by my eloquence, and wit, and acuteness, and win a great reputation." "And then?" repeated the holy man. "And then," replied the youth, "why then there cannot be a question, I shall be promoted to some high office in the State, and I shall become rich." "And then?" "And then," pursued the young lawyer, "then I shall live comfortably and honorably in wealth and respect, and look forward to a quiet and happy old age." "And then?" repeated the old man. "And then," said the youth, "and then—and then—and then I shall die." Here his venerable listener lifted up his voice and again asked with solemnity and emphasis, "And THEN?" Whereupon the aspiring student made no answer, but cast down his head, and in silence and thoughtfulness retired. The last "AND THEN?" had pierced his heart like a sword, and darted like a flash of lightening into his soul, and he could not dislodge the impression. The result was the entire change of his mind and course of life. Abandoning the study of the Law, he entered upon that

of Divinity, and expended the remainder of his days in the labors of a minister of Christ. Such forethought is the lesson which the parable of the unjust steward should teach us. (II Cor. 4:17-18; Heb. 11:13-16; Mark 8:35)

One other verse in this section will help to give us a fair idea of the teaching of the whole. This is verse nine: "I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." The teaching of this verse is very simple. "Everlasting habitations" self-evidently refers to the mansions in heaven which our Lord has gone to prepare for us (John 14:1-2). The only ones who can receive us into those habitations are believers, for no unbeliever shall enter there (Rev. 21:27). "The mammon of unrighteousness" is money, unrighteous only because of the unrighteous uses to which it is put in the world. These facts being recognized, at once we are in a position to answer the question, "How can we make friends of the mammon of unrighteousness, so that when we die these friends may welcome us into heavenly mansions? There is only one possible answer to this. We can do this by using our money to support a sound gospel testimony, which God can use to win souls to Christ. The support of missions, churches, Bible schools, and individual Christian workers who are true to the faith and aggressive in evangelism is one way to do this; and offerings which will make possible the printing and distribution of Bibles and gospel tracts is another. What joy it will bring to God's children if, as they enter into the presence of their Lord, they find there other souls who will say to them, "We are here because you told us of the Saviour," and others who will say, "God used your gifts and offerings to get the Gospel to us, and to lead us to Christ." (Rom. 1:16; II Cor. 8:3-5; Phil. 1:5; 4:15-17)

II. A PICTURE OF RESPONSIBILITY
(Luke 16:19-31)

"Responsibility" is the word which expresses the central thought in our Saviour's narrative of the rich man and Lazarus. But before we consider this thought, let us note a few others which are also of special significance.

First, note that before our Saviour's death, both Hades and Paradise were in the heart of the earth. The rich man was lost—Lazarus and Abraham were saved; and yet they were in sufficiently close proximity to carry on the conversation which this Scripture records. This is explained in three other Scriptures. On the cross our Lord said to the believing thief, "Today shalt thou be with Me in Paradise" (Luke 23:43). Previously He had said that He should be "three days and three nights in the heart of the earth" (Matt. 12:40). But in the book of Acts we are told that on dying our Lord went to Hades (Acts 2:31). From these Scriptures we see that Hades must then have been in two divisions, the one the abode of the saved, the other the abode of the lost. The former, called Paradise, a compartment of Hades; the latter, Hades proper. Since our Lord's resurrection, Paradise is no longer in the heart of the earth, but has been removed into the presence of the Lord. This we learn from Paul's testimony, who says that he was "caught up to the third heaven . . . . caught up into Paradise" (II Cor. 12:2, 4—see also Eph. 4:8).

Another thought of special importance is that this Scripture reveals that the dead are conscious. In Hades the soul of the rich man was able to feel, to see, to hear, and to speak. He recognized Lazarus, whom he had seen in his lifetime, and Abraham whom he had never seen. And memory was fully active, so that he knew he had left five brethren behind upon the earth, who were unsaved. On the other hand, Abraham, in Paradise, was able to hear, see, and speak; he disclosed a thorough-going familiarity with the experiences both of Lazarus and the rich man; and most interesting of all, he spoke of the writings of Moses, who had not been born until two hundred and fifty years after he himself had died, and whose writings were written more than eighty years later. He spoke also of the writings of the prophets, who had lived and written about fifteen hundred years after his own lifetime. And in speaking of the writings of Moses and the prophets, Abraham employed language which indicated that he clearly understood that they testified of Christ. Here is consciousness alert and active after a man has been dead for more than two millenniums. No wonder those who teach the wicked doctrine of soul sleeping wish to rule this Scripture out of court! It utterly demolishes their theory that the dead are unconscious (see also Rev. 6:9-11).

And now notice the key thought to which we have already referred—the thought of responsibility. This thought is expressed in the words, "They have Moses and the prophets; let them hear them," and it is emphasized in the words, "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead" (Luke 16:29, 31). Men are responsible for their acceptance or rejection of the Word of God. This was what made the distinction between Lazarus and the rich man. Lazarus had believed the Word of God; the rich man had disbelieved it. It is by the Word of God that men are born again; it is by accepting its testimony concerning the

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ord Jesus Christ that they are saved and escape the tor-ients which the rich man must endure because of his nbelief. It is noteworthy that the rich man believed, fter he was in Hades, but he believed too late (Rom. 1:16; Pet. 1:23; John 3:18; 5:24; Heb. 9:27).

III. A PRESCRIPTION OF HUMILITY
(Luke 17:1-10)

One thought is outstanding in the next section of our esson—the thought of humility.

First, we see humility enjoined in relation to our breth-en. When a brother has trespassed against us, it is criptural to rebuke or to exhort him (Luke 17:3—see also Matt. 18:15-17). But the very fact that we are to be willing o forgive him if he shall say, "I repent," shows the humility ith which the exhortation and rebuke is to be given. his agrees with Galatians 6:1, which says, "If a man be vertaken in a fault, ye which are spiritual, restore such n one in the spirit of meekness; considering thyself, st thou also be tempted." Notice, too, how the thought of umility is emphasized in the admonition to forgive our inning brother. If he says, "I repent," we are to receive is testimony. And even if he repeats his transgression even times in a single day, and seven times in that day urns, saying, "I repent," still we are to receive his testi-ony and to forgive him. It takes true humility to deal us with the brethren (see also Eph. 4:32; Matt. 18:21-22).

There is little occasion for wonder that the disciples, earing this, exclaimed, "Lord, increase our faith!" They elt much like the Indian chief, who, learning of the golden ule for the first time, said, "No, that is impossible!" and hen, after a little thought, added, "If the Great Spirit hould give a man a new heart, perhaps he could do it, but ot otherwise." In answer to the disciples, our Lord said, If ye had faith as a grain of mustard seed, ye might say nto this sycamine tree, Be thou plucked up by the root nd be thou planted in the sea; and it should obey you," r, in other words, "What you need is not to have your aith increased but to use the faith you have, for a very ttle faith is sufficient to work wonders." We miss the oint of this Scripture if we become so occupied in the hysical wonder of which it speaks as to lose sight of the ransformation in our personal lives which it promises by onnotation (Rom. 12:2; II Cor. 3:18; Col. 3:12-13).

In the verses which follow we see also the thought of umility as concerns our relationship with the Lord. Pas-gn over the illustration because of the necessity for brev-y, we consider at once the verse which is the key to the est, namely, verse ten. When we have done all things hich are commanded us—or in other words, when we have o let the grace of God work in our lives as to transform us nd make us kind and gentle in our dealing with froward rethren, still there is no occasion to be puffed up about ur spiritual growth. No matter how far we may go in our wn spiritual development or in our service for our Lord, it impossible to go beyond His thought for our lives. We hould, therefore, let humility characterize our thoughts, aying, "We are unprofitable servants: we have done that hich was our duty to do" (Luke 17:10—see also I Pet. :5).

IV. A PATTERN OF GRATITUDE
(Luke 17:11-19)

The fourth section of our lesson is an object lesson n gratitude.

What a striking contrast we see between the actions of he nine lepers who were healed, but turned not back to hank the Lord, and the action of the one who did return o thank Him. The nine were so wrapped up in their own elves and in the blessing which had come to them, that hey quite forgot Him Who had given that blessing, and never occurred to them to thank Him. But the Samaritan ho shared in the miracle of healing which they all expe-ienced, forgot himself in giving thanks to our Lord Jesus hrist and glorifying God.

We marvel at the ingratitude of the nine lepers, but are e any better than they? Have we ever paused to thank od for saving our souls? Have we ever thanked Him for the thousand and one blessings which He has given us since we believed? It used to be the custom for Christians to return thanks at meals, but in many families even of professing Christians, this custom seems to have died out, and day after day the family sits down at the table and gobbles the food which God's bounty has provided without a word of appreciation. Such Christians may profit from the words of a farmer of whom the "Sunday School Times" told recently. Being asked to dine with a gentleman, he returned thanks at the table, as he was accustomed to do at home. The host jeered at him, saying, "That is old-fashioned, it is not customary in these days for well educated people to pray at the table." The farmer answered that with him it was customary, but that some at his place never prayed over their food. "Ah, then," said the gentleman, "they are sensible and enlightened, who are they?" To which the farmer answered, "They are my pigs!" But if to fail to return thanks for our food is an evidence of such base ingratitude, what shall we say of failure to thank God for the spiritual blessing with which He has blessed us in Christ? The Samaritan should shame us and lead us to respond to the admonition, "By Him . . . . let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His Name" (Heb. 13:15).

V. A PROPHECY OF CHRIST'S RETURN
(Luke 17:20-37)

The fifth section of our lesson presents the prospect of our Lord's second coming. There is much in this Scripture which we cannot now discuss, but one or two suggestions will be most helpful.

First, bear in mind that this Scripture deals with the "Revelation" which is the hope of Israel, and not with the "Rapture" which is the hope of the Church (see I Thess. 4:13-18; I Cor. 15:51-53). One reason for this assertion is that the Rapture, like all truth related to the Church, which is the Body of Christ, is revealed exclusively in the writings of the apostle Paul. Another is that the very language of the text, carefully considered in the light of other Scripture, proves this to be the case. In the light of Matthew 24:38-41, which is parallel with Luke 17:26-30, we are convinced that those who are "taken away" at our Lord's coming are not believers but unbelievers. Mat-

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thew 24:39 tells us that those who were "taken away" in the days of Noah were those who "knew not," or in other words, unbelievers. From this we must conclude that the group taken away at the coming of the Son of Man as described in Luke 17:26-30 will also be unbelievers. This is consistent with many Scriptures which declare that at His coming the wicked shall be taken out first, to judgment, and the righteous shall be left to enter into the joy of the Kingdom (see Matt. 13:30, 41-43, 49-50).

This is the prospect in view of which our Lord's admonitions in the preceding parts of our lesson were given. The prospect of our Lord's coming again should be to the believers of Israel a challenge to live holily and to permit the power of God to transform their lives, "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in him purifieth himself, even as He is pure" (I John 3:2-3).

But though the hope here spoken of is the hope of Israel, our hope, which is the Rapture of the Church, when believers will be snatched away to meet their Lord in the air, should have the same effect in our lives. This we are told in Titus 2:11-14: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works" (I Thess. 4:13-18; I Cor. 15:51-58).

VITAL-TRUTH ILLUSTRATION

A Canadian paper gives the account of a young man who went into a little church bent on annoying the young minister. As the text was read he arose to his feet, his fingers in his ears. A wasp lit upon his face, stinging him and he drew his hands from his ears—thus hearing the text: "He that hath ears to hear, let him hear." He was so much moved and convicted that his conversion followed and he later became a minister of the gospel. It would be well for many of us if we were stung into attention to the Word of God.

—The Christian Herald

Second Quarter, Lesson 4 **Sunday, April 26, 1931**

HOW TO PRAY

Lesson Text: Luke 18
(Assigned for printing: Luke 18:1-14)
Devotional reading: Psalm 61

Golden Text:

"Lord, teach us to pray" (Luke 11:1).

Today's lesson may be summed up in the words of Hebrews 11:6: "Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

I. THE PRAYER OF THE WIDOW (Luke 18:1-9)

The parable of the widow's prayer was designed to teach us to be importunate in prayer and to trust in the Lord.

Consider the outstanding thought of this parable. It was faith in the righteousness of her cause which led this widow to press her suit before the unjust judge. There was nothing in the judge himself to inspire confidence. "He said within himself . . . . I fear not God, nor regard man;" and when he did finally grant this widow's petition it was for purely selfish motives, as we see from the reason which he himself gave: "Lest by her continual coming she weary me." Our Lord Himself makes the comparison—if an unrighteous magistrate is moved from purely selfish reasons to grant the petition of an importunate widow; how much more shall God, Who is holy and merciful and everything which that judge was not, hear the prayers of His own elect?

The twofold purpose of this parable is plainly declared in the text itself. "He spake a parable unto them to this end, that men ought always to pray, and not to faint," is the declaration of verse one. Perhaps the answer to our prayer may be delayed. Does that mean that God has not heard? Shall we decide that praying is useless and cease to pray? Nay, rather, let us prayerfully examine our petition in the light of God's Word to be sure that what we are praying is in line with the will of God, and let us examine our own hearts to be sure that we are not hindering God by cherished sin, and then let us urge our petition with renewed confidence (I John 5:14-15). Our importunity should be based on faith in God—faith in His willingness to hear, and faith in His ability and willingness to answer prayer. In contrast to the importunate widow, who saw nothing in the unjust judge to encourage her, we, who know the Lord, see in Him every reason for hope and encouragement. If we do not pray, it is because we have not really learned to know and to trust Him; and if we are easily discouraged in praying, that, in itself, is a revelation of how weak we are in faith. Let us learn the lesson which our Saviour taught, when, having asserted God's willingness to answer prayer, He said, "Nevertheless when the Son of Man cometh, shall He find faith on the earth?" We are aware that the Greek here reads, "shall He find THE FAITH upon the earth?" but if "the faith" is not held by many, even in our own day, it is because their personal faith in God and in the Word of God has been dissipated (I Tim. 4:1; II Tim. 4:3-4).

II. THE FAITH OF THE PUBLICAN (Luke 18:9-16)

The next part of our lesson further emphasizes that prayer, to be acceptable to God, must rest on faith. But where the widow's experience shows that we should pray in faith that God is willing and able to answer our prayers, the parable of the publican and the Pharisee shows that to pray acceptably our prayers must be based upon initial faith in the shed blood of Jesus Christ. The parable of the publican and the Pharisee is a New Testament parallel to the Old Testament story of Cain and Abel (see Gen. 4: 1-15).

Notice, first, the Pharisee's prayer. There is here no recognition that he is a sinner, but rather a blatant self-righteousness. His prayer consists in a recital of his own good works, by which he hopes to gain favor with God. This man's prayer went no higher than his head. He "prayed thus with himself." It availed him nothing with God. He was not justified, for he could not be justified in God's sight by his own good works, and this was the sole basis for his confidence (Gal. 2:16). Men may enter boldly in prayer into the very presence of God, but they must come by the way of Calvary (Heb. 4:16; 10:19-22).

The publican's prayer is in striking contrast to that of the Pharisee. There is no self-righteousness here, but a true humility which confesses himself a sinner. Indeed according to the Greek, he calls himself "the sinner," as though sharing the conviction of the apostle Paul who called himself "chief" among the sinners (see I Tim. 1:15). The word here translated "be merciful" is also most significant, for it is the same word translated "make reconciliation" in Hebrews 2:17; and cognate words are translated "propitiation" in I John 2:2; 4:10; and Romans 3:25. And

n Hebrews 9:5 one of these words is translated "mercy-eat," referring to the mercy-seat upon the ark, on which he blood was sprinkled on the Day of Atonement (see ev. 16:12-15). In the light of these Scriptures, we see at nce that the publican was praying for mercy on the round of the shed blood and finished work of Christ. he record is very clear: "This man went down to his ouse justified" (Luke 18:14). He had laid hold, by faith, n God's provision for his sins, and he had become par-aker of "the righteousness of God which is by faith of esus Christ unto all and upon all them that believe" Rom. 3:22). Having accepted the Saviour, this man was n praying ground, for the child of God has access into the oliest of all, but only by the blood of Jesus (Heb. 10:19).

III. THE UNBELIEF OF THE RULER
(Luke 18:18-30)

Three things need to be noted about this ruler, who ame to Jesus, asking what he should do to inherit eternal ife.

The first is his unbelief. That he did not believe in the ord Jesus Christ as his Saviour is evident from two hings. In the first place, he was seeking to be saved by is own good works. He asked, "Good Master, what shall DO to inherit eternal life?" Because he wanted to be aved by his own doing, our Lord met him on the only round on which God can meet any man who is trying to e saved by his works. He told him to keep the Law, and hen He proceeded to apply that Law in such a manner as o show him that he had fallen short. This rich ruler could ot be saved by his own works, but in seeking to be saved n this ground he plainly showed that he was not trusting hrist (Gal. 3:10-13). Another evidence of his unbelief s afforded by the words of the Saviour, "Why callest thou Me good? none is good, save one, that is God." Our Sav-our certainly was not disclaiming deity here, as some alse teachers would have us believe, else He would have een contradicting other plain statements which He had nade on this same subject. His question must therefore ave arisen from the unbelief which He discerned in the eart of the man before Him. Emphasize the word "thou" n this verse and the meaning becomes perfectly clear: 'Why do YOU call Me good? There is none good but ne, that is God, and you do not believe that I am God." t was clearly unbelief which shut this man out from the ingdom of God (Heb. 3:19; John 3:3, 5, 7, 16).

But what this rich ruler could not gain by his own works, God's grace would have given him had he only been willing to receive it. Hearing the Lord's words, the dis-iples were overcome with astonishment and asked, "Who hen can be saved?" To this our Lord replied, "The things which are impossible with men are possible with God" (Luke 18:26). Many, many Scriptures unite in testifying hat salvation is not received by works but by the grace of God (see Eph. 2:8-9; Titus 3:5). What works can never lo, God does, by grace, the instant we trust the Lord Jesus Christ as our Saviour. Good works could not make us children of God, but grace does (Gal. 3:26). Good works could never justify us in God's sight, but grace does this very thing (Gal. 2:16; Rom. 3:24). Good works could never redeem us from sins already committed, but by the grace of God we have redemption through the blood of Christ, even the forgiveness of our sins (Gal. 3:10, 13; Eph. 1:7).

IV. THE SHADOW OF THE CROSS
(Luke 18:31-35)

In the next section of our lesson we find that our Lord plainly told His disciples that He was going to Jerusalem o die and to rise again from the dead.

There is in our Lord's words a solid foundation for our faith. He told His disciples plainly that what was about o occur at Jerusalem should be the accomplishment of the hings written by the prophets. Herein is one of the most striking evidences conceivable of the inspiration of the Bible and the dependability of those things which are written therein. None but God could have foreseen the future; and certainly not in such detail as that exhibited n the writings of the prophets, whose writings, penned hundreds of years before the birth of Christ, matched the incidents of the crucifixion as exactly as though the prophets had been eye-witnesses of the event. Truly "prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:21).

The disciples, however, did not understand what their Lord had said. "They understood none of these things: and this saying was hid from them, neither knew they the things which were spoken" (Luke 18:34). Our Lord's words were very plain. He could not have used language which would more exactly have expressed what was to happen, and yet the disciples did not understand; and even when they saw these things happening before their very eyes, still they failed to appreciate their significance. Truly it is surprising that none among them should have grasped the meaning of Christ's words or have understood the significance of the cross; and it is no less surprising that none of them were looking with eager expectation for His resurrection from the dead. Should not these things cause us to search the Word of God with renewed eagerness, lest we, too, be missing things which God's Word declares just as plainly to us but which our faith has not yet grasped? (II Tim. 2:15; John 5:39; Isa. 34:16).

V. THE HEALING OF THE BLIND MAN
(Luke 18:35-43)

Recognizing the possibility—yea, even the likelihood—that we ourselves are blinded to many things in the Word of God, even as the disciples, what encouragement there is for us in what follows in this chapter, for here we read of the healing of a blind man.

The healing of this blind man is primarily a picture of the healing which shall come to Israel in her restoration at Christ's second coming. She is now blinded by her unbelief and hardness of heart. As the apostles heard the words of the Lord concerning His own death and resurrection and understood them not, so now Israel reads from the Law of Moses, with its wonderful types and pictures of our Lord's death and resurrection, without understanding what these things mean. "Even to this day, when Moses is read, the vail is upon their heart" is the record of God's Word concerning their blindness; but this record is immediately followed by the promise, "Nevertheless when it (their heart) shall turn to the Lord, the vail shall be taken away" (II Cor. 3:15-16). From other Scriptures we learn that this shall be at Christ's second coming (Zech. 12:10; Ps. 146:8; Isa. 42:7, 16).

And what cheering promise for the individual believer in our own generation, is implied in our Lord's dealing with this blind man. Are we conscious of our need of more clear spiritual vision, as he was of his need of physical sight? Our Lord is both able and willing to meet our need. It was because He realized the need of the Ephesian believers that the apostle Paul prayed the prayer that is recorded in Ephesians 1:17-20: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Yes, God is able to open the eyes of His children that they may see more clearly the riches of His grace. Let us therefore pray with the Psalmist, "Open Thou mine eyes, that I may behold wondrous things out of Thy Law" (Ps. 119:18).

VITAL-TRUTH ILLUSTRATION

When Admiral Byrd was at the South Pole last year, you remember the newspapers carried from time to time elaborate accounts of the progress being made. These were sent by radio from the Antarctic base of the expedition, and were handled direct by the "New York Times." Communication between the Times office and the Byrd

station was had almost daily. The south-bound messages were broadcast from the Times' own microphone, but the return messages had to be received at a station on Long Island, because of the great volume of electrical interference in New York City. The Long Island receiving station relayed the messages into the Times office by telephone. One of the editors told a friend of mine that the Long Island operator left his telephone receiver down one day, so that the Times office was unable to call him; whereupon they radioed a request to the Byrd station in the Antarctic to "Please tell the Long Island operator to hang up his receiver." Wasn't that interesting? New York asking the South Pole to tell Long Island to hang up his receiver!

It is a great lesson. We are dealing with a Lord of much more marvelous power than any known to man.

—Sunday School Times

Ruskin, in his "Modern Painters," draws attention to the latent possibilities that lie in the thick black mud or slime of a footpath in the outskirts of a manufacturing town. The black slime is composed of four elements—clay, soot, sand, and water. "The clay particles left to follow their own instinct of unity become a clear, hard substance, s set that it can deal with light in a wonderful way an gather out of it the loveliest blue rays only, refusing th rest. We call it then a sapphire. The sand arranges itsel in mysterious, infinitely parallel lines, which reflect th blue, green, purple, and red rays in the greatest beauty We call it then an opal. The soot becomes the hardes thing in the world, and the blackness it had obtains th power of reflecting all the rays of the sun at once, and i the vividest blaze that any solid thing can shoot. We ca it then a diamond. Last of all, water becomes a dewdro and a crystalline star of snow."

So writes Ruskin concerning the marvelous beautie that can be drawn from the black city slime, by the powe of the sun, which after all is only the agent of the Creato But a more glorious transformation will take place i these poor, diseased, sin-laden bodies of ours, when th Lord calls us all unto Himself. For from heaven we loo for the Saviour, the Lord Jesus Christ, "Who shall chang our vile body, that it may be fashioned like unto Hi glorious body, according to the working whereby He i able to subdue all things unto Himself" (Phil. 3:20).

—William Lamb, in "Great Future Events

UNITY—THE WORSHIP OF THE EGO

(Continued from p. 47)

> I, as the offspring of God, and His executive power, am one with His perfect wisdom now ordering my life into Divine Harmony (Charles Fillmore, "Unity Magazine," Aug. 1918, p. 103).

Fillmore here claims for the natural man the very thing Satan held out as a bait to our first parents in Eden. He claims not only to be the offspring of God, but he also claims to have the wisdom of God. Fillmore's statement is not only a personal claim, but a claim which means that each individual in the race has the same position and wisdom. Stella Paulus, another "Unity" writer, says,

> God the Father-Mind, creates only in the realm of ideas, leaving to His Son, the Word (which every one is potentially), to bring His creations into manifestation ("Thy Kingdom Come," "Unity Magazine," Aug. 1918, p. 140).

According to this all men are as much Christ as Jesus Christ is Himself. What blasphemy!

Another writer says,

> A race of gods is in the making ("The Marriage of the Resurrection," by Ida M. Mingle, "Unity Magazine," Sept. 1918, p. 227).

Could anything be plainer? Unity teaches man is divine. Man worships what he believes to be divine, consequently, man, believing himself to be divine, will worship—himself.

That this is true and is not doing "Unity" any injustice is clearly seen in the following statement from the writer quoted: (The capitals are ours.)

> Man must retire within the consciousness and with loyalty and devotion WOO THE PERFECT GOD IDEA SELF ("Unity Magazine," Sept. 1918, p. 225).

There is no misunderstanding such a statement! The god of "Unity" is SELF!

No wonder Christ is rejected. No wonder His cross is spurned! No wonder "Unity" declares man is not depraved but is divine! No wonder "Unity" has received such an impetus in the short period of its existence. God is dragged from His place in the heavens, and the Ego reigns in His stead!

The worship of the Ego is the center and circumference of "Unity's" teaching. No matter what doctrines are discussed, or what phase of doctrine is dealt with, the end i always the same—the ego is exalted—self is worshipped When the blessed Person and work of our Lord Jesu Christ are torn to shreds and scattered to the four winds it is for the one purpose of making room for self. "Unity's panacea for all human ills, for it claims to have one, in it final analysis amounts to nothing more or less than self worship. The hope of the coming Kingdom, the assuranc of eternal life, lie only in the asserting of the "I" (C "Thy Kingdom Come," by Stella Paulus, "Unity Maga zine," Aug. 1918, p. 139; "Marriage of the Resurrection," b Ida M. Mingle, "Unity Magazine," Sept. 1918, p. 222).

III. "UNITY" ANSWERED

THE answer of the Word of God to "Unity School o Christianity" is clear and plain.

> For the love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead: and that He died for all, that THEY which live SHOULD NOT HENCEFORTH LIVE UNTO THEMSELVES, BUT UNTO HIM Which died for them and rose again (II Cor. 5:14-15).

God's Word teaches self-abnegation and Christ-exaltation It is, therefore, diametrically opposed to "Unity." Th self-life has no part with the Christian who lives his lif to the glory of God. "I die daily" is the testimony of th growing Christian. "He must increase, but I must decrease" is the happy decision of the soul who has caught a glimps of Calvary. "Thy will, not my will," is the exclamation o the believer who is enjoying the life of victory. Th death of self and the enthronement of Christ is the firs step in the walk of the Christian who is seeking to pleas God.

"Unity" exalts and worships self as God. God denoun ces the self-life and exalts Christ as God. Who will yo follow, Christian reader? You may not be entangled wit the "Unity School of Christianity," but YOU AR ENDORSING AND APPLYING THEIR OUTSTANDIN DOCTRINE IF YOU LIVE UNTO YOURSELF INSTEA OF UNTO CHRIST. "Choose ye this day whom ye wi serve!" May your answer be, "As for me and my hous we will serve the Lord!"

Will Christ Come for His Church in 1931?

(Continued from p. 34)

But it is not presumptuous to say that He may come before another year has run its course.

The order of future events is clearly set forth in God's Word.

This age is to close in a horrible apostasy. (I Tim. 4:1-2; II Tim. 3:1-7)

It will end with the coming of Christ to catch away His church. (I Cor. 15:51-58)

It will be followed by earth's night of sin and sorrow, the Great Tribulation. (Matt. 24:21-24; II Thess. 2:1-4, 7-12)

The Great Tribulation will end with Christ's second coming, when He will take vengeance upon His adversaries, restore His people Israel, and establish His Kingdom upon the earth. (Matt. 24:29-31; II Thess. 1:7-10; Zech. 14:4; Rev. 19:11—20:4)

The inspired description of the apostasy of the last days exactly fits the days in which we are living. The conditions there set forth are world wide in this generation.

World affairs are rapidly shaping up into conditions startlingly like those which the Scriptures say shall prevail in the world in the Great Tribulation.

Everything seems to indicate that our Lord's coming for His church must be very near at hand.

How the thought should fill our souls with rapture—before another year has been marked off on the clock of time, we may be caught up together, with loved ones who have fallen asleep in Christ, to meet our Lord in the air, to be forever with Him.

But what a solemn thought it is! Before the end of another year our opportunity of witnessing for Christ in the midst of this sinful and perverse generation may be ended. So far as our service for our Lord is concerned, the books may have closed, and we may be summoned to appear before the judgment seat of Christ, there to receive our rewards according to the deeds done in the body.

That Christ *will* come in 1931 no man can say; but that He *may* come, even before the end of another day, we cannot doubt.

This much we know: Our Lord is coming, and "now is our salvation nearer than when we believed:"

> For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words" (I Thess. 4:15-18).

Pietsch in England, Scotland, and Ireland

IN THE latter part of April Rev. W. E. Pietsch, of the Extension Department of The Denver Bible Institute, will sail for England where he is to hold Bible conferences in London and Epping, Essex. He will also conduct an extensive ministry of Bible teaching and evangelism in Scotland and Ireland. There, tentative engagements have been made as follows:

May 17-31 Grove Baptist Church in Belfast, Ireland.
June Large Tent Mission in Dundee, Scotland.
July Iron Hall, Belfast, Ireland.
Aug. Tent Campaign, Edinburgh, Scotland.
Sept. Union Tent Campaign, Belfast, Ireland.
Oct. Evangelistic Campaign, Iron Hall, Belfast, Ireland.
Nov. Evangelistic Campaign, City of Dublin Y. M. C. A., Dublin, Ireland.

When he has finished in Ireland, Mr. Pietsch plans, God willing, to go to Australia, where he has a number of urgent requests for evangelistic campaigns and Bible conferences. Mr. Pietsch requests the prayers of the readers of *"Grace and Truth"* for the supply of his needs and for God's blessing upon the projected conferences.

Mr. Pietsch will be at D. B. I. from March 8-13 for a Bible conference under the joint auspices of the Colorado Christian Fundamentals Association and The Denver Bible Institute.

How Did You Get Acquainted with "Grace and Truth"?

SOME weeks ago we received a letter from Ohio enclosing $1.50 and saying:

> This winter a good lady very thoughtfully wrapped up a few back numbers of "Grace and Truth" with a very good book which she was kind enough to loan me, and I thought "Grace and Truth" the best religious paper I ever read. Now I want to have it for myself.

This letter will doubtless encourage many of our readers who, when they have read their copy of *"Grace and Truth,"* pass it on to others, that they, too, may share the blessings which it brings to them.

It is always of real interest to the editorial staff of *"Grace and Truth"* to know how the members of "The Family" were introduced to *"Grace and Truth,"* and we would welcome a letter telling us how you became acquainted with it. Perhaps your letter might afford a suggestion to other friends who are eager to know how they can cooperate with us in extending the testimony. Or perhaps you have had some especially interesting experience in your efforts to bring others in touch with this testimony: if so, we would be glad to hear about it. Just address your letter to *"Grace and Truth,"* Denver, Colorado.

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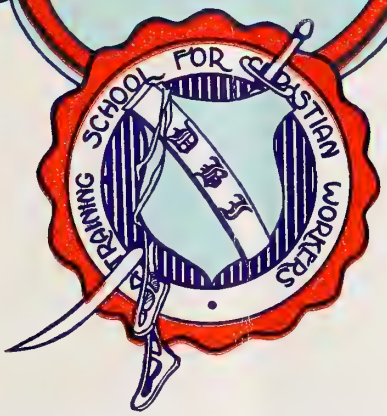
Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Heb. 3:12

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Editor

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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The D. B. I. Crisis Cry!

SO EXCEEDINGLY urgent is the need of The Denver Bible Institute in this hour of crisis, we are setting aside our usual opening editorial ealing with the subject of the issue, to give right of ray to "The D. B. I. Crisis Cry!"

We are living in days of unparallelled crisis in n Christian work.

Many faith missions are confronted this year (and or the past year or so) with a heart-breaking deficit hich has been met only by the workers on the field oluntarily sacrificing a large percentage of their normal llowances; others are staggering under a great burden f debt; others are being compelled to abandon proper- es which have been paid for by the sacrificial gifts of nose who love the fundamentals of our faith; and in nany instances fresh recruits who are sorely needed on ne field are kept waiting in the homeland because funds re lacking to send them forward.

Denominational mission boards are recalling mis- onaries, abandoning properties, and drastically retrench- ng in every direction. Officials of one denominational oard stated recently that at the present rate two years nore would see occasion for the existence of their oard ended because of the disintegration of their mis- onary work.

Many churches, even among those who have been standing for the fundamentals of the Faith, are dismissing their pastors and discontinuing their services, or else staggering along under a colossal burden of debt. In some cases pastors are voluntarily accepting huge cuts in their already meager salaries in the effort to save the day.

In a situation such as this it is inevitable that the Bible schools should feel the effects of prevailing conditions, and they *are* feeling it.

Some reports state that various departments in such schools have had to be discontinued and the workers employed dismissed.

Another report speaks of a great institution employing several capable financial agents in the effort to weather the storm, only to dismiss them after a brief period of service because what they were able to collect amounted only to a little more than their salaries.

And yet another report says that those in charge of one of the largest Institutes in the country are now offering their property for sale in the effort to meet their obligations and tide themselves over the crisis.

In addition to such reports, appeals are coming to our desk with appalling frequency, from smaller institutions, frankly stating that they will be compelled to send their students home if financial aid is not received instantly.

NEVER in the history of D. B. I. has there come to the friends of the testimony a more vitally important appeal than "The D. B. I. Crisis Cry!" This cry must be answered if the work is to continue. Please read, prayerfully and thoughtfully, the editorial above; then turn to "The Students' Appeal" in this months "Building News," and let the Spirit of God burden you anew for the needs of this Bible Training Center of the Rocky Mountain Region.

In spite of this nation-wide—yea, world-wide condition of retrenchment and collapse in Christian work, as yet The Denver Bible Institute has not been compelled to make retrenchments, save only that we are not advancing with our building program until the current expense deficit has been completely liquidated.

But the situation is very serious. As stated in the letter of appeal which appeared in these pages recently, the present situation must be changed, and that quickly, or the very existence of the school is jeopardized. Even if it were possible to do so, we could not honestly continue to operate with a deficit piling up in the current expense fund. To meet our obligations, to operate up to September first without further deficit, and to liquidate the deficit already existing, will require

$25,000.00 in addition to our average monthly income for the first six months of the present school year!

All of this amount should be in hand by September first; and a large part—yes, a very large part of it is needed at once.

We are confident that God will not permit the necessity to come upon The Denver Bible Institute of discontinuing the work which He has given us to do; but if this necessity is to be avoided funds must be provided to make it possible to carry on. We believe that in answer to prayer He Who has supplied our needs throughout the past sixteen years will lay it upon the hearts of His stewards to make full provision for the present pressing need. We are happy to be able to say that already $2,922.00 has been supplied of the $25,000.00 needed; but this is pitifully inadequate in view of the tremendous need yet remaining.

The time is swift fleeting!

The need is daily becoming more critical!

We therefore appeal to the readers of *"Grace and Truth"* by prevailing prayer and sacrificial giving to rally to the help of God's work at The Denver Bible Institute in response to

"THE D. B. I. CRISIS CRY!"

The World Wired for the Antichrist

WHEN Paul Holsinger, of Oakland, California spoke at The Denver Bible Institute recently, he discussed at considerable length the significance of current events, showing clearly that the whole trend of world affairs is toward conditions which shall exist on the earth during the Great Tribulation. In his message, Holsinger used an expression of special significance, which constitutes a fair summary of his message. Said he,"The world is wired for Antichrist."

One of the most startling evidences of the truth of this statement appears in *The American Magazine* fo January, 1931. In this magazine is an article by Georg Creel, which discusses the career of Amadeo Pete Giannini, founder and moving spirit of the Bank o Italy. In this article we read:

> On May 6, 1930 . . . . Amadeo Peter Giannini retired from the presidency of the Trans-American Corporation, a vast holding company formed for the coordination of his far-flung enterprises—investment trusts, insurance companies, bond houses, brokerage companies, and five hundred and twenty-five banking offices—its total resources more than two and a half billions, the largest capital structure of any banking group in the world. It owns stock in every principal bank in the United States and Canada, and its directors sit on the boards of many great industrial and public utility corporations.
>
> In Europe it has large holdings in the Bank of England, the Bank of Ireland, the Bank of Scotland, the Reichsbank of Berlin, and the great financial institutions of France, Belgium, Austria, and the Scandinavian countries, while in Italy it owns and operates a chain of banks reaching from Milan to Naples.

The founding and development of organizations o such stupendous proportions, tying into the business o the whole world, is only one among many startlin developments of the past few years. Holsinger is right The machinery is rapidly being assembled for the worl empire of the Antichrist, and when that man of si arrives on the scene apparently everything will be i readiness for him, and he will have only to put his han to the throttle.

Missionary Greetings

RECENT correspondence from missionary reader brings a number of warm testimonies of appre ciation for blessing received through the monthly visit of *"Grace and Truth."* Other members of "th family" have exhibited such keen interest in simila testimonies that we are constrained to pass a few mor on to you.

A missionary in the Belgian Congo writes:

> Having received the first copy of "Grace and Truth" through your kindness; may I express to you my thanks and gratitude. It is good to read such articles in their loyalty to the Word of God.

The next comes from a faithful missionary in th Bible lands:

> I am writing to acknowledge your letter of August 11 in regard to my subscription for "Grace and Truth" which I am to receive through Mrs. N.....'s kindness.
>
> I am deeply grateful to you who make this ministry possible—to Mrs. N..... for her part, and especially to you faithful ones who give so much time and effort to the writing and publishing of the paper. Every number is such a real blessing and help. Mr. Obitts' article on prayer in the recent "Prayer Number" was such a blessing to me per-

sonally because the Lord had already been dealing with me about that particular thing. But there aren't any articles that don't fit somewhere. "I thank God upon every remembrance of you."

A brother in Portuguese West Africa writes:

I find the magazine very helpful, and look forward to its coming. Its messages are always inspiring and thought-producing. I like, too, the evident godly way of treating Holy Scripture.

And this contribution comes from South America:

Your very kind letter of June 12 came safely to hand bringing the glad news that my name had again been added to your list for a year's subscription to "Grace and Truth." If I had not spent so much time reading your splendid paper I might have found time to reply to your letter long ere this!

I certainly do appreciate "Grace and Truth" and enjoy the articles month after month, which must bring so much spiritual profit to the Lord's people wherever it goes, as it does to me here in the heart of South America.

Africa adds another testimony, this time from Natal:

Thanks for your letter of May 16, duly received. Mrs. S..... and I wish to thank you and Miss ..... very much for the very acceptable gift of a year's subscription to "Grace and Truth." We think a great deal of your paper, it is what the people of God need in times like the present—there is nothing to compare with or take the place of the pure Gospel of Christ!

And the following letter comes from China. We print it in full because it is a revelation of conditions there which should challenge our sympathy and stimulate our intercession:

Please convey my very grateful thanks to the kind friend who has paid for and is sending "Grace and Truth" each month. It is much appreciated.

I must apologize for long delay in writing to thank, but when I tell you we have been for months in the midst of fighting and trouble—sickness and famine—you will understand how easily one may neglect to write letters that should be written. In this and the adjoining province a good number of our missionaries have been down with typhus this year, and several have died.

Several others have lost practically all their possessions. All or nearly all our things have gone—but our Heavenly Father cares most wonderfully, and we really are not lacking anything we NEED. We are living, my daughter and I, in one room at present, as our house was occupied by the military after the looting. We are thankful to be able to be in this new work in spite of its difficulties. This is a Moslem town in which we are staying at present.

Again many thanks. Since we have lost most of our books, it is especially cheering to have a nice new magazine come every month. Mails, though much delayed, do get through usually in the end, and we greatly enjoy both letters and papers. Thanking you very much,

Recently we told our readers that about one hundred missionary gift subscriptions were expiring with no funds on hand to renew them. We are happy to say that provision has been made for half of these, but there are still forty missionary gift subscriptions for which no provision has yet been made. And word has been received from several others who would like to be added to this list. We will appreciate the prayer fellowship of the members of "The Family," asking for the provision of funds which will make it possible for us to continue our ministry to the missionaries who have been receiving "*Grace and Truth*," and to send it also to those who want it. What a privilege it is to be able to minister even in a small way to the spiritual refreshing of those who are holding forth the Word of light in "the regions beyond," who are keenly conscious of intense satanic opposition and grateful for anything which we can do to help strengthen their hands.

Hereafter—What?

IT IS pathetic to see the utter ignorance of unbelieving men concerning the hereafter.

A prominent Jewish Rabbi is reported as saying recently:

When I die I don't know where I will go.

And in the *Literary Digest* of November 22 a poem was published by Anderson M. Scruggs, which pictures a farmer asleep under a tree, and says:

But soon he will stretch
From the bench where he lies,
Rubbing reality
Back in his eyes.

When the real sleep comes,
And all is forgotten,
When fields lie fallow,
And fences are rotten,
And the years creak on
Like an old cart wheel,
Will he stir from his sleep,
Will he rouse to feel
Once more for old familiar things?
When the years drop down
Like fruit long ripe,
Over six feet of ground
Will he reach for his pipe?

Some say surely he will arise,
Rubbing eternity back in his eyes,
And some, "Nevermore,"
But the wind that blows
From the meadowland mourns:
"Who knows? Who knows?"

Such ignorance is pathetic, we repeat, and all the more pathetic because it is unnecessary.

If one will simply accept the testimony of God's Word he need not be in ignorance as to what the future holds. His Word tells us that all men shall be raised from the dead:

As in Adam all die, so in Christ shall all be made alive (I Cor. 15:22).

The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth (John 5:28).

It tells us also of the destiny of those who have refused to accept the Lord Jesus Christ as their Saviour.

The wicked shall be turned into hell, and all the nations that forget God (Ps. 9:17).

(Hell) Where the worm dieth not, and the fire is not quenched (Mark 9:44).

And whosoever was not found written in the book of life was cast into the lake of fire (Rev. 20:15).

The bliss of the saved is just as clearly revealed. In the book of the Revelation we are given a vision of a great company of the redeemed standing before the throne of God, and we are told:

They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat.

For the Lamb Which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes (Rev. 7:16-17),

and again we read of the future joy of the saved:

God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away (Rev. 21:3-4).

And,

His servants shall serve Him: and they shall see His face; and His Name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever (Rev. 22:3-5).

God's Word just as clearly tells us how we may avoid the woes of the damned and share in the joys of the saved.

For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God (John 3:16-18).

Our Free Pastor's Service

PERMIT us to invite your attention to our Free Pastor's Service.

Because the machinery of the denominations is in control of the "Modernists," fundamental pastors are finding increasing difficulty in getting in touch with churches which desire their services. Many are having such experiences as that of which a recent letter from an applicant for space in this department speaks.

My church here has gotten alarmed over the hard times among the farmers who mainly compose the congregation, and I have been notified that they will dispense with my services March 1, and do without preaching for a time. This is a foolish move, of course, but due to lack of vision and faith more than anything else. Our relations have been happy, and I have been able to lead some into dispensational truth.

Now I wonder if I may appear in the "Free Pastor's Service" of "Grace and Truth"? It is not going to be easy, humanly speaking, to get work these times, and the avenues of approach are limited for a Fundamentalist.

On the other hand churches who desire a clear fundamental testimony do not know where to turn t find a man who is suitable.

It was to help such pastors and such churches tha our *"Grace and Truth" Free Pastor's Service* was insti tuted. Of course we believe that pastors and churche should both look to God in prayer for guidance, and w are confident that as they do so, they will experience th fulfilment of the promise, "The meek will He guid in judgment and the meek will He teach His way." But we recognize also that God uses normal means t accomplish His ends. If, therefore, any of our reader are in a church which is without a pastor, we woul recommend that you prayerfully consider the men whos advertisements appear in our "Free Pastors' Service." Each applicant for space in this service is carefull investigated, and no advertisement is accepted if there i any question as to the soundness of the applicant. In th past few weeks we have had to refuse this service t four applicants because of unscriptural conditions. O the other hand, we have in our files a signed statemen from each of the men whose advertisements hav appeared in these columns, affirming their faith in th doctrinal statement which appears on the inside fron cover of each issue of *"Grace and Truth."* We believe therefore, that these men are worthy of the prayerfu consideration of any church which is seeking a pasto who is true to the faith.

Perilous Times

THE Scriptures have plainly foretold conditions o the earth in closing days of this age.

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasures more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away (II Tim. 3:1-5).

For several years Bible students have been calling atten tion to the fact that we are living in the midst of thes very conditions. What language could contemporar writers use more exactly to describe the breakdown i

(Continued on p. 107)

"THE GRACE OF OUR LORD JESUS CHRIST"

by MARION H. REYNOLDS

For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich (II Cor. 8:9).

THIS text you will find buried, so to speak, in the heart of Paul's message on giving addressed to the Corinthian church. To understand its setting, one must keep in mind the following facts: The church at Jerusalem had been going through a period of suffering. The Macedonian churches, though in poverty themselves, had given in a splendid way (II Cor. 8:1-3). The Corinthian church, though wealthy, had been backward with reference to helping. It is to them, that the Apostle is speaking, when he calls to their minds the fact that giving is a *grace* which they should have (II Cor. 8:7).

To impress this matter upon their minds, he calls their attention to what the Macedonian churches have done (II Cor. 8:1-5). He then reminds them of their other splendid graces, stating that they have abounded in *every thing*, in faith, and utterance, and knowledge, and in all diligence, and in their love toward the Apostle and those who labored with him. With this said, he urges them to abound in the grace of giving (II Cor. 8:7), stating that in this way they have an opportunity to test the sincerity of their love (II Cor. 8:8). With this brief word of introduction we come to the striking words of our text: "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

Coming to a text like this, it is well to break it up and consider it word for word, or phrase by phrase. In this way one can better get at its meaning. We will follow the second method and study the text with you phrase by phrase.

FIRST of all, then, we find the text reminds us of a knowledge they had:

Ye know the grace of our Lord Jesus Christ.

If one never passed beyond this point in his education, we would be the last to say that he was ignorant. When one stops to think of the countless millions of people who have passed through our schools and colleges, institutions of learning, and yet who do not know what these good people knew, it raises the question in our minds as to whether our schools, after all, have missed the real purpose of education.

What a splendid thing it is that Paul could remind these good people at Corinth of something that they knew. In an age when people are confused by their own guess-work, when men and women are prone to speculate, the church of Jesus Christ needs to lift her voice and remind the world that *we can know.* Here are people who knew!

Passages setting forth this possibility, for instance, need to be stressed. The world needs a message which will stabilize it; for it is reeling like a drunken man to its doom.

Take, for instance, such a passage as we have in John 7:17: "If any man will do His will *he shall know of the doctrine*, whether it be of God, or whether I speak of myself."

Or take another passage such as this: "These are written, that ye might *believe* that Jesus is the Christ, the Son of God and that believing ye might have life through His Name" (John 20:31).

REYNOLDS is essentially an evangelist, and in this ministry God has greatly used him. For several months we had been praying for the father of one of the students in The Denver Bible Institute, that he might be brought to the Saviour; but all approaches apparently were ineffectual. This student, learning that Reynolds was to be with us over a Sunday, persuaded her father and mother to attend the Sunday evening service. When the invitation was given, what was our joy to see this man, for whom so much prayer had been offered, press forward with his wife, accepting the Saviour. Reynolds gives us here a clear gospel message. May God use it, not only to bless His children, but to win the lost to Christ. Reynolds is Superintendent of The Fundamental Evangelistic Association.

Or again, Romans 8:28 says: "We *know* that all things work together for good to them that love God—to those who are called according to His purpose."

Here is a very important one: "These things have I written unto you that believe on the Name of the Son of God, that ye may *know* that ye have eternal life and that ye may believe on the Name of the Son of God" (I John 5:13).

Hundreds of people have gone to school and graduated with honors, and yet do not know what our good friends of Corinth knew. May we pause right here, dear reader, and put the question to you. Listen to it, for here it is straight from the shoulder—*Do you know the grace of the Lord Jesus Christ?*

Think of it! Paul could say to the Corinthian church, "*Ye know!*" How we ought to praise God if we too can be included in that class.

BUT let us pass on to the next phrase, if we may:

THAT THOUGH HE WAS RICH!

This immediately takes us back beyond the scene at Bethlehem, back before the prophets. "Before Abraham was, *I am* (John 8:58). Yes, we go back into the very beginning. Turn to the Gospel of John and you find this thought: "In the beginning was the *Word*, and the Word was with God, and *the Word was God*. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made" (John 1:1-2).

Here you have Him: rich beyond the words of human expression. If one could pile all the riches of this world together and multiply them many times, the whole would be but as refuse in comparison with what He had. He was rich!

Note again in the seventeenth chapter of John, the fifth verse! Here we have the Lord Himself pulling aside the curtains on the unseen and eternal for a moment as He prays, "And now, O Father, glorify Thou Me, with Thine own Self with the *glory which I had* with Thee before the world was."

Again in the first chapter of Hebrews we read, verse two, that God "hath in these last days spoken unto us by His Son, Whom He hath appointed *heir of all* things, by Whom also He *made* the worlds: "Who being the brightness of His glory, and the express image of His Person, and upholding all things by the word of His power when He had by Himself purged our sins, sat down at the right hand of the majesty on high."

Thoughts fail us as we mentally push ourselves out into the realm of eternal things, seeking by our puny efforts to measure the eternal riches of Christ.

Again we hear Him say, "I am Alpha and Omega, the first and the last" (Rev. 1:11), and we become lost, so to speak, in our adoration of Him Who was rich. Oh, how precious the thought! *He was rich.* Back in the inner recesses of our minds comes the thought: He was rich! Is it any wonder that Paul could make an appeal to a rich Corinthian church?

REMEMBER! He had reminded them and us that *they knew of the grace of the Lord Jesus Christ, Who, though He was rich,*

YET FOR YOUR SAKES HE BECAME POOR!

And here we stop for a moment to meditate: Think of it!

We have ascended into the highest heaven only to find "*Him*" the Lord of Glory there clothed in glory with all His riches; with even the seraphim saying "Holy, holy, holy, is the Lord God of hosts, the whole earth is full of His glory" (Isa. 6:3).

And now we turn to Philippians two, and read verse six: "Who being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross."

From highest heaven to lowest sheol He descends. He lays aside His royal garments. The riches of eternity with the glory that He had with the Father give with them, and we find Him as a Babe in Bethlehem in the likeness of men. Riches have vanished, as it were over night, for we read that "there was no room for Him in the inn." Think of it! He Who was rich, He Who had made the world and those that dwell therein, He came, but there was no room for Him. *Poor?* Yea, He must needs be cradled in a manger.

Luke 9:58 tells us the story: "And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of Man hath not where to lay His head."

Yes, He was so poor that when night time came the place where He lay was one that He could not call His own. Poor—yes, so poor that words fail us as we seek to describe it.

Stripped of those things which ordinarily one would count as riches! Day by day He saw the multitude that had followed Him for the loaves and fishes leave Him never to return! Then day by day, as the little crowd grew smaller and smaller, one can appreciate the pathetic picture as He turns to them one day, and asks, "Will ye also go away?" Yes, He became poor! Poverty beyond the power of man to describe was His.

See Him there, as He is placed on yonder cross. See Him as He hangs there between the two thieves. Remind yourself of Who it is that hangs there! It is He Who *was* rich. Yea verily, but how poor He has become! Earthly possessions, He has none. Friends they have long since gone. Disciples, they too have all forsaken Him and fled. What is that? Yes, the sun hides his face and darkness covers the earth. Yonder there in the darkness we hear His voice, listen, *He is crying!* "My God! My God! why hast Thou forsaken

Me?" With lightning-like rapidity thoughts come rowding into our minds—How could such a thing as his come to pass? Why should He come to such a lace as this? Surely there is some explanation some lace—but where shall we go to find it?

AND again, we take up the words of our text, and here, in the fourth phrase, we have an answer to hese troublesome questions—for *it* says:

> YET FOR YOUR SAKES HE BECAME POOR, THAT YE THROUGH HIS POVERTY MIGHT BE RICH.

Here is our answer: Blessed Word! For your sakes!

A scene such as the one that we have just described an never be appreciated until the Holy Spirit reveals o our darkened minds, the precious words of our text—*'But for your sakes."* As the old hymn writer puts it, 'Twas for me, the Saviour died."

If we may turn to Isaiah 53:5-6 we will find that he prophet there is saying the same thing: "But He vas wounded for our transgressions, He was bruised or our iniquities: the chastisement of our peace was pon Him, and with His stripes we are healed. All ve like sheep have gone astray: we have turned every ne to his own way; and the Lord hath laid on Him the niquity of us all."

Again we find the same thought in I Corinthians 5:3: "For I delivered unto you first of all that which also received, how that *Christ died for our sins,* ccording to the Scriptures."

And *now* it commences to dawn upon our darkened inds! Yes, and that is just what the text says, too—Though He was rich, yet for your sakes He became poor iat ye through His poverty might be made rich."

Is it any wonder then that we can sing with all e depths of its meaning:

Christ hath for sin, atonement made,
What a WONDERFUL SAVIOUR,
We are redeemed, the price is paid,
WHAT A WONDERFUL SAVIOUR.
What a wonderful Saviour is JESUS MY JESUS,
What a wonderful Saviour is JESUS
MY LORD.

BUT even there we can't stop, for our text goes on to something that is even better than that—listen to it.

> THAT YE MIGHT BE RICH.

Not only redeemed, but prepared by the Lord Himself to spend the countless ages of eternity with Him in glory! Think of it! John says, "Beloved *now* are we the sons of God, but *it doth not yet appear what we shall be,* for we know that when He shall appear, we will be like Him," Yes—that ye might be made rich!

Peter speaks of this same future when he says in the first epistle, first chapter, verse three, "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." This covers the thought of redemption from sin, then he goes on to say, "To an inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you."

Made rich! Yea, verily, that is God's plan. The world measures riches by the wrong yard stick. It's not the number of stocks or bonds one may possess! It is not the amount of money one may have laid away in some bank! It is not the size of one's holdings as far as this world and her goods are concerned! No, it is none of these! But in the light of our text, true riches consists in one's relationship to *HIM,* the Christ of God, of Whom our text speaks—let us read about Him again:

> For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor that ye through His poverty might be made rich.

LISTEN attentively now, for with this thought we close: Paul could say to those at Corinth, "*Ye know,* of the grace of our Lord Jesus Christ." Can that be said of you, dear reader? If not, may we suggest that just now, with the words of this little message fresh in your mind, you open your heart to the Lord Jesus and let Him in as *Saviour,* for He says:

> Behold I stand at the door and knock, if any man hear My voice and open the door, I will come in to him and will sup with him, and he with Me (Rev. 3:20).
>
> But as many as received Him to them gave He the power to become the sons of God even to them that believe on His Name (John 1:12).

DO THIS TODAY!

IF YOU profess to deal with the righteous Lord on law terms, everlasting wrath threatens you, for that is what you deserve. But now He treats with us on terms of free grace and He says, "I will receive you graciously and love you freely."

—C. H. Spurgeon

THE EXCEEDING RICHES OF HIS GRACE

by HENRY OSTROM

That in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus (Eph. 2:7).

TO ONE who has sat under the ministry of Dr. Ostrom, the impression which will linger in memory most clearly is the fervent love for our Lord Jesus Christ which characterizes both his messages and his demeanor. It was with the anticipation of special blessing, therefore, that we asked him to prepare for the readers of "Grace and Truth" a devotional study based on Ephesians 2:7. In this anticipation we have not been disappointed, and we pass on his message with the assurance that those who read it will find their own souls warmed with new love for their Lord and new appreciation for what He has done for us.

GRACE! Tell me of a theme that will surpass it. You would have to tell me of something equal to the very source of God's love as revealed to sinful man.

Grace! If there were anything from without to start its blessed action, or even to prompt it, then it would not be grace. If it could be made to act at a price, if it could be moved by outward force, if it could be aroused by argument: if it were not just the outgoing outflowing of the love in God's heart, then it would not be grace. If it were not from His heart—all else, everywhere, cut off and excluded from its action—then it would not be grace. We see it in John 3:16, "God *SO* loved!" But analyze the short word "so," and you will find quite a dictionary-full of other words which it represents and expresses. Great as may be their aggregated meaning, you will find it all gathered into that one word of two letters.

If we consider the whole Epistle to the Ephesians, the key phrase to its entire exalted teaching is the words "In Christ." The first verse tells of the faithful saints "in Christ Jesus." We read right on about being "blessed in the heavenlies in Christ," "accepted in the Beloved," "gathering together in one all things in Christ," and we are only up to the tenth verse of the first chapter. He is our City of Refuge, and it is in Him that we find the riches of grace. As we continue ascending these heights of Truth, we come upon the riches of His inheritance in the saints (how astonishing! Does He inherit us? Yes, for He sees what He can make of redeemed sinners), the riches of His (own) glory, the unsearchable riches of Christ, and the *EXCEEDING* riches of His grace! Talk of multi-millionaires! Theirs is such small wealth and will end for such so soon!

ONE would ask, Why do we read unsearchable grace when speaking specifically of the *Gentiles* (Eph. 3:8), and exceeding riches of grace when speaking specifically of the *ages to come?* Here is contrast, fo the one is unsearchable and the other exceeding. Wel unsearchable means "not-tracked-out" (see Strong) In the Jewish system there had been some fifteen hun dred years of making tracks; but now, the Covenant new; and no Israelite, however devout, could have le us tracks in this new Covenant of grace. Christ's ow bleeding feet alone could mark the way here. So, fo Gentiles it was untracked.

Now, as to the "exceeding riches"! One would sa one look of faith to the cross of Christ, and what coul exceed that? Ah, yes indeed! But the word "lamb occurs so often when Jesus is revealed (in the Revela tion) in His Royal Reign or His Royal Majesty. The is the Lamb in the midst of the throne. It is heaven way to view the cross not only in the past but also in th future. Not all eternity would suffice to lessen by on smallest fraction the grace there poured forth; an all future display of grace will but serve to reveal th more the marvels of the cross. But it is in harmony wi its blessedness in the future that we read of its exceed ing riches to be shown forth in the ages to come.

FAR short of becoming and wholesome caution d those come who say the Scripture dispensations a a recent theory. Not only are they manifestly in th Bible itself, but with Augustine (so often quoted saying, "Distinguish the Dispensations and you w reconcile the Scriptures," we have Justin Martyr the first and early second century A.D., Ignatius, livi still earlier, Tertullian, but a little later; they speak the dispensations. Epochs, periods, ages, these desi

nations all share the same general import. It is that, while God is ever the same, He is not ever doing the same things.

That the *"Ages"* mentioned in our verse are not of the past is evident, for it reads *"In the ages to come."* But what of these ages of the display of the exceeding riches of the grace of God? What will characterize them to cause the exceeding riches to appear? Immortality is in them, but what does unending life include?

1. His grace, the riches of His grace, will appear in giving the saved perfect bodies and rewards.

Those bodies, whether they be the resurrected, or the "changed" for those living when our Lord Jesus shall come in the air for His own, are to be so in contrast with the bodies now in use that these are called bodies of humiliation, and corruptible. Obtaining of "glorious" bodies and obtaining of rewards are definitely associated with "the resurrection of the just," for there must be a resurrection of the just (Luke 14:14). This is to preface two great events, the one the Marriage Supper of the Lamb, and the other the allotting of rewards to the saved according to the deeds done in the body after they were saved. Surely the riches of His grace are revealed in a special asset when the perfect body is given; for here, even to those who have the first-fruits of the Spirit, it is a body of groaning, and also, if even a cup of cold water given in His Name is to be rewarded, how great must be this new feature of His grace to those who have received Him. There, we see, is review and pre-view. And since grace acts in *kindness* as the verse teaches, we are at a loss to conclude whether that kindness is to appear as having been exercised the more in this present life through its trials and sorrows or whether the perfect body and the rewards are to measure it. Likely it is both.

2. His grace, the riches of His grace, appear in the ranking of the saved with Him in His reign.

That the saints should be at His feet in eternal reverence would be grace indeed. But that if we suffer with Him we shall also reign with Him, ah, what is this? That a sinner could be saved is great grace, but that a saved sinner should be ranked "in Christ" as royal—what amazing grace! Exceeding indeed! Exceeding far the rank of "pilgrims and strangers" now given the saved. O yes, the pilgrim is at home with his Lord then, and the stranger is enthroned. I call to mind that in Revelation, chapter four, the word for "seats" occupied by the saved is the same as the word for "throne" occupied (in the singular) by our Lord Jesus Christ.

3. His grace, the riches of His grace, appears in ranking the saved with Him at the judgment of the lost.

Not only is all such judgment administered by our Lord Jesus (John 5:22, 27), but His own are to be with Him affirming its righteousness. Think you that the reason of our salvation will not then so stand out in prominence that we shall see as never before the significance of having been saved by grace? The very depth of the ruin of the lost will heighten by contrast the grace unto our salvation. Then may we reckon indeed as never before what it meant for *the lost* to be *saved* by grace. Something beyond all that we previously grasped must there be known of "the exceeding riches of His grace."

4. The new heavens and the new earth! "Behold I make all things new!"

What about grace then? "The former things having passed away," it does not say having been annihilated, then comes the sphere "in which *dwelleth* righteousness." What can it mean but that righteousness is *at home* in contrast with the present sphere in which the saved by grace *sojourn?* Will not the grace of Him Whose title is "The Lord our Righteousness" appear exceedingly rich, when, and where, righteousness appears no longer only as a guest; and so often an unwelcome guest at that?

5. Eternity!

Surely the duration of His grace will reveal vast riches which our short life here could but find introduced. Although ever bestowed it can never be subtracted. *"Exceeding,"* will age on age mark the outflow of this wondrous gift.

6. But now an exhibition is before us.

In the ages to come He is to *show all this forth.* It is to this end we have been coming. The climax is to be no secret as of hoarding. It is to be exhibition. The thirst for display when contingent upon human conceit and vanity must be denied gratification, but there is a thirst for display which can drink to the full and that eternally. It will be Christ's display. It must be all His own, or, as we have seen, it would not be grace. Every trouble, every sigh, every tear in this our pilgrimage will be woven into the splendors of eternal grace, and even death itself cannot raise its shadows to dim one ray of the splendor. And to think, when He gives the exhibition, (even angels observing it, I Peter 1:12,) you and I are to be set forth *"COMPLETE IN HIM."* We do not *"attend"* an exhibition then, but we *ARE* the exhibition. Let us not conclude this study without once again being reminded that it is all *IN HIM!*

Under Grace God freely gives His Own righteousness to man.

—C. I. Scofield

LAW AND GRACE

What Part Does Each One Play in Man's Salvation?

by W. B. MALE

ONE of the most fundamental distinctions in all the teaching of God's Word is the distinction between Law and Grace. This distinction Male clearly presents. What folly it is for men ever to think that they can recommend themselves to God by their own good works; and what blessing is his who learns to respond to the plea of the poet who says,

Lay your deadly doing down;
Down at Jesus' feet!
Stand in Him—in Him alone,
Gloriously complete!

THE Scriptures reveal that there are two great phases of "Law and Grace" clearly and carefully distinguished within its pages: (1) Law and Grace from the dispensational angle, and (2) Law and Grace from the individualistic angle. It is not the purpose of this article to set forth the dispensational viewpoint, so we will pass on to consider the latter. Because God's Word offers such a wealth of material on this subject, we shall further limit our discussion to Law and Grace in relationship to man's salvation, for the purposes of this article omitting mention of their relationship to the believer's security, assurance, and transformation.

Ere we can intelligently consider this subject we must start on the ground of mutual understanding by a definition of terms. What is the Law? The term "the Law" as employed throughout the remainder of this article means the code of ten commandments (with the system of teaching built upon this foundation) given to the nation Israel by God through Moses. It embodies God's perfect standard, and His justice demands that man meet its requirements to the full before he can be in His favor. What is Grace? Grace is God providing a way whereby it is possible for sinful man to be eternally in His favor by becoming eternally identified with the Lord Jesus Christ, the Perfect One, Who paid in full all the Law's demands upon this guilty world. Law is the highest expression of the justice of God; grace is the highest expression of the mercy of God.

HOW many and various are the voices which we hear in the world today, each promulgating his own way of salvation! All the priests of the heathen religions cry from behind their hideous, fear-inspiring masks, "DO . . . . , DO . . . , DO . . . . " The philosophers of the past have harped on the same old tune of "DO . . . . , DO . . . . , DO . . . . " The "Modernist" of today, occupying a pulpit bought and paid for with Christian offerings, cries with his pagan and heathen brothers, "DO . . . . , DO . . . . , DO . . . . " The Seventh Day Adventist makes the same fatal blunder as the rest and would force his followers to bow beneath the unbearable yoke of the Law, by his ignorant blustering about "DO . . . . , DO . . . . , DO . . . . " But saddest of all is the case of those earnest people who truly desire to honor the Lord Jesus and yet go about proclaiming a hybrid and mongrel monstrosity which they call "the Gospel," saying, "Believe on the Lord Jesus Christ and thou shalt be saved if you DO . . . . , DO . . . . , DO . . . . " Pitiful indeed are the people who are in such a case!

But the true Gospel of Christ, brought to us in the blessed Book, gives us an amazing truth! The salvation of the soul does not depend upon our doing good deeds, but rather upon our acceptance of the One Who has done it all for us; not upon our own perfection, but upon our reception of the perfect Saviour. Hence, any religion or "gospel" that bases man's eternal salvation, even in the slightest degree, upon his "doing" is either utterly man-made and diabolical, or is an incongruous cross-breed between man's ideas and Bible Christianity. The Bible, when considering the salvation of man, places Law and Grace in the sharpest contrast.

1. Law reveals man's sin.
   "For by the Law is the knowledge of sin" (Rom. 3:20).

1. Grace reveals man's Sin-bearer.
   "Behold the Lamb of God, which taketh away

the sin of the world" (John 1:29).

Christ, "Who His own Self bare our sins in His own body on the tree" (I Pet. 2:24).

The difference between the moral standards of the heathen savage and the typical church member of America is simply the result of the open preaching of the Law of God in America, and the lack of that preaching in savagedom. The American is nauseated at the very thought of cannibalism; the savage not only relishes the idea but is overjoyed when it becomes a reality. Adultery is still looked upon as a sin in America; but in sections of Africa it is publicly taught and sponsored. Why the difference? It is not that we are naturally better, nor that we have evolved a higher moral character, nor that we would not have the same low standards were we raised in the same circumstances. It is solely and simply that the Law of God has influenced our American civilization and shed its light upon the true character of these sins by "Thou shalt not kill," and "Thou shalt not commit adultery." The marked trend of our modern civilization is to reject God's Holy Law and to refuse to recognize as sinful those things which the Bible condemns. The inevitable result is that our moral standards are fast decaying and degrading. What assurance have we that the Law-rejecting American will not soon have as low or lower standards than the Law-ignorant savage of Africa where

Deep weariness and sated lust
Make human life a hell?

How sinful man is in his natural state! As the first command, "Thou shalt have no other gods before Me," sheds the light of the unity and supremacy of the Godhead upon this sin-darkened earth, we see men groveling in the midnight blackness of their God-hating hearts, worshipping—worshipping—worshipping. But what are they worshipping? Worshipping the true God Jehovah with "no other gods before" Him? Nay! O shameful fact! But rather worshipping the gods of gold, of silver, of wood, of wealth, of fame, of pleasure, of *self*. Because the natural man inherently hates to submit himself to the authority of the supreme, Triune Godhead, he has become lost in the labyrinthine maze of atheism, unitarianism, polytheism, and egoism, and has deliberately turned his sin-blinded eyes from the light of the first commandment. The history of the world from Adam down has been an unbroken series of flagrant rebellions against the command of God, "Thou shalt have no other gods before Me."

Were we to pause to see what man's condition was in the light of the other commandments, we would see man the idolator, man the curser and blasphemer, man the authority-hater, man the murderer, man the adulterer, man the thief, man the liar, man the whole-souled self-seeker. The Law of God reveals the total corruption and depravity of man in the sight of God.

The message of the Gospel, the Good News of God, comes to the world in its wretched plight and reveals to man's sin-burdened soul the sin-bearing Saviour. In Adam's transgression, the race fell; and the unchangeably vile, carnal nature which has been transmitted to us through him, has wrecked and ruined our souls by its abominable dominion. But Christ has borne all our sin on Calvary that we might be free. James H. Brookes has said: "Sin . . . . in its broadest and deepest sense, including both actual transgressions and the depravity of our nature, has already been judged and condemned and punished . . . . in the Person of Jesus Christ, 'Who His own Self bare our sins in His own body on the tree;' Who 'appeared to put away sin (not sins only, but sin, the poisonous root down in our nature) by the sacrifice of Himself;' and on the ground of that ample and atoning sacrifice, the Holy Ghost proceeds to impart a new nature, to give new life, to form a new creation in Christ through faith in His Name" (*The Way Made Plain*, pp. 203-204).

Thus Law reveals that

All we like sheep have gone astray, we have turned every one to his own way . . . .' (Isa. 53:6a).

And Grace reveals that

. . . . the Lord hath laid on Him the iniquity of us all (Isa. 53:6b).

NOW let us go a step further:

2. The Law makes the whole world guilty before God.

"Now we know that what things soever the Law saith, it saith to them who are under the Law that every mouth may be stopped and all the world become guilty before God" (Rom. 3:19).

2. Grace provides a way to be freed from this guilt.

"He that believeth on the Son is not condemned" (John 3:18).

We have seen that the Law brings man's total depravity to light; but perhaps he can be justified in his sinfulness. Perhaps he did not know the difference between right and wrong and never realized that God expected better and higher things of him. Perhaps when he heard the Law he was so blinded that he did not comprehend its meaning. Or, perhaps he doubted that the Law was really the Law of God.

With God, even as among men, "Ignorance of the Law is no excuse!" The Law has been given and is accessible. God has promised that "if any man will do His will, he shall know the doctrine" (John 7:17). If any man is willing to do the deeds of the Law (the expression of the will of God), he shall know the Law. Wherefore "they are without excuse" (Rom. 1:20). Paul also states that a man's conscience, if left unstifled and unseared, would point out the path the Law demands.

For when the Gentiles, which have not the Law, do by nature the things contained in the

(*Continued on p. 88*)

ABOUNDING GRACE

by MAURICE G. DAMETZ

GRACE is the most charming word we find in all of God's written revelation. It is that word which reveals God's great, warm heart of love for mankind, and His self-humbling pity. Alexander Maclaren aptly says that "grace is the shorthand word for all our blessings in Christ." The charm and fragrance of the word increases when we add to it the word "abounding." Abounding grace means grace that is in excess of all our need. It means "grace enough and to spare." The story is told of a woman who lived all of her life in the tenements of London, but was finally given a trip to the seashore. Upon her first glimpse of the great, wide ocean, she exclaimed, "Oh, it is wonderful to see something that there is enough of!" So it is with the grace of God; there is enough of it. God has made His grace to abound and super-abound toward us. The God of all grace has in Himself riches of grace adequate to meet all the various needs of the sinful race and of His redeemed people. Sin is hideous and heinous, but over against sin we may place the grace of God, for "where sin abounded grace did much more abound" (literally, "grace overflowed"). If we are crushed with pain, we are given the assurance, "My grace is sufficient for thee." If we are "pressed out of measure" and pressed to all length by testing, still, there is grace to help in every time of need, and this grace flows toward our life with all the energy, volume, and abundance of a plenteous stream.

God's will for us is that we should have an exquisite sense of His grace in our every human experience. He wishes us to appropriate His abounding grace that we may be grace-filled and grace-made men, proving wha is that good and acceptable and perfect will of God The believer's experience of grace should not end wit the acceptance of Christ as Saviour, but he should grov in grace and experience grace in its ever-deepening ful ness. Let us see, then, the abundance of grace which at our disposal for daily living.

IT IS a mistake to think that when we have trusted the Lord Jesus Christ as our Saviour we have exhausted the supply of God's grace. Potentially we do receive the fulness of His grace upon believing; but practically we need day by day to be drawing upon its mighty reservoirs of blessing. Dametz develops this thought. If you have been slow to grow in grace, let his discussion awaken you to your need and create in your heart a new desire and a new purpose to "possess your possessions" in Christ.

ABOUNDING GRACE TO STRENGTHEN

"BUT God is able to make all grace abound towar you; that ye, always having all sufficiency in al things, may abound to every good work" (II Cor. 9:8) All the grace that is resident in the heart of the infinit God is abounding toward us. That mighty out-flowin of grace is beyond our minds to comprehend and ou speech to describe. It thrills our being to realize that i is toward us, that we may have all sufficiency in al things and abound in every good work. One grea expositor, in explanation of this verse, has likene God's abounding grace to a fountain, a basin, and stream flowing therefrom. This accurately conveys th meaning of the word "abound." God's abounding grac gushes forth spontaneously from His heart as wate from an eternal spring, and this grace is flowing towar our lives to strengthen and energize them.

Note that the passage says that "God is *able* to mak all grace abound." It is therefore, now, our responsi bility to permit God's ability to become operative upo us. We are not right with God if we are living at poor, dying rate, not experiencing victory in our dail living, when, all the time, the stream of grace is flowin at our side. The possibilities of growth in grace, an experiencing God's strengthening grace, constitute defi nite obligations to us.

God's grace is abounding! If we accept it and com mit ourselves to it, we shall experience the "all sufficiency in all things." Grace abounds to strengthe us. No matter what is our circumstance—if we ar harrassed by temptation, if the toil seem too heavy t bear, if dark sorrows encompass us, if we are under th pressure of testing—there is grace out of all the fulne of God for us. He, by His grace, infuses divine strengt into us. The harder the toil and the darker the sorrow the mightier are the supports of God's grace. As w are willing before Him and yield ourselves to Hin His promises are turned into facts; the "all-sufficienc in all things" becomes a reality to us.

Another assurance coincides with this promise. It is, My grace is sufficient for thee" (II Cor. 12:9). This ; not fanciful but factual. The great Spurgeon relates nat one evening he felt very weary and sore depressed, vhen suddenly as a flash of lightning came the text, My grace is sufficient for thee." He made a special :udy of the verse, and with increasing force the truth ame home to his heart. With laughter he exclaimed, I should think it is, Lord!" Unbelief seemed so absurd o him. He then thought of a little fish troubled about rinking the river dry, and Father Thames said, Drink away, little fish, my stream is sufficient for thee." o, no matter what our circumstances are, there is trength in God's abounding grace; all of God's omni-otent and abounding sufficiency is held out to us for s to appropriate.

Grace is more than human pity,
Waxing warm with eloquence.
'Tis God's arm made bare to save us,
Love linked with omnipotence.

—W. M. Czamanske
in The S. S. Times

ABOUNDING GRACE TO SUPPLY OUR NEED

GOD'S grace abounds toward us to supply our each and every need. The storehouse of His grace, with ll its vastness and fulness of divine supply, is open to us. But my God shall supply all your need according to His riches in glory by Christ Jesus" (Phil. 4:19). This neans unfathomable and inexhaustible riches of grace, or His glory is filled with grace, as the divine record ays, "We beheld His glory, the glory as of the only egotten of the Father, full of grace and truth" (John :14). Octavius Winslow has said, "This fulness of race in Jesus includes all that a poor sinner needs, all nat a necessitous believer requires, all that the glory of God demands." The words, "all your need" are all-nclusive, taking in our material, physical, and spiritual eeds; the last-named being, by far, the most important eed we have.

The supply of God's abounding grace is unceasing nd undiminished. "Of His fulness have all we eceived, and grace for grace" (John 1:16). The xpression "grace for grace" literally means "grace upon race." It therefore means grace inexhaustible, and nough we have received of the abundance of God's race today, still there is abundance to meet our need morrow and in all time to come. The expression rings to our mind a great cataract of mighty, rushing aters. It has been the writer's delightful experience o view the Great Falls of the Yellowstone, a gigantic olume of water falling a distance of twice the height f Niagra. As we beheld the magnificent sight we were verwhelmed. What a vast, inexhaustible supply of water that none can measure! Then came the thought that it has been going on incessantly for hundreds of years, yea, thousands. With this came the added thought that in the same way God is pouring forth His grace in a mighty, eternal stream, and this stream of grace is never-ending, unlimited and inexhaustible in its supply. This grace is lavished upon us, keeps us, surrounds and overshadows us. Then let us commit ourselves to its vastness and sufficiency.

ABOUNDING GRACE TO SET US APART UNTO GOD

THE grace of God abounds to sanctify us and separate us unto God. Growth in grace is enjoined upon us in the injunction, "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18). Grace, therefore, gives no license or excuse for inaggressiveness in personal Christian living. On the contrary, grace ends in character and conduct. Grace abounds that we may abound in every good work (II Cor. 9:8). The end of all God's dealings with us in grace is that we may be separated, devoted unto Him, maintaining good works, always abounding in the work of the Lord, and filled with all the fulness of God. This is the teaching of Titus 2:11-13, "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present age, looking for that blessed hope." Grace teaches us godly behaviour. Grace teaches sober-mindedness and righteousness. Grace teaches us to deny, to live, and to look. Grace teaches us to be gracious. Grace does not lend us license to wear the grave-clothes of past evil pollutions; instead, grace

gives a tremendous plea for consecration and separation of the life unto God. "Shall we continue in sin that grace may abound?" "God forbid!" is the emphatic daclaration. The grace that saves us, keep us, and it abounds to set us apart from sin unto our God.

ARE you appropriating this grace which abounds to strengthen your life, supply your need, and set your life apart from sin unto God? These glorious possibilities for Christian living are our blessed duty and unspeakable privilege to enter into. May our God make us grace-made men, whose lives are monuments of grace, whose lips are mouthpieces of grace, and whose love and labor is a means and message of grace to others. Then we shall be to the praise of the glory of His grace here in this life. Then shall our lives be "enriched in everything unto all bountifulness," and God's longing for the "exceeding grace of God in us" will be realized (II Cor. 9:11, 14). May we determine no longer to exist in miserable poverty, but to rejoice in divine wealth. God give us grace to see the need of grace and to use the grace we have already received.

OBSERVATIONS OF D. B. I.

by Pastor Paul Holsinger

FOR several years it had been my purpose to visit The Denver Bible Institute, and especially was this desire accentuated after the purchase of the new Campus. I had been a booster for *"Grace and Truth"* ever since receiving the first copy, and with my fellowship with Dean Fowler, I felt as if I already knew the faculty and spirit of the school.

Therefore, it was with eager anticipation that I left the depot in Denver, on a warm "California day," the eleventh of December, making my way to 2047 Glenarm Place. Brother H. A. Wilson gave me a most cordial welcome and proceeded to show me the building and at the same time to explain the varied service that was carried on at Glenarm Place, which is, by the way, located in the very heart of Denver. I was surprised at the size of the well-equipped printing establishment. Here *"Grace and Truth"* is rolled off the press each month, besides thousands of tracts and various booklets on vital themes.

The Church of the Open Bible holds its services in this building, and this is another vital factor in the Institute's ministry. A group of earnest men and women gather each Lord's day to hear the Word of God. The power of this pulpit is increasingly felt in Denver, as a business man said to me, "I thank God for this place of worship and for the faithful ministry that is continually going forth. It has been a Godsend to our family, as we could find no place of such sincere Christian fellowship, nor a place where the Word of God was so scripturally taught." Besides, there is the Sunday-school which ministers the Word to boys and girls of the downtown district.

The Book Nook held special interest for me, and I was surprised to learn the amount of books and printed matter which is shipped each year to Christians, Gospel workers, ministers, and missionaries. The Reformation revealed the power and value of the printed ministry, and D. B. I.'s influence is thus enabled to reach out unto the uttermost parts of the earth.

DEAN Fowler soon arrived, and I was given the right hand of fellowship in a manner which cheered my heart, and soon we were motoring back "toward California" on our

SOME weeks ago our souls were greatly blessed and refreshed through the ministry in our midst of Paul Holsinger, who conducted a three day Bible conference at The Denver Bible Institute. In this article Holsinger tells the readers of "Grace and Truth" of the impressions which he received while living in the Institute dormitories and mingling with the Institute workers and students. Holsinger is pastor of the Trinity Baptist Church, of Salt Lake City, Utah.

way to the new Campus, which is located some eight miles from the heart of the city. We had a magnificent view of the mountains, and while I was taking all this in, my reverie was suddenly cut short by my attention being drawn to a view of the new Campus. The location is ideal, the main buildings are situated on the summit of a low ridge that rises to a height of possibly a hundred feet, thus giving a commanding view of the surrounding country—"a city set on a hill cannot be hid." The background is also very inspiring, as mountains raise their peaks here and there to make a majestic skyline.

We stopped in front of a neat and newly painted building, facing the highway, which was transformed from a gambling and bootlegging den into temporary quarters as the men's dormitory. Inside we found a number of young men diligently studying the Word of God.

Dean Fowler said he had a surprise for me, and soon we came to a rabbit hutch, where I *was* surprised to see hundreds of rabbits in various stages of growth but all on the way to prepare "food for the saints." The Campus includes some sixty-five acres, and besides the rabbitry they have a well equipped hennery which provides the D. B. I. family with nearly all the fresh eggs they can consume. In a large and well built barn were housed the cows which provide a steady supply of fresh milk and butter. It was interesting to know that hay and grain for the livestock were produced on the Campus, besides food for the table.

The young men thus have the opportunity of working their way through the Institute. This "industrialization" of the Campus provides work for them all. Previously, in the downtown location, it was practically impossible to provide work for so many. A further advantage of this system is that it enables the young folk to get sufficient outdoor exercise. What is said for the men is true of the women also, for the "home activities" enable many of them to be self-supporting. The whole Campus is a beehive of activity.

The buildings are well arranged with a view both of beauty and practical value. The largest of the new buildings is Brookes Hall, which is now used as the women's dormitory and for administration offices. It is a two story structure that makes a good appearance on the skyline. Facing Brookes Hall is Chapman Hall, in which the dining hall is matched by a similar wing in which the chapel is located. The two wings of this building are identical in design, and with Brookes Hall form a court which is very attractive. The home of the Dean is located in the old farm house which was renovated and is now honored by the name Torrey Hall. There is no question but that the dollar was stretched to its utmost capacity, as the achievements manifested show how much was accomplished with so little capital. I was especially interested in this as we had subscribed to the work. The administration staff and trustees can well be commended for their diligence and faithfulness in this respect.

ANOTHER surprise was to learn of the varied activities of the Institute and its far-reaching influence. Every Sunday the Student Body scatters all over the city and county to minister the Word in isolated Sunday-schools. In neglected districts the Word is preached, in the foreign quarters of the city, in missions, and an exceptionally fine door was opened in an orphanage where D. B. I. workers teach the Word to several hundred boys and girls. The ever increasing influence of this ministry is being more and more evident by the number of definite confessions made for Christ as Saviour.

The Denver Bible Institute has a large passenger bus which does valiant service in carrying the students to and from the city and to their various places of service.

D. B. I. is like a mighty hand of influence and power reaching out unto the most distant fields of the world. Let the Institute work proper, training the young men and women, stand for the palm of the hand. The printing department, with its faithful witness in *"Grace and Truth,"* in the thousands of gospel tracts which flow in a continuous stream from its presses, and in various other publications, stands for the thumb. Another finger could well represent the city and county-wide ministry of the students and faculty in various places. The Church of the Open Bible is another finger of testimony. The joint D. B. I.—Fundamentals Radio ministry, linked with the Gospel distribution which the Institute is conducting in conjunction with the Colorado Christian Fundamentals Association, is another finger of opportunity reaching out over the Rocky Mountain district and related states. A party in Salt Lake City said, "The Denver Bible Institute radio program has been a source of great blessing to us, and I know to many others round about." The open air meetings held in the city, and the summer ministry of the students is yet another finger, adding strength and value to the already increasing power of this testimony. Truly it is a "hand of blessing" extended to the dwellers not only in Denver and Colorado, but unto the regions beyond.

NOW all this was a great joy to learn; but the greatest discovery and one which attests the blessing of God upon this Institution was the really wonderful Christian spirit manifest in the midst of the faculty and students. The exclamation was forced to my lips: "Behold, how they love one another!" And this truly is the underlying secret, both of their ministry and also of their fellowship. Not only this, but it was also easy to sense the whole-hearted spirit of sacrifice, for every one learns to sacrifice at D. B. I. The present achievement could not have been accomplished without sacrifice, and further, there was the outstanding "cheerfulness" with which every task and service was undertaken. In fact, the whole attitude was that of sane,

practical, whole-hearted, sympathetic Christianity. It was indeed a pleasure to see this for myself, as it had been whispered to me before I went to Denver that such a work was impractical. And it is impossible to emphasize the value of this spirit, as it was none else than the fruit of the Holy Spirit being made manifest in their midst. It was this same fruit that always called forth the apostles' praise wherever it was found in days gone by: "I cease not to pray for you, after hearing of your faith in Christ Jesus and love for all the saints."

As I leave this delightful task of calling to mind my impressions of D. B. I., I must say a few words as to the scriptural testimony of the School and its ministry. It is gratifying to know that there is such an Institution standing for the "Old Book and the Whole Book," with faith unfeigned. Christians everywhere should pray for and support this work to the utmost. The malignity and hate and opposition of Satan is directed against it, therefore, it behooves all earnest men and women to back such a testimony. There is no Bible Institute in the entire U. S. which has taken so decided and definite a stand for the fundamentals of the Word and for separation from the "unholy link" with false teachers and "Modernists." How gratifying to know that here your dollar will not be tarnished with the "untempered mortar" of compromise.

LAW AND GRACE

(Continued from p. 83)

> Law, these having not the Law are a law unto themselves; which shew the work of the Law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another (Rom. 2:14-15).

Man is proclaimed "guilty" before the court of heaven. He has broken every Law of God, and the inexorable ultimatum of that Law is, "whosoever shall keep the whole Law, and yet offend in one point, he is GUILTY of all" (Jas. 2:10). On the walls of man's folly-filled heart God has written in flaming letters of judgment, "TEKEL . . . . Thou art weighed in the balances and found wanting!" (Dan. 5:27). GUILTY! Yea, doubly guilty. Guilty of the most detestable and abominable robbery! He has robbed his Creator of the soul He made. He has robbed his God of the worship that was His due! He has stolen the unspeakably precious moments of his earthly existence that were entrusted him! Stolen them for what purpose? Stolen that he might give them over to the service of the arch-fiend, Satan, the unchangeably vicious enemy of God! Man is guilty of treason against the King of heaven!

Can you imagine a deeper and more sublime—and more amazing—love than that which would provide a way that a wretch such as this might have his guilt washed away, so that he might share throughout the endless ages of eternity the joys of heaven? How it magnifies the Grace of God that He has not only provided this way, but He has Himself borne all the guilt of the world in the Person of His Son that the way may be taken by man without the payment on his part of the smallest fraction of his debt to God. And now the glorious message comes ringing from the throne of heaven, "He that believeth on Him (Jesus Christ) is not condemned."

What a contrast between Law and Grace! Law but makes our guilt the deeper, but Grace freely takes away its every stain upon the acceptance of the Grace-provided Way.

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.

OUR next contrast is that

3. The Law insists that man bear the full responsibility for his guilt.	3. "Grace is God assuming all of guilty man's responsibility."*
"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son . . . . the wickedness of the wicked shall be upon him" (Ezek. 18:20).	"God commendeth His love toward us in that while we were yet sinners, Christ died for us" (Rom. 5:8). "Him Who knew no sin was made to be sin on our behalf; that we might become the righteousness of God in Him" (II Cor. 5:21 R.V.).

The penalty of the broken Law is death, eternal death, everlasting torment in an endless hell. We have never apprehended the terribleness of an act of rebellion against God's unalterable Law. God's attitude toward rebellion may be judged by the magnitude of the penalty He places upon it. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness . . . . Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator" (Rom. 1:18, 25). "But the fearful, the unbelieving, the abominable, and murderers (breakers of the sixth commandment), and whoremongers (breakers of the seventh commandment), and sorcerers (breakers of the first commandment), and idolators (breakers of the second commandment), and all liars (breakers of the ninth commandment) shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). The imperial demands of God's justice must be met. The sinner must die, or justice shall!

Grace sent our Lord to Calvary and through that same Grace the sinner died in Him there. The penalty which would have taken us an eternity to bear was borne in the infinite suffering of the Son of God when out of the awful agony of His heart He cried, "My God! My God! Why hast Thou forsaken Me?" O reader, can you testify with Paul that you died there in Him? "I am crucified with Christ" (Gal. 2:20). "Wherefore, my brethren (that is, believers), ye also are become dead to the Law by the body of Christ" (Rom. 7:4). Every believer in the Lord Jesus Christ can look back to Calvary and say with the utmost confidence, based on the direct statements of the Word of God, "MY soul was judged there; I became freed forever from the curse of the Law when I died in the Person of JESUS MY SAVIOUR. God in grace has so perfectly identified my soul with the Lord Jesus that when He died, I died!" (Cf. Rom. 6:1-13)

Law says:

> The wages of sin is death" (Rom. 6:23a).

Grace says:

> The gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23b).

Free from the Law, oh, happy condition!
Jesus has bled and there is remission;
Cursed by the Law and bruised by the fall,
Grace has redeemed us once for all.

* We borrow this definition bodily from the Editor.

IN THE fourth place we learn that

4. Law demands a perfect life for salvation. God "will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life" (Rom. 2:6-7). "Cursed is every one that continueth not in all things which are written in the book of the Law to do them" (Gal. 3:10).	4. Grace bestows salvation freely upon the totally depraved sinner. "Christ Jesus came into the world to save sinners, of whom I am chief" (I Tim. 1:15). "For by grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of works lest any man should boast" (Eph. 2:8-9).

Before us are God's two ways of life: (1) By keeping the Law perfectly from the cradle to the grave, and (2) by accepting God's free gift of salvation. In the first, one stands in his own righteousness; with the slightest wavering from the "straight and narrow," he is doomed: it must be a "continuance," or unbroken continuity, in perfect righteousness—one break and he is "cursed." In the second, the believer stands "perfected FOREVER" (Heb. 10:10, 14) in the righteousness of Another; he is eternally free from the curse of the Law (John 5:24).

Law says,

> Therefore by the deeds of the Law shall no flesh be justified in His sight (Rom. 3:20).

Grace says,

> But now the righteousness of God without the Law is manifested . . . . even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe (Rom. 3:21-22).

FIFTH, God's Word reveals that

5. The Law leaves man helpless and hopeless. "If there had been a Law given which could have given life, verily, righteousness should have been by the Law. But the Scripture hath concluded all under sin" (Gal. 3:21-22).	5. Grace sends the Mighty God to redeem. "For what the Law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh" (Rom. 8:3).

The Law has revealed man to be a sinner, a guilty sinner, a hell-doomed sinner; here we see him as a bankrupt sinner. "And almost all things are by the Law purged with blood; and without the shedding of blood there is no remission" (Heb. 9:22). Think not that your paltry philanthropies, your pride-filled benevolences, and your selfish almsgiving will bring remission. What offering will you bring? Your life is demanded; your blood must be shed; you must die. What offering CAN you bring that your soul may go free? Man, see your abject poverty! A great debtor to God and with nothing to pay! Your very efforts to appease the wrath of God but incur His wrath the more, "for all our righteousnesses are as filthy rags" (Isa. 64:6). Moody said, "You seldom meet a bankrupt sinner. Most of them think they can pay seventy-five cents on the dollar; some ninety-nine per cent—they just come short a little, and the Almighty will make it up somehow. Don't let Satan make you think you are so good that you don't need the grace of God. We are a bad lot all of us." The Law reveals our sinfulness and our condemnation, and demands a price that it is impossible for us to pay if we are to be redeemed. There is nothing in the Law that gives any hope. It is the "ministration of death" (II Cor. 3:7). The Law alone would but damn us to a hopeless eternity in hell; we can not be saved by our futile efforts to keep it.

> For ye know the Grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor that ye through His poverty might be rich (II Cor. 8:9).
>
> Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold . . . . but with the precious blood of Christ, as of a Lamb without blemish and without spot (I Pet. 1:18-19).

The only One in all the universe Who was rich enough to pay the debt of man's sin, was God. Because "He was rich in mercy, for His great love wherewith He loved us," He gave His Son—"the goodly price of Jesus"—for us.

Law discloses that

> All have sinned and come short of the glory of God (Rom. 3:23).

Grace discloses that

> Believers are "justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24).

Wonderful love that rescued me, sunk deep in sin,
Guilty and vile as I could be—no hope within;
When every ray of light had fled, O glorious day!
Raising my soul from out the dead, love found a way.

Love brought my Saviour here to die on Calvary,
For such a sinful wretch as I. How can it be?
Love bridged the gulf twixt me and heaven, taught me to pray;
I am redeemed, set free, forgiven. Love found a way.

AND finally, we find that

6. Law reveals man's need of a Saviour, and leads him to Christ. "They that are whole need not a physician, but they that are sick" (Matt. 9:12). "Wherefore the Law was our schoolmaster to bring us to Christ that we might be justified by faith" (Gal. 3:24).	6. Grace has provided Christ to meet man's need, and He gives salvation to all who come to Him. "But when the fulness of time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that are under the Law, that we might receive the adoption of sons" (Gal. 4:4-5). "Him that cometh unto Me I will in no wise cast out" (John 6:37).

The Law

(1) reveals our sin;
(2) makes us guilty before God;
(3) demands that the uttermost farthing of the penalty be paid;
(4) shows us the impossibility of ever meeting its demands in ourselves;
(5) leaves us helplessly drifting to an endless hell.

Are these the only purposes of the Law? Assuredly not! The main purpose of the Law was to bring us to see our undone condition outside of Christ, so that we would turn to Him and accept Him as our Saviour. The Law does reveal that man needs a Saviour, and it would lead him to Christ Who is the Saviour he needs.

To meet our great need the Saviour came and not only fulfilled the Law's demands by His perfect life, but met the Law's demands upon us by His atoning death. Hence all who are the recipients of His redemptive work "will in no wise" be cast out; they "shall not come into condemnation" (John 5:24). Law has revealed the need of the Saviour. Grace has brought the Saviour and His salvation to man.

(Continued on p. 107)

RADIOGRAMS

The blessing of God upon the weekly Sunday evening broadcast of D. B. I. and the Colorado Christian Fundamentals Association continues. In spite of the fact that the station over which our broadcast goes forth is not one of the most powerful stations, yet we have reports of successful reception from California to New York.

There has been a shortage in the voluntary offerings for the D. B. I.—Fundamentals Radio Bible Class each month, so that Christian friends who love the truth have been compelled to come to the rescue by making up the monthly deficit. This condition would be quickly changed if the great company of listeners and members of the Radio Class would each one assume the responsibility for a small amount per month. Here is an opportunity to participate in a truly valuable service. The monthly bill for this broadcast is $237.60.

Here are some of the enthusiastic letters from radioland.

CONCORDIA, Kan. (Addressed to K L Z)

Thank you so much for the broadcast given each Sunday evening by Dean Fowler. Our day wouldn't be complete without it. The neighbors are as enthusiastic as we.

GOLDEN, COLO.

I have just received your letter stating that I am now a member of the D. B. I.—Fundamentals Radio Bible Class. I cannot tell you how I have enjoyed your broadcast, and how much my soul has been helped. I was specially strengthened in the faith by the lesson on "Security and Assurance." I have always thought I could lose my salvation, but thank God I know better now.

DENVER, COLO. (Addressed to K L Z)

We have just listened to the Sunday evening Radio service of The Denver Bible Institute and the Colorado Christian Fundamentals Ass'n. We desire to express our appreciation. The music is the best of its kind, and Dean Fowler's messages are clear, scriptural, and forceful. We are inviting our neighbors to listen in.

DENVER, COLO.

My wife is ill and not able to go to church. We have been greatly enjoying your radio service on Sunday nights. We regard your broadcast as a God-send to us, as well as to many others. I enclose $5.00 to help pay for the broadcast. This is a gift from my wife. She says that this may be her last opportunity, on earth, to show her love for her dear Saviour, as she is expecting Him to call her home at any moment.

GOLDEN, COLO. (Addressed to K L Z)

We are listening regularly to the wonderful program being broadcast over your station by The Denver Bible Institute and the Colorado Christian Fundamentals Association. We desire to express our hearty appreciation for the powerful presentation of God's Word, and for the appealing message in song. We are delighted as we think of the hundreds being blessed and helped. We think it the best program on the air. Enclosed find $1.00 to help on the expense.

PITTSBURG, KAN.

For several Sunday evenings I have been listening in to your programs and am enjoying them tremendously. I have been so greatly helped by Dean Fowler's Bible studies that I wish to join the Radio Class. The study on "The Rapture and the Revelation" was wonderful. I wish every Christian in these western states could have heard it. I enclose a gift for your work.

DENVER, COLO. (Addressed to K L Z)

With more appreciation than we can express do we enjoy The Denver Bible Institute and the Colorado Christian Fundamentals Association program that you are broadcasting. It means much to us who love the Fundamental testimony to have it on the air each week. If such a thing were possible, we'd like to request another evening's broadcast during the week for Dean Fowler and his gospel musicians.

EDGEWATER, COLO. (Addressed to K L Z)

Just a word of appreciation and thanks to you for the strong program broadcast over your station Sunday nights at 9:30 by The Denver Bible Institute and the Colorado Christian Fundamentals Association. We believe that there are many beside ourselves, who prefer this kind of program to the "jazz" stuff which now crowds the air.

ST. JOSEPH, MO. (Telegram)

You are doing great work. Program coming in fine.

COLORADO SPRINGS, COLO.

We are greatly enjoying the Sunday night programs, after our church service, and are calling special attention to these broadcasts in our bulletin.

Have written station K L Z of Denver, telling them how necessary we feel your work is in these days of apostasy.

A number of requests have been received for copies of the chorus "He's the One," with which the D. B. I.—Fundamentals Radio Bible Class closes each Sunday evening. Words and music of this chorus, as arranged by Mrs. J. R. Jones, will be published in our next issue.

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

The Students' Appeal

by the President of the Student Organization of The Denver Bible Institute

IT IS a normal thing that at this crisis time we students should raise our voices in an appeal for dear old D. B. I., for surely there could be nothing more fitting than that those who have experienced the blessing of studentship should speak forth in behalf of the school which, under God, has been used to make the Lord Jesus and His Word unspeakably precious to their souls. To us it is a truly joyous privilege to be permitted to lay before the readers of *"Grace and Truth"* our reasons for believing that Christians all over the world should back up to the utmost the work of The Denver Bible Institute.

We, the students of D. B. I., believe that God's children should heartily respond to the "D. B. I. Crisis Cry" because:

I. We know that giving to the support of D. B. I. is a WORTHY stewardship.

A STEWARDSHIP is truly worthy only in so far as the work that it supports is truly worthy.

We can assure you that the work of D. B. I. is a worthy work because of the purity of its teaching. Founded on the great fundamental truths of the Bible, it has consistently remained true to the faith throughout its seventeen years of existence. The school has stood forth fearlessly against all manner of false teaching, from the infidelity of "Modernism" on the one hand, to the fanaticism of Pentecostalism on the other. The school's textbook is the Bible, and the Bible is used exclusively to interpret the Bible. The school and every course in the school is built on the Bible. The Bible's authority on any matter, either of faith or conduct, is never questioned. So clear is the teaching on the fundamentals of the faith that we, as students, do not see how it is possible for one who has gone through the course to ever become even so much as tainted with the Christ-dishonoring heresies of the day. And D. B. I. will continue to stand for the truths of the Word of God because its testimony is safeguarded by its unique requirements for its workers, namely, that they must be trained in the classes of the school, and only those are accepted who give clear testimony of having been definitely dealt with of the Lord to give their lives to this work. Another thing which insures that the testimony of D. B. I. will remain true to "The Faith" is the fact that only men who are in full sympathy with the positions held by the school are given place on the Board of Directors. And yet another safeguard is the fact that the workers' council is unanimous in the conviction that God's Word teaches centralized authority, a conviction which produces a unity and harmony in the work which is seldom found in large institutions in these days of strife and turmoil. Centralized authority, to be the blessing which God designed it to be, necessitates that the one who exercises that authority shall walk in close touch with God. We are happy to say that we have such a God-given leader in Dean Fowler. Absolutely true to the Word of God in his faith and doctrine, our Dean does not neglect to give heed to his own life, but by the depth of his surrender to God and by his willingness to sacrifice in His service he challenges both workers and students to emulate his godly conversation. Surely a purer and surer testimony could not be found.

We believe the work of D. B. I. to be worthy of the support of all believers also because of its aggressiveness in testimony. The chief aim of Christian work is to get the Word of Life out to the world. The history of D. B. I. has vindicated her worthiness on this point, for throughout the years, the work of spreading the message of the Lord Jesus and His love has been steadily progressing. Today its testimony is reaching Denver and vicinity by means of Bible classes, street meetings, shop meetings, missions, Sunday-schools, and preaching services. Its testimony is reaching the state of Colorado through a state-wide Gospel distribution, conducted in conjunction with the Colorado Christian Fundamentals Association, in which a consciencious effort is being made to reach every home in the state. Its testimony is reaching throughout the western part of the United States by means of the weekly D. B. I.—Fundamentals Radio Bible Class, taught by Dean Clifton L. Fowler, and broadcast over K L Z. Its testimony is reaching out over the whole world through its magazine, its former students, and its tract and booklet publication and distribution. And all this has been accomplished in the short

space of only seventeen years and by a very small organization! Surely no more need be said to show that The Denver Bible Institute has been enthusiastically aggressive in proclaiming the Gospel of Life.

A most forceful argument for the worthiness of the school is the consecration of its workers. Were you, dear reader, given the privilege of spending a month, or a year, or four years as a student at The Denver Bible Institute, you would begin to realize to some degree the amazing devotion of its faculty and workers. Their hearts and lives are filled to overflowing with the Lord Jesus. He is uppermost in their thoughts and speech and actions. They have not only given their lives *to* the work of the school in training Christian workers, but are literally giving their lives *in* the work. Every worker has proven himself or herself more than willing to spend and be spent for our souls, as every student can and will testify. They have, under the direction of God, given themselves wholly to the work, receiving no stated remuneration, sacrificing their homes and home life, depriving themselves oftentimes of the necessities of life, and seldom, if ever, sharing its so-called luxuries, working long hours and yet never hesitating a moment to help a soul though it means the loss of much-needed rest. They believe that the work of D. B. I. is of such great value that they are supporting it with their very lives: can you not see that it is worthy of being supported with your means?

We believe that Christians should heartily respond to the "D. B. I. Crisis Cry" because:

II. We know that giving to D. B. I. is a NEEDED stewardship.

EVERY pressing need in Christian work presents a precious opportunity for Christian stewardship. Let us unfold to you in a few words the crushing needs of D. B. I., as we students see them.

Because of the current expense deficit, inescapably incurred during the building program of 1929-30, the existence of the school is imperilled. The offerings, reduced by the current business depression, have failed to keep the accounts even, and as Dean Fowler pointed out in the "Crisis Cry," the debt, instead of diminishing, is steadily increasing. Throughout the years of our studentship our Heavenly Father has astounded us by His faithfulness in caring for the needs of the school in ways that were nothing short of miraculous, and we are assured that He will not suffer His testimony here to cease. Are you one that God would use to help meet our dire need now?

Because of the shortage of funds, the work of the school is greatly impeded. Each department, although always conducted on lines of strictest economy, is cramped and hindered in every phase of its work. Could we but give you an interview with the heads of the Evangelistic Department, Missions Department, Printing Department, the Farm Department, etc., etc., and have them list for you the things of which each department was in immediate need, we are sure that you would become burdened for the needs of dear old D. B. I. in a way that perhaps you never were before.

Until the debt is lifted and the immediate needs are met, further expansion in the departmental work and in the building of the woefully-needed buildings, is impossible. Could you but look through the eyes of a student and see the great open doors for service that are before our beloved school and see how great the demand is for the new buildings, you would, we are sure, desire that you might have a hand in getting the school to the place where it could again press forward. What would God have you do?

Christian friend, can you find a more precious opportunity for an immeasurably helpful stewardship?

We believe that Christians should heartily respond to the "D. B. I. Crisis Cry" because:

III. We know that giving to the support of D. B. I. is a SATISFYING stewardship.

THE greatest satisfaction that can come to a Christian steward is to realize that his ministry has been used to the support of a fundamental, growing, and enduring testimony for his Lord.

How fully satisfying to give to a testimony like D. B. I., whose ringing message for the Book and the Christ of the Book has never carried a false note!

How eternally satisfying to give to a testimony like D. B. I. whose foundation is unchangeably laid on the Word of the living God!

How increasingly satisfying to give to a testimony like that of D. B. I., whose work for the Lord Jesus will continue to grow and expand throughout the coming years, if our Lord delay His coming, because it is a God-established, God-protected, God-prospered work!

And how infinitely satisfying it will be when Christ bestows His reward upon His faithful steward, who proved himself faithful by supporting to the limit such a faithful testimony as that of D. B. I.

Yes, brothers in Christ, we, the students of The Denver Bible Institute come to you appealing to you as lovers of the Lord Jesus and His truth, that you face before Him Who gave His all for you what your part shall be in carrying D. B. I. over the top in this hour of crisis. We appeal to you for the sake of the Saviour Whom this school seeks always to honor. We appeal to you for the sake of the thousands yet without hope, to whom this school will be used of God to get the message of life. We appeal to you for the sake of all of us who are having and who shall have the wondrous privilege of studying in D. B. I. the Word of God which has brought such rich blessings and joy and development to our lives. Give as God leads.

Yours in His blessed service,

The Student Organization of The Denver Bible Institute,

Benson Male, President

"I cannot bear to think of what it would mean if The Denver Bible Institute should have to close its doors because of shortage of funds to carry on!"

So wrote a friend recently who had been blessed through the testimony of D. B. I.

When we read it our hearts said, "Amen!"

But it is obviously impossible for any school long to continue operating with a deficit in receipts for current expenses; and simple honesty would restrain us from doing so if it were possible.

There is only one alternative!

In answer to prayer, through the sacrificial gifts of God's children the need must be met!

We therefore urgently request that the friends of D. B. I. pray even more earnestly than ever before, and give more liberally than ever, in order that the $25,000.00 needed by September first may be supplied in full.

USE THE COUPON! DO IT TODAY!

The D. B. I. Crisis Cry!
$25,000.00
for Current Expenses by
September first!
What would God have you do?

Pin your check here.....X
Mail to The Denver Bible Institute
2047 Glenarm Place, Denver, Colorado

MY RESPONSE TO THE D. B. I. CRISIS CRY!

Yes! God has burdened me to help D. B. I. in this hour of critical need.

Enclosed you will find $..... cash offering

You may count on me for $..... ☐ per week
☐ per month

(Please indicate above by a check mark whether you expect to send your offering weekly or monthly.)

to help meet the deficit in Current Expenses; to help cover the monthly shortage; and to help prepare for further advance in the Building Program.

Name.....

Date..... Address.....

.....

GOD is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God.

For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men.

—*II Corinthians 9:8, 11-13*

IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

Rev. and Mrs. E. K. Friedemann are holding forth the Word of Life in St. Joachimstal, Czechoslvakia. Mrs. Friedemann recently wrote a review of the first year of their work, just completed, and the following paragraphs from her letter give striking evidence of God's wonderful blessing upon them.

I would like to tell of some unusual leadings of the Lord this summer. A very talented violinist, in fact an artist in this respect, was sent to our city for the summer to play in an orchestra here. He was very unhappy, as the orchestra was very inferior in size and quality. Meeting Elliott (son of the Friedemanns) going to a violin lesson, an acquaintance sprang up between them, which soon was cultivated by us. One of the first things I remember the professor saying was, "I cannot understand why I should have been sent here, but some day I will find it has worked out for my good." He is a Jew, and for weeks we prayed for an opening with him. Finally he was persuaded to take an English-German Testament as a good way to perfect his English. Then he lost a very valuable article, for which three of us banded together and prayed, and it was miraculously found by him. After this he was willing to talk about spiritual things, knowing that the article could only have been found in answer to prayer. At the end of the six months, he accepted Christ in our home, and when he left, he carried his Testament with him. His parting words to Mr. Friedemann were, "I am so thankful for the Light which I found in your home." Truly he had been led to this city for a purpose.

Our violinist friend was to play a concert one afternoon in the park, and we went down to hear him. Next to me two Jewish ladies were sitting, both talking about music, so that I knew they also were musicians. They were very pleased with the concert and wished to meet the violinist. Mr. Friedemann said that he would be pleased to introduce them, as the violinist was our friend, and he did so at the end of the concert. This was the opening to a wonderful experience for us. One of the ladies, a violinist herself, famed throughout Europe, upon hearing that Mr. Friedemann was a missionary here, exclaimed, "O, tell me about Jesus. I have been searching for Him, and reading everything I can find." It developed that since the death of her husband two years before, she had been searching for the Truth. She had been to Christian Science, Theosophy, and Romanism, but found nothing that really satisfied her soul. . . . . We immediately invited her to our home, where she could also talk with the Professor. She entered the room with the words, "Oh, it is lovely here—we can just sit and talk about spiritual things." I have seen hungry children, but that is the first time I ever saw any one so hungry after the truth of the New Testament. For two hours she just asked question after another of Mr. Friedemann. She was unexpectedly sent for to go to Copenhagen, but she managed to come to us before she left, and here she accepted Christ, taking with her our own Bible (we had no extra ones). I wish you could have heard her prayer. She had never heard a person pray, had never been to meeting, and yet she prayed wonderfully, one time stopping in the midst of her prayer to say, "Do I dare say that? Can I tell Him all that is upon my heart?" . . . . Pray for her wherever she may be, for she travels all of the time playing concerts on a real Stradivarius. Her final words were, "Do I dare tell everybody?"

Rev. and Mrs. Elbert C. Taft, D. B. I. '29, have been accepted by the Unevangelized Tribes Mission of Africa, and are ready to go to the field as soon as the necessary funds are supplied. While in Brooklyn, N. Y., during the past year, Mrs. Taft has taken medical work at the National Bible Institute, and Mr. Taft has worked at his trade of printing. He is to be the printer for the Mission, as it is their purpose to have a central printing plant for all stations, consequently, his part in the publishing of "Grace and Truth" and other literature while at D. B. I. was a worth-while experience. And this brings before us one of the needs in connection with their sailing—a press and other printing equipment. We trust the readers of "Grace and Truth" will join us in praying for funds needed for the outfits and passages of these faithful servants of Christ, and as God leads, in giving to meet the need.

"A five dollar bill from India, given by a missionary who years ago caught a vision of reaching out after railroad men, was God's way of meeting our need one day last week." This testimony from the bulletin of the Fundamental Evangelistic Association reveals not only the nature of the work of that organization, but also its means of support. There is something about the act of that faithful missionary which ought to provoke thought on the part of Christians in this land—and perhaps more than thought.

Rev. Marion H. Reynolds, Superintendent of this association, spent a Sunday in Denver recently, ministering in the two services of the Church of the Open Bible, and speaking for Dean Fowler's Sunday Afternoon Bible Class. His ministry was the means of rich blessing, and caused us to thank God anew for the vital work which he is doing.

IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

MIRACLES AND THE LAWS OF NATURE

This booklet demonstrates miracles to be God's ruling over the laws of nature in accordance with higher laws. It is a reasonable, sensible, scientific discussion which is anti-evolutionary, anti-modernistic, and Scriptural.

"Miracles and the Laws of Nature," by W. Bell Dawson, M.A., D.Sc., M.Inst.C.E. 4x6½ inches, 36 pages, paper. Published by The Bible League, 40 Great James St., Bedford Row, London, W. C. 1. Price, twopence, (5 cents).

THE MASTER SAYS "WE"

A devotional study of John 6:1-11. The writer of this booklet makes real the feeding of the five thousand, and draws practical lessons, bringing home personal truths and stimulating the reader to yield more fully to the Lord.

"The Master Says 'We'," by Rev. D. H. Dolman, M.A. 5x7½ inches, paper, 32 pages, 25 cents. Published by The Bible Institute Colportage Ass'n, Chicago.

THE SIX MIRACLES OF CALVARY

Here is a collection of sermons of unusual interest and power. The six miracles of Calvary, as listed and expounded by Bishop Nicholson, are

1. The Miraculous Darkness;
2. The Rending of the Veil;
3. The Miraculous Earthquake;
4. The Miracle of Opened Graves;
5. The Undisturbed Grave Clothes of Jesus;
6. Revivals to Life in the Calvary Graveyard.

The writer's exposition of the spiritual significance of these miracles is characterized by a depth of reverence and simplicity of faith which are all too rare; and it exhibits a keenness of insight into the Word of God which can be explained only in the light of Bishop Nicholson's method of Bible study, as described by one who knew him well: "The meaning of every passage was tested by its conformity, not to the teaching of any theologian, or scholar, or writer, but to the teaching of the whole Bible; and he knew the whole Bible. It was this largeness of view, this taking of the Bible as an inspired whole, that gave to every sermon on every text the power and impressiveness of the whole of God's truth."

With a few points of interpretation in this book we are not fully agreed; for instance, we regard the experience of those who arose following Christ's resurrection as a resurrection rather than a resuscitation; but we recognize that such differences are not essential, and we are happy to recommend this book, anticipating with pleasure the blessing which it will bring to all who read it.

This is the third edition of this book, and the size of this edition makes it possible for the publishers to offer it at half the former retail price.

"The Six Miracles of Calvary," by Bishop William R. Nicholson. Published by The Bible Institute Colportage Association, Chicago. 4x7¼ inches, 80 pages, art stock cover. 20 cents each, postpaid; 15 cents each in quantities of 100 or more.

THE MEANING OF THE CROSS

by Gordon Watt

Here is a book that is filled with inspiration and strength for every Christian. It shows the central place of the cross in salvation, victory, power, and service. By reading this book the soul will be renewed with fresh courage and assurance in Christ. Note the chapter headings:

1. **The Threefold Aspect of the Cross**
2. **Our Indebtedness to the Cross**
3. **The Message of the Cross in the Old Testament**
4. **The Cross in the Gospels**
5. **The Cross in the Epistles**
6. **The Cross in the Revelation**
7. **The Mold of the Cross**
8. **The Imperatives of the Cross**
9. **The Way of the Cross**

Price, cloth.....$1.25

THE SERVANT OF JEHOVAH

An Exposition of Isaiah Fifty-three

by W. S. Hottel

In this booklet the author has given us an exposition of Isaiah fifty-three. He divides this well known chapter into four divisions as follows:

1. **The Earthly Life and Rejection by the Nation of the Servant of Jehovah**
2. **The Penal and Vicarious Suffering of the Servant of Jehovah**
3. **The Submission and Deliverance of the Servant of Jehovah**
4. **The Glorious Reward of the Servant of Jehovah**

In closing, the author says, "What a great and glorious chapter! And we turn from its study to believe more firmly in the Scriptures, and the Christ, and to love, worship, and adore Him with all our being."

Price, paper.....$.15

GOSPEL CHORUS BOOKS

Here are two books containing many inspiring gospel choruses. Both young and old alike enjoy them. They are just the books that Christian workers are searching for.

Songs and Choruses for Fishers of Men, paper.....$.25
Choruses for Everywhere, paper.....25

"The Institute Book Nook Pays the Postage"

THE INSTITUTE BOOK NOOK

"The Cream of Fundamental Literature"
2047 Glenarm Place,
Denver, Colorado

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

KEEP YOURSELVES IN THE LOVE OF GOD

Jude 21

Introduction: To keep ourselves in the love of God does not mean to keep ourselves from getting into a condition where He will not love us any more—that we can never do. (See Rom. 8:38-39). It does mean that in the consciousness and experience of the love of God we are to guard ourselves:

I. FROM HERESY
Jude 3-4

II. FROM CARNALITY
Jude 8, 10, 16, 18-19
a. Defiling the flesh—sensuality;
b. Despising dominion—lawlessness;
c. Speaking evil of dignities—irreverence.

III. FROM INDIFFERENCE
Jude 22-23

—H. A. W.

ENDURING LOVE

Introduction: Rom. 5:8
Eph. 2:4-5

I. LOVE WHICH ENDURES
John 13:1
Rom. 8:38-39
Isa. 49:15-16
Jer. 50:20

II. LOVE WHICH CLEANSES
John 13:2-12
John 15:3
I John 1:9
Unbelievers have no part in this cleansing
John 13:12-30

III. LOVE WHICH CONSTRAINS
John 13:14, 31-36
I John 4:11

—H. A. W.

EXHORTATION

I Thess. 2:11-13

Introduction: "Ye know how we exhort."
Vs. 11

I. THE SPIRIT OF EXHORTATION
"As a father doth his children"
Vs. 11

II. THE PURPOSE OF EXHORTATION
"That ye would walk worthy of God"
Vs. 12

III. THE RECEPTION OF EXHORTATION
"Ye received it not as the word of men, but as it is in truth, the Word of God."
Vs. 13

IV. THE BENEFIT OF EXHORTATION
"Which effectually worketh also in you that believe"
Vs. 13

—A. H. Y.

GOD'S SALVATION

John 10:9

I. EXCLUSIVE—It is only by Jesus Christ
"I am the Door, by Me"

II. INCLUSIVE—Any man may take advantage of it.
"If ANY man enter in"

III. CONCLUSIVE—When a man enters in he is saved.
"He shall be saved"

IV. PROGRESSIVE—Salvation is threefold: past, present, future. This is the present tense of salvation which provides communion with the Lord, and victory.
"He shall go in and out and find pasture"

—A. H. Y.

SERVING THE LORD

John 12:26

I. THE REQUIREMENT OF SERVICE
"If any man serve Me, let him follow Me."

II. THE FELLOWSHIP OF SERVICE
"Where I am there shall also My servant be."

III. THE REWARD OF SERVICE
"If any man serve Me, him will My Father honor."

—A. H. Y.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 5 **Sunday, May 3, 1931**

JESUS IN THE HOME OF ZACCHAEUS

Lesson Text: Luke 19:1-10
(Assigned for Printing: Luke 19:1-10)
Devotional Reading: Ps. 103:1-10

Golden Text:

"The Son of Man is come to seek and to save that which was lost" (Luke 19:10).

The key verse of today's lesson is Luke 19:10, "The Son of Man is come to seek and to save that which was lost." When we studied concerning Zacchaeus a few months back (see the lesson for Nov. 30, 1930), we saw that he was an example of the saving grace of Christ. That lesson we outlined as follows:

I. The Salvation of Zacchaeus
II. The Faith of Zacchaeus
III. The Transformation of Zacchaeus

In discussing the same Scripture a second time it is inevitable that we shall cover some of the same ground as that covered in the former discussion. We shall, however, as far as possible, seek to bring fresh light from the Word of God to illuminate the truths which shall come before us.

I. A SINNER INVITED TO SUP WITH THE SAVIOUR

(Luke 19:1-5)

One expression which is especially suggestive in this lesson is our Saviour's greeting to Zacchaeus, **"Zacchaeus, make haste, and come down; for today I must abide at thy house" (Luke 19:5).**

Frequently in our Lord's touch with men we are told that He answered the unspoken thoughts of their hearts. One such incident we saw in Luke 7:39. There Simon, a Pharisee, who had invited our Lord to eat with him, saw a poor, fallen woman washing the Saviour's feet with her tears and wiping them with the hairs of her head. And the Scripture says that when he saw that, "He spake within himself, saying, This Man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him: for she is a sinner." Then we are told that "Jesus ANSWERING said unto him, Simon, I have somewhat to say unto thee." The unuttered thoughts of Simon's heart were as plain to our Lord as though he had spoken them in words. Again and again the Scriptures tell us that He thus answered the unuttered thoughts of His disciples and others about Him. Such apparently was the case in His dealing with Zacchaeus. That Zacchaeus was an unusually willing soul appears in his voluntary confession to the Lord, after He had entered into his home, that he had been guilty of extortion, and his voluntary decision not only to make restitution but also to give half of his goods to feed the poor (see Luke 19:8). This willingness is seen also in his coming down with haste from the tree into which he had climbed to see the Saviour, and his receiving Him joyfully into his home. So far as the Scriptures tell us, this is the first time our Lord had met Zacchaeus. And yet He knew him by name and knew the willingness of his heart. Perhaps as he sat in that tree, Zacchaeus was thinking, "Oh, I wish I might have Him as a guest in my home," and perhaps he had even purposed to ask him to become his guest. At any rate his spirit was one of eager willingness to entertain the Saviour, and our Lord's words to him betokened His appreciation and understanding of this man's heart. Surely none but God can so read the thoughts of men's hearts. How clearly, therefore, such incidents reveal the deity of our Lord Jesus Christ (Heb. 4:13; Ps. 94:11; Matt. 9:4, 12, 25).

This incident is an illustration of the out-working of our Saviour's invitation in Revelation 3:20. There we read, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Note the breadth of this invitation in the words "any man." The Pharisees murmured because our Lord went in to be a guest with a man that was a sinner. It is just such persons whom our Lord invites to receive Him into their hearts. "Christ Jesus came into the world to save sinners" (I Tim. 1:15). See also the fellowship promised: "I will come in and sup with him and he with Me." Is it not wonderful that the Lord of glory, holy, harmless, undefiled, should be willing to enter into such fellowship with a poor, unworthy sinner, having first made him His own child by the miracle of regeneration? (See also John 14:23.)

An illustration which appeared recently in the "Sunday School Times" will help us to appreciate the blessing which came to Zacchaeus and which is shared by all who trust in our Lord Jesus Christ. "Near the royal residence at Osborne, in the Isle of Wight, were some almshouses. While visiting an old lady in one of these, a gentleman asked her, 'Does Queen Victoria ever visit you here?' 'Oh yes,' was the answer, 'Her Majesty comes to see me.' 'And does the King of kings visit you here?' asked the visitor. 'No sir,' said the old lady. 'He doesn't visit, He lives here.'" Though in physical presence our Lord could

tarry in that home only a brief season; in the spirit that day He took up His residence in the heart of Zacchaeus, never to depart (Col. 1:27; Isa. 57:15).

II. A RICH MAN SAVED IN SPITE OF HIS RICHES (Luke 19:6-9a)

There is an interesting contrast between Zacchaeus and the rich young ruler. Both were rich, but Zacchaeus obtained what the rich young ruler failed to obtain, namely, eternal life. The rich young ruler, as we have said, is an illustration of the Saviour's words, "How hardly shall they that have riches enter into the Kingdom of God! For it is easier for a camel to go through a needle's eye, than for a rich man to enter into the Kingdom of God" (Luke 18:24-25), and "With men this is impossible" (Matt. 19:26). But Zacchaeus' experience is an illustration of His further words, "The things which are impossible with men are possible with God." The reason why the rich young ruler failed to receive eternal life was that he sought it by works (Luke 18:18; Eph. 2:8-9). The reason why Zacchaeus received eternal life, as we shall see shortly, was that he received it as the gift of God (Rom. 6:23). It is noteworthy, too, that what the law failed to produce in the rich ruler's life, grace did produce without an effort in the life of Zacchaeus. Hearing our Lord's words, "Sell that thou hast and give to the poor, and thou shalt have treasure in heaven: and come and follow Me," the rich young ruler went away very sorrowful (Luke 18:23; Matt. 19:22). But without a word of suggestion from the Saviour, as far as we can learn, Zacchaeus voluntarily said, "Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold" (Luke 19:8). As we suggested before, probably the reason Zacchaeus purposed to give only half of his goods to the poor was that it would take the other half to restore the fourfold to those who he had defrauded. In this see the transforming power of the grace of God (Rom. 8:3-4).

Now let us emphasize the fact that Zacchaeus was saved by grace, through faith in Christ, and not by his own good works. God's Word teaches plainly that by good works no flesh shall be justified, that is, declared righteous in His sight. To be saved we must have a righteousness greater than any which we can get by our own works (Rom. 3:20-22; Gal. 2:16). God's Word also declares that men are saved by grace and not by works (Titus 3:5; II Tim. 1:9). It specifically states that "There is none other Name under heaven given among men, whereby we must be saved," only the Name of Jesus. And it says, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Acts 4:12; John 3:36—see also John 3:16-18; I John 5:12). On the ground of such passages alone we would be forced to conclude that Zacchaeus was saved by faith in Christ and not by his own good works. But in addition to such statements of Scripture, we have our Saviour's plain statement concerning the ground of Zacchaeus' salvation: "This day is salvation come to this house, forsomuch as he also is a son of Abraham" (Luke 19:9). Our Lord did not say, "This day is salvation come to this house because this man is willing to bestow his goods to feed the poor." He did not say, "This day is salvation come to this house because this man is willing to make restitution to those whom he has wronged"; but He did say, "This day is salvation come to this house FORSOMUCH AS HE ALSO IS A SON OF ABRAHAM," and this affirmation is followed immediately with the words, "The Son of Man is come to seek and to save that which was lost" (Luke 19:10). Unless Zacchaeus had trusted Him as his Saviour, such words in this connection would have been meaningless. His good works must, therefore, have been the fruit and manifestation of his salvation. They could not have been its ground (Eph. 2:8-10; Titus 3:5, 8).

III. A JEW MADE A TRUE SON OF ABRAHAM (Luke 19:9b-10)

And now we must investigate a little more carefully the meaning of the words, "He also is a son of Abraham," for this is the ground on which our Saviour based His declaration that Zacchaeus was saved.

God's Word tells us that mere natural kinship does not make a man a true son of Abraham. "He is not a Jew, which is one outwardly," is the affirmation of Romans 2:28-29, "neither is that circumcision, which is outward in the flesh: But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Again in Romans 9:7-8 we read, "Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called. That is, they which are the children of the flesh, these are not the children of God, but THE CHILDREN OF THE PROMISE are counted for the seed."

God's Word also tells us that it is not good works which make men true sons of Abraham. "For the promise, that He should be the heir of the world was not to Abraham, or to his seed, through the Law, but through the righteousness of faith. For if they which are of the Law be heirs, faith is made void, and the promise made of none effect" (Rom. 4:13-14). In saying that they which are of the Law were not heirs, this Scripture shows that good works cannot make a man an heir, that is, a son of Abraham, for the Law is a covenant of works. Its refrain is "DO! DO! DO!" and it pronounces a curse against all who fail to "continue in all things which are written in the book of the Law to do them" (Gal. 3:10).

On the other hand, God's Word tells us that the true sons of Abraham are those who share the faith of Abraham. This is suggested in Romans 2:28-29 which we have already quoted. And it is stated in Romans 4:16, which says of the promise given to Abraham, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the Law, but to that also which is of the faith of Abraham; who is the father of us all." To this Galatians 3:7 adds its positive testimony, "Know ye therefore that they which are of faith, the same are the children of

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Abraham." It is demonstrable that Abraham's faith was a faith which embraced the sacrificial death of Christ (Gen. 22:8—see also John 8:56), the resurrection of Christ (Heb. 11:17-19), and the second coming and Kingdom of Christ (Gen. 14:18-20; Heb. 7:1-3; Gen. 12:3). To share the faith of Abraham, therefore, must be to believe in the Lord Jesus Christ, and this one must do to become a true son of Abraham.

But the Scriptures put beyond all question what it means to be a son of Abraham in saying, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3:29). This declaration comes at the close of the third chapter of Galatians, and for its force to be appreciated it must be considered in the light of the rest of the chapter, which is a powerful argument, proving that our Lord Jesus Christ was the Seed of Abraham to Whom the promises were made and in Whom these promises were fulfilled. The Law was an addition, "added (to the promises) because of transgressions, till the seed should come to whom the promise was made," and that Seed is Christ (Gal. 3:19). The purpose for which the Law was added was that it might serve as a schoolmaster to lead men to Christ that they might be justified through faith in Him (Gal. 3:24). Without faith in Christ no man is a true son of Abraham, though he be a Jew of the purest blood. But through faith in Him any man, Jew or Gentile, becomes a son of Abraham and a partaker in the promise.

From these considerations it is apparent that in saying that Zacchaeus was a son of Abraham, our Lord Jesus Christ was testifying to his faith in Himself. We will meet Zacchaeus in heaven some day, but it will be because he trusted in the Lord Jesus Christ as his Saviour, and not because of his good works, though he will receive a reward for the good works which he did.

VITAL-TRUTH ILLUSTRATION

When Dr. Clarence D. Ussher was travelling in Turkey, some years before the war, his Turkish guide demanded admittance for him one dark stormy night to the home of an Armenian, Garabed by name. Fearfully and reluctantly the party was admitted, when asked in Armenian by Dr. Ussher himself, Garabed declaring his home was not fit, as indeed it was not. Dr. Ussher had his muleteers clear a place near the fire, where he spread his Turkish carpet with the gay colors so dear to the people, his folding camp-bed, two camp stools, the food-box the top of which formed a camp table, and his American lantern with the crystal-clear globe. The partially wrecked and altogether cheerless and dimly lighted place was transformed, so that the men-folk ran out to get the women and even the neighbors to see the wonders the foreigner had brought. Asked to partake of Dr. Ussher's food, Garabed protested it was he who should furnish food, but there was only clabbered milk and bread; so the doctor had him bring that, and they entered into the food covenant together. As they shared each other's hospitality, they discussed the conditions of the village, swept by the massacres, and his own spiritual state. Garabed was in darkness, vehemently protesting that the Lord Jesus could not be a friend of his, he was so full of sin.

Dr. Ussher asked if they might have prayer together before retiring, and in a dazed way he consented. By a happy thought, the missionary got out his Armenian Bible and read Revelation 3:20, pointing out to the young man how he had come to his door and had been told to go to a neighbor's, for his home was not worthy; how he had continued knocking and told him he would make his home fit; how when he opened the door they had come in and filled the place with a glorious light, which had filled the farthest corners and brought out the glories of the carpet, etc. How the Lord Jesus wished to do that very thing—would make clean all the dark places in his heart, and they might "sup" together and have sweet communion. The Armenian begged for the loan of the Book, for he could read a little; and turning down some pages, Dr. Ussher let him have it. Rousing at two o'clock, and at three, and again at four to resume the journey, he saw his host poring over the wonderful Book by the wonderful light; and he begged to keep it for his own. His life was transformed, and was full of light and joy until the time of his departure to be with the Lord in 1901.

—Clarence D. Ussher, M. D.

Second Quarter, Lesson 6 **Sunday, May 10, 1931**

THE PARABLE OF THE POUNDS

Lesson Text: Luke 19:11-26
(Assigned for printing: Luke 19:11-26)
Devotional reading: Psalm 103:11-18

Golden Text:

"It is required in stewards, that a man be found faithful" (I Cor. 4:2).

When we discussed the Parable of the Talents, in Matthew 25:14-30, we presented an extended series of contrasts which prove that the Parable of the Talents and the Parable of the Pounds are two separate and distinct parables (See the lesson for June 1, 1930). Now as we consider the interpretation of the Parable of the Pounds we will see these contrasts further developed.

And, though these are different parables, and though the message of each is different from that of the other, there is sufficient similarity between them to lead us to expect some kinship in their teaching. For instance, both deal with a man and his servants; in both parables the servants are given some money; and in both of them there is a day of reckoning. In the light of the interpretation of the talents which we have already considered, we will therefore expect the Parable of the Pounds to have something to do with our Lord Jesus Christ, to involve Israel, and to set forth some aspect of Israel's relationship to the truths of God.

I. THE PARABLE OF THE POUNDS PRESENTS THE ASCENSION OF OUR LORD JESUS CHRIST

(Luke 19:11-12)

In the first two verses of our lesson text we read, "As they heard these things, he added and spake a parable, because He was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:11-12). In these words our Lord told His disciples of His impending ascension, and looked forward to His second coming. To get the meaning of these verses before us, let us briefly outline the interpretation, following the pattern which our Lord gave us in His own interpretation of His parables in Matthew 13.

THE SYMBOL	THE INTERPRETATION
1. The nobleman Luke 19:12	1. Our Lord Jesus Christ (a) The man of the parables is Jesus. Matt. 13:37 (b) Our Lord Jesus Christ is the coming King. Rev. 19:15 (c) Our Lord has gone into heaven to receive for Himself a Kingdom. Heb. 1:8,13 I Cor. 15:25 (d) The context indicates that our Lord Jesus was speaking of Himself. Luke 19:11

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2. The far country Luke 19:12	2. Heaven Isa. 13:5 Acts 1:11

Recognizing our Lord Jesus Christ as the nobleman of this parable, and this is the only interpretation which is possible, how significant the language of this verse becomes! It was at His ascension that our Lord went into a far country to receive for Himself a Kingdom. And He is coming again, as the men in white told His disciples on the day of His ascension, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11). It is apparent from this that the servants' trading with the pounds which were given them will occur between Christ's ascension and His second coming. It is noteworthy, though, that while our Lord here indicated that a period of time was to intervene between His ascension and His second coming, He did not speak of the Church, which is His Body, which is the outstanding characteristic of this age. That Church is a mystery, hid from ages and from generations and never made known until the commission was given to the apostle Paul to make it known to all men (Eph. 3:1-9).

II. THE PARABLE OF THE POUNDS PRESENTS ISRAEL'S TRIBULATIONAL TESTIMONY (Luke 19:13)

This parable essentially presents Israel's testimony during the days of our Lord's absence, and particularly looks forward to their testimony during the Great Tribulation. This we see in the interpretation of the symbols as we press forward with our outline.

THE SYMBOL	THE INTERPRETATION
3. The ten servants Luke 19:13	3. Israel (a) Ten in Scripture stands connected with Israel, particularly as undergoing a testing. Deut. 10:4 Num. 10:22 (b) God calls Israel His servant. Isa. 41:8 Isa. 44:1-2, 21 Isa. 49:3 (c) God has committed His testimony to Israel (as we shall see presently the pounds stand for testimony). Isa. 43:10 Rom. 3:2
4. The pounds Luke 19:13 The "Pound" was the Latin Mina, worth about $17.61 (Liddell and Scott).	4. The testimony (a) We saw in the interpretation of the Parable of the Talents that the talents stood for the apprehension of the truth. The pounds, being money, may be expected, therefore, also to have something to do with the truth. (b) Each servant got exactly the same—one pound. While apprehension of truth may differ, as in the Parable of the Talents, believers are on common ground when it comes to the matter of testimony—God has given each one the privilege of bearing testimony for Him. Ps. 107:2 (c) The pounds were silver. (In Luke 19:15 the word translated "money" is literally "silver"). Silver in Scripture stands connected with redemption (Exod. 30:12-13; 38:25). And in Proverbs 2:3-5 silver is connected with knowledge of God. The pounds therefore would be the testimony through which men would learn about the Lord and His redemption. (d) These servants were held responsible to trade with this money, in other words, to place it at the disposal of others. Luke 19:23 (The word translated "occupy" means literally to carry on a business, "to trade"—Hickie). It is the responsibility and business of all believers to give forth their testimony. Ezra 31:1-6; 2:6-8

(e) It was on the basis of their use of the pounds that these servants were rewarded. (The proof for this we shall see presently). Rewards are bestowed for faithfulness and fruitfulness in testimony.
Dan. 12:3
Prov. 11:30

Our conclusion that Israel's testimony here presented is to be borne during the Great Tribulation rests, first of all, upon known facts in her experience. Of course the apostles bore testimony following the day of Pentecost, but with the close of inspiration, when the New Testament was completed less than one hundred years later, Israel's testimony ended; and for the past eighteen hundred years she has not been bearing testimony. Her testimony will be revived, however, during the Great Tribulation, when Jews shall be the messengers who shall evangelize the world (Rev. 7:1-9; 12:17; Matt. 24:14). The words "occupy till I come" also link this testimony with the prospect of the second coming and infer that this testimony is to be born immediately prior to Christ's return.

III. THE PARABLE OF THE POUNDS PRESENTS THE REBELLION OF ANTICHRIST AND HIS FOLLOWERS
(Luke 19:14)

In the words, "His citizens hated him, and sent a message after him, saying, We will not have this man to reign over us," we have a clear prophecy of the rebellion of the Antichrist in the end of the Great Tribulation.

THE SYMBOL	THE INTERPRETATION
5. The citizens Luke 19:14	5. The kings of the earth —the followers of Antichrist. (Our Lord is King of kings and Lord of lords.) Rev. 19:11-19
6. The message, "We will not have this man to reign over us" Luke 19:14	6. The tribulational rebellion Ps. 2:2-3 Ps. 83:2-5

The message of these rebellious citizens was foreshadowed, of course, in the cry of the Jews at the cross, "We have no king but Caesar" (John 19:15). But the message of the parable was SENT AFTER HIM. In other words, it was a message which was sent subsequent to our Lord's ascension. There is only one event in history or prophecy which matches this—the rebellion of the Antichrist and the kings of the earth when they "take counsel together, against the Lord, and against His Anointed (Christ), saying, Let us break their bands asunder, and cast away their cords from us (Ps. 2:2-3).

IV. THE PARABLE OF THE POUNDS PRESENTS THE JUDGMENTS AT CHRIST'S SECOND COMING
(Luke 19:15-27)

The first thing which the next verses bring before us is the return of the King.

THE SYMBOL	THE INTERPRETATION
7. The return of the King Luke 19:15	7. The second coming of our Lord Jesus Christ Rev. 19:11-19

This self-evidently looks forward, not to Christ's coming for His Church, for then He comes not as King but as the Head of the Church which is His Body (this event shall precede the Great Tribulation); but rather it looks forward to the Revelation, at the end of the Great Tribulation, when Christ shall come to establish His Kingdom (Zech. 14:1-5). In proof of this we need only to recognize that the return of the nobleman follows the message of the rebellious citizens; and that it is accompanied by judgment upon his enemies, which will not be true at our Lord's coming for His Church (Cf. I Thess. 4:13-18; II Thess. 2:1-8).

The coming of the King is the signal for a reckoning with His servants. They are called before Him that He may know how much each has gained by trading. And this brings us to the next point in our outline.

THE SYMBOL	THE INTERPRETATION
8. The ten pounds and the five Luke 19:16, 18	8. The fruit of faithful testimony Isa. 55:10-11
9. The ten cities and the five Luke 19:17, 19	9. The rewards of faithful believers proportionate to their works Rev. 22:12

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It is noteworthy in this connection that the Lord said to His servants, "Have thou authority." This corresponds to many statements of Scripture which reveal that the believer's reward is that of reigning with Christ in His Kingdom.
II Tim. 2:12, 15
Rev. 20:4

0. The unfaithful servant deprived of his pound
Luke 19:20-24

10. The unfaithful believer suffering the loss of his reward
I Cor. 3:15
II John 8

The judgment of the faithful servants is self-evidently he fulfilment of the promise of Revelation 22:12, "Behold, come quickly; and My reward is with Me, to give every man according as his work shall be." That the loss of the unfaithful servant, on the other hand, is the loss of reward and not of his salvation is apparent from the parable itself, for while he suffers the loss of his pound, he does not share the fate of the unbelievers, represented by the rebellious citizens (John 5:24; 6:37-40).

The return of the King is also the signal for the slaying of the rebellious citizens, and the interpretation of this act completes our outline.

THE SYMBOL

1. The slaying of the rebellious citizens
Luke 19:27

THE INTERPRETATION

11. The judgment of the followers of Antichrist at Christ's second coming
Ps. 2:5-6
Rev. 19:20-21
II Thess. 1:7-10
II Thess. 2:8

The slaying of the enemies in the presence of the King s so evidently the judgment of the wicked at Christ's econd coming as to require no further comment, and so ve will pass on to the concluding consideration.

V. THE PARABLE OF THE POUNDS PRESENTS A LESSON FOR ALL BELIEVERS

Though we have called attention to the fact that Israel s primarily in mind in the Parable of the Pounds, let it ot be thought that this parable has no lesson for believers iving in this age. What is written in the Word of God oncerning Israel is written for our admonition, and srael's experiences are types and ensamples for us. (See Rom. 15:4; I Cor. 10:11; II Tim. 3:16-17) This parable, herefore, has a definite lesson to teach us for our perонal profit.

As to Israel, so also to us God has committed a testimony. This is most clearly seen in that the Scripture plainly says that a gift of the Spirit is given to every believer, and upon investigation these gifts will all be found to be designated for the purpose of enabling us to bear effective and fruitful testimony for our Lord. In addition to this consideration, after telling us that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," we are told that God "hath committed unto us the word of reconciliation." For what reason could He have committed this word to us, if not that we might give it forth to others? (I Cor. 12:7-11, 28; Eph. 4:7-12, 15, 16; II Cor. 5:19)

And as with the believers of Israel, so also the believers of any age who are faithful in giving forth their testimony shall receive a reward. Many Scriptures teach this truth, which we share in common with Israel. But this outstanding distinction should be carefully noted. Whereas believers of Israel shall be rewarded at Christ's coming to establish His Kingdom, it is at the Rapture that believers of this age shall be summoned before the judgment seat of Christ, each to receive the deeds done in the body. (I Cor. 3:11-15; Rom. 14:11-12; II Cor. 5:10; I Cor. 4:5)

VITAL-TRUTH ILLUSTRATION

One of the State societies of Los Angeles was holding its annual reunion. Three thousand people had gathered in a beautiful grove, and had partaken of a hearty lunch. Then they were called to order by the president of the society. A musical program was to be submitted, and Robert Harkness, the well-known Christian pianist, was invited to render a few numbers. Old sacred melodies with variations were played and were received with enthusiasm. Then the president announced that three young ladies would perform a special dance, and he asked Mr. Harkness to play for the dancers. Much to his surprise and chagrin he received a polite negative reply. "But there is no one else here to play for the dance," the president insisted with much earnestness.

The pianist was not at all concerned, but simply replied that he had never used his talent in that connection, and never intended to. Thereupon the president threatened to make a statement to the vast audience that would bring denunciation upon the head of the musician. He appeared before the throng and announced Mr. Harkness' refusal to play. No sooner had he finished his statement than Harkness appeared on the platform and said: "My reason for not playing for the dance is simply that my talent is not my own. It is dedicated to a far higher and nobler service. It is devoted wholly to the service of Christ."

—Sunday School Times

econd Quarter, Lesson 7 **Sunday, May 17, 1931**

JESUS ENTERS JERUSALEM AS KING

Lesson Text: Luke 19:28—20:47
(Assigned for printing: Luke 19:29-42, 45-48)
Devotional Reading: Psalm 24

Golden Text:

"He is Lord of lords, and King of kings" (Rev. 17:14).

Today's lesson falls into three divisions:

A. Our Lord's triumphal entry into Jerusalem. (Luke 19:28-48)

B. Our Lord's Parable of the Wicked Husbandmen. (Luke 20:1-18)

C. Our Lord's controversy with the Priests, the Scribes, and the Sadducees. (Luke 20:19-47)

Three lines of truth run throughout these three sections of our lesson and bind them into one harmonious whole. In order that these truths may be made clear and plain, we will trace each one in turn through all three divisions of our lesson, and then we will close with a word or two of application.

I. A THREEFOLD PRESENTATION OF CHRIST'S AUTHORITY

Our golden text for today's lesson says that our Lord Jesus Christ is "Lord of lords and King of kings." The authority here testified is presented in each division of our lesson.

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A. In the triumphal entry, our Lord was presented to Israel as her King. Previous to this time He had frequently charged those who recognized Him as such to hold their peace and not to make Him known. But now, He declares, the hour is come, when, if the disciples do not sound forth the proclamation, the very stones themselves will cry out. (Cf. Matt. 9:27-30; II Pet. 1:16-17; Mark 9:9 with Luke 19:38-40) Sir Robert Anderson has shown conclusively that our Lord's triumphal entry occurred on the very day appointed by Daniel the Prophet for His coming to Israel as "the Messiah, the Prince" (Dan. 9:25). His coming was also in the manner in which Zechariah had prophesied that He would present Himself to Israel as her King (Zech. 9:9). In the hosannas of the multitude of His disciples, therefore, we have a foreshadowing of the reception which our Lord Jesus Christ shall receive at His second coming, for then Israel shall say, "Blessed is He that cometh in the Name of the Lord" (Luke 13:35; Ps. 110:3). Following His triumphal entry, Christ went into the temple, where He cast out the money changers, and those who bought and sold, and gathered the people around Him and taught them. In doing this He quoted Isaiah 56:7, which is a Kingdom prophecy and points toward the restoration of Israel and the temple worship during the coming Kingdom. In His actions, therefore, our Lord plainly typified His fulfilment of this prophecy in the Kingdom.

B. Our Lord also presented His authority in the Parable of the Wicked Husbandmen. In order to clearly understand this thought, as well as the others which we shall develop presently, it will be helpful here briefly to outline the interpretation of this parable.

THE SYMBOL	THE INTERPRETATION
1. The vineyard Luke 20:9	1. Israel Isa. 5:7
2. The certain man Luke 20:9	2. God the Father Luke 20:13 Remember, however that in the Old Testament God the Father dealt with Israel in the Person of His Son (John 1:18; 12:41; Is. 6:1, 5).
3. The husbandmen Luke 20:9	3. The chief priests and the scribes Luke 20:19
4. The servants Luke 20:10-12	4. The prophets Jer. 7:25 Jer. 25:4
5. The beating and wounding of the servants Luke 20:10-12	5. The martyrdom of the prophets Matt. 23:34-37
6. The son Luke 20:13	6. Our Lord Jesus Christ John 1:34
7. The killing of the son Luke 20:14-15	7. The cross, where Israel at the instigation of the chief priests, put our Lord Jesus Christ to death John 19:6 Matt. 27:20-23
8. The destruction of the husbandmen Luke 20:16	8. The desolation of Israel at the destruction of Jerusalem under the armies of Titus, 70 A.D. This foreshadowed the judgments of Christ's second coming. II Thess. 1:7-10

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9. The giving of the vineyard to others Luke 20:16	9. The restoration of Israel in the Kingdom of Christ, in which only believers shall participate Ps. 80:14-19 Isa. 27:2-3, 6

The authority of our Lord Jesus Christ appears twice in this parable; first, in His authority as the messenger of His Father; and second, in that He is the agent of God's wrath, through whom He will take vengeance on His adversaries. This judgment at His second coming is suggested also in the stone falling upon some and grinding them to powder (Luke 19:18). (Luke 10:16; John 14:9-10; II Thess. 1:7-10; John 5:22)

C. Our Lord's authority is further seen in His controversy with the messengers of the priests and the Sadducees. Having silenced them in their efforts to snare Him in His speech, He took the offensive and asked them how Christ could be David's son when David himself called Him Lord, saying, "The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool" (Luke 20:42-43). In quoting this Scripture our Lord was testifying His authority. It is to Him that the Father said, "Sit on My right hand, until I make Thine enemies Thy footstool" (Heb. 1:13), and it is at His second coming and Kingdom that the prophecy shall be fulfilled which speaks of His enemies becoming His footstool (Heb. 10:13; I Cor. 15:25).

II. A THREEFOLD PRESENTATION OF THE RESPONSIBILITY OF ISRAEL

Now let us retrace our steps and see how in each of our lesson divisions the responsibility of Israel is indicated.

A. At Christ's triumphal entry Israel's responsibility was testified in our Saviour's lament as Jerusalem came into view. "When He was come near, He beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes" (Luke 19:41-42). This was the day of Israel's opportunity. If she had only been willing to receive her King He would have delivered her from her enemies and spared her the sorrows which were to come (see Ps. 80:13-14). But their hearts were blinded—blinded by unbelief, and blinded by the god of this age (II Cor. 4:4), and so our Lord prophesied the woes which were to come upon them when the armies of Rome should desolate Jerusalem and later when this prophecy should find its fulfilment in the siege of Jerusalem by the armies of Antichrist (Luke 19:43, 44; Joel 2:1-9; Zech. 14:1-2).

B. In the Parable of the Wicked Husbandmen Israel's responsibility is seen in the Lord of the vineyard sending His messengers to them (Luke 20:10-13). The servants were sent that they might receive for their Lord His rightful portion of the fruit of the vineyard, which is Israel. Many other Scriptures show us that God is seeking fruit of Israel; but how many times He has been disappointed in this quest (Mark 11:12-14; Luke 13:6-9). And when He sent His Son to them they were responsible not only to give Him the fruit of the vineyard but to receive Him as His Father should rightfully expect to be received (Matt. 10:40; Luke 9:48). This thought of responsibility is further emphasized in our Lord's words about the headstone of the corner, which, if we will consider it in the light of I Peter 2:6-8, we will recognize as a definite statement of the responsibility, not only of the leaders, but also of the people of Israel, to believe in our Lord Jesus Christ.

C. And the thought of responsibility is twice repeated in the Saviour's controversy with His adversaries. In answer to the question "Is it lawful for us to give tribute unto Caesar, or no?" our Lord called attention to the fact that Caesar's image and superscription was stamped upon the coin of the realm, and then He said, "Render therefore unto Caesar the things which be Caesar's, and unto God the things which be God's" (Luke 20:25). In so saying He was not only affirming that they should pay tribute (see Rom. 13:6), but He was using this responsibility to call their attention to a higher responsibility, their responsibility to God. In creation God stamped upon man His own image; and certainly He had put His seal of ownership in a special way upon the nation Israel. They had, therefore, a responsibility to Him which they were failing to meet (I Pet. 1:14-19). So, too, in answer to the Sadducees, who did not believe in the resurrection of the dead, our Lord not only exposed their ignorance, but proved the reality of the resurrection and linked this prospect with the responsibility of the children of Israel. This He did in saying, "Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: FOR ALL LIVE UNTO HIM" (Luke 20:37-38). Those words "all live unto Him" are a striking reminder of men's responsibility to God, and they suggest that one day they will be called upon to give an account of themselves unto Him (see Rom. 14:7-8, 11-12). The thought of responsibility is also emphasized in our Lord's argument that the Son of David was more than the Son of David, but also Lord of glory (Luke 20:39-44). If He, the Son of David, were Lord, surely He should have the reverence and worship of His people.

III. A THREEFOLD PRESENTATION OF ISRAEL'S INIQUITY

And now we must once more retrace our steps, in order to see how the three divisions of our lesson reveal Israel's iniquity.

A. In the triumphal entry the iniquity of Israel is most plainly seen in the attitude of the Pharisees, the chief priests, and the scribes. Hearing the disciples glorifying Christ, the Pharisees criticized, and said, "Master, rebuke Thy disciples" (Luke 19:39). And when, after entering Jerusalem, He had rebuked the sin of those who bought and sold in the temple, saying, "It is written, My house is the house of prayer: but ye have made it a den of thieves," then "the chief priest and the scribes and the chief of the people sought to destroy Him" (Luke 19:46-47).

B. In the Parable of the Wicked Husbandmen the iniquity of Israel is testified in the treatment which the husbandmen accorded the servants and the son. The servants they beat and wounded, and the son they slew (Luke 20:11-15). This parable was clearly understood by the chief priests and the scribes, for "they perceived that He had spoken this parable against them," and this only added fuel to the flame of their fury (Luke 20:19).

C. The iniquity of Israel is further exhibited in the trap which the chief priests and the scribes laid for our Lord, and in their rejection of His words. In Luke 20:20 we are told that "they watched Him, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor." Our Lord knew the hypocrisy of the messengers whom they sent to Him, and when He put them to silence and testified His deity, He said, in the hearing of all the people, which included the messengers of those who sought His destruction, "Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widow's houses, and for a shew make long prayers: the same shall receive greater damnation" (Luke 20:45-47). In this our Lord both testified and rebuked the iniquity of the leaders of Israel.

The iniquity which these things disclose can be summed up in one word—unbelief, and most specifically in the phrase "rejection of Christ." That is the chief sin of Israel. She has been guilty of many things which have grieved the Lord; but none of them is as grievous as her rejection of His Son. "He came unto His own, and His own received Him not" is the testimony of John 1:11; and the grief which this rejection brings to the heart of God is testified in our Saviour's lament, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not" (Matt. 23:37—see also I Pet. 2:6-9).

Because of Israel's unbelief, it has been necessary for God to chasten her and to postpone the Kingdom of our Lord Jesus Christ. This chastening is testified in our Lord's lament over Jerusalem (Luke 19:42-43), and the postponement of the Kingdom is implied in that the vineyard of our Lord's parable was to be taken from the men of that generation and to be given to another generation bringing forth fruits thereof (Matt. 21:41-43).

And now let us see the personal application of the truth which this lesson teaches. Our Lord Jesus Christ has not only presented Himself to Israel as her King, but He has also presented Himself to us as our Lord and our God. Like Israel we are responsible to receive Him and to let Him become Lord in our lives. If we do thus enthrone Him in our hearts and lives, marvelous blessing will be ours, corresponding to the blessings which Israel shall enjoy during the Kingdom. But if we refuse to let Him have His rightful place, our lives will be barren and unfruitful, and we will bring upon ourselves the chastening hand of God. Let us profit by Israel's sorrows and gladly yield ourselves to our Lord Jesus Christ that He may reign as King in our lives. (II Cor. 5: 14-15; I Cor. 6:19-20; Rom. 12:1-2; I Cor. 3:11-17; Heb. 12:6-11)

VITAL-TRUTH ILLUSTRATION

Compare with the Saviour's lowly humility and sacrificial offer of Himself, the display, arrogance, and carnal pomp of the harlot church, as shown at Rome on the occasion of the recent celebration of the restoration of Papal temporal sovereignty. Then think of the true and immortal glory of that Saviour's soon appearing which Satan seeks to counterfeit in advance. The Rome correspondent of the "London Daily Express" (quoted in "The Dawn") first describes the scene in St. Peter's—the marvelous and colorful uniforms of the Swiss guard and the Vatican Guard, the great bronze canopy, the Pope's high altar, the marble steps, the members of the College of Cardinals on scarlet benches, in red silk and ermine, the fantastic Cathedra Petri of Bernini, which is a vast altar surmounted by a great bronze throne, inside of which is another sacred relic, the ancient wooden episcopal chair of St. Peter.

At a word of command, steel pikes and spurs rattled on the marble floors, soldiers came to attention, there was a fanfare of silver trumpets, and the assembled thousands arose and cheered, as first came the Swiss Guards, and the Pope's bodyguard with drawn swords, wearing scarlet coats and helmets with long plumes of black horsehair. Then came the members of the Vatican Chapter and representatives of every Catholic order . . . . "The trumpets ceased their fanfare and broke into a stately march, and into the great church came the Pope, carried high on the shoulders of men in the state palaquin, clothed from head to foot in white, and wearing the jewelled tiara. St. Peter's became a pandemonium . . . . Never have I heard such mighty cheering. The Pope was as still as a statue. On either side of him were two great Egyptian fans of white ostrich feathers mounted on long poles . . . . He appeared utterly removed from human affairs and clothed in inconceivable authority. In this procession the pomp of dead empires lived again. Caesar and Pharaoh had contributed to it . . . . Before the altar of the Tribune the Pope stepped from the sedia gestatoria and mounted the steps of the throne. He sat, a white figure on the white throne, beneath the crimson canopy. The cardinals approached and kissed his ring, and then priests in gorgeous vestments removed the triple crown from the Pope's head, and placed thereon a golden mitre. From a hidden chapel sounded the voices of the singers of the Sistine Chapel, while we saw the Pope through clouds of incense, and saw waves of color rise and fall before him; and so it was for two unforgettable hours . . . .

Outside in the pouring rain hundreds of thousands had been waiting since the dawn of day. They never took their eyes from the windows at which they hoped to see the Pope, now a king again. They had their wish; the curtains parted, and there, among a group of cardinals, stood the figure in white, making the sign of the cross over St.Peter's square. A shout like a gunshot broke from hundreds of thousands of throats—"Viva el Papa!"

Second Quarter, Lesson 8 **Sunday, May 24, 1931**

JESUS PREPARING FOR THE END

Lesson Text: Luke 21:1—22:23
(Assigned for printing: Luke 22:7-23)
Devotional Reading: Isaiah 53:1-6

Golden Text:

"This do in remembrance of Me" (Luke 22:19).

A young preacher had just finished a sermon on sin and was talking with a member of his congregation who had grown ripe in his Master's service.

"What did you think of the sermon?" inquired the younger man.

"There was much about it that was commendable," said the aged saint, "your outline was clear, you had evidently given careful thought and preparation to the development of your subject, your delivery was excellent, and your message was filled with power to convict your hearers of their sinfulness. But there was one fatal flaw."

"And what was that?"

"You did not point your hearers to the cross of Christ, where alone the need of which you testified can be met."

"But," said the younger minister, "my text said nothing about the cross!"

"Ah, laddie," responded the other, "there is a path from every text in the Bible which leads to the cross of Christ, and it is your responsibility to help your hearers to find it."

It is with this thought in mind, namely, that the Person and work of our Lord Jesus Christ lie at the heart of all the Scriptures, that we approach the study of today's lesson.

What a flood of light this fact sheds on the Scriptures efore us! In this light the essential unity of what otherise would appear to be unrelated incidents becomes clear.

I. THE WIDOW'S GIFT
(Luke 21:1-4)

Our lesson Scriptures open with the familiar incident of he widow's gift. Its message may be presented in three acts.

A. The widow's gift was a foreshadowing of the Saviour's death. It was in striking contrast to the gifts of he rich men. They gave much larger offerings than she, t is true, but they had an abundance left when the offering vas made. This poor widow, on the other hand, out of her leep poverty gave all she had. And in the expression, "all he living that she had" the implication is unmistakable hat for the love of the Lord she had been willing to go vithout her necessary food in order to make this offering. This is a reflection of the spirit in which our Lord went o Calvary. What He gave there was infinitely more than nything which men can ever give, and yet, in this there vas a point of similarity between His sacrifice and the vidow's offering—He gave all that He had. "For ye know he grace of our Lord Jesus Christ, that though He was ich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

B. The widow's gift was evidently made in the spirit of worship. In itself it was so small that many would despise t (the value of a "mite" was only about one-half cent. Liddel and Scott). We ourselves, if we had so little to give, would feel that it was too small, unless we had the aith of the widow who perceived that "if there be first a willing mind, it is accepted according to that a man hath, nd not according to that he hath not" (II Cor. 8:12). One who knew the Lord less well than this widow might have upposed that so small a gift could not be acceptable to Him; but one who knows God, knows that our gifts are ot measured by their size but by how much we have left when the gift is made. Someone has called attention to he beautiful significance of the fact that this woman gave TWO MITES. Two mites makes a farthing (Mark 12:42), but if the Scriptures had said she gave a farthing, this would not have been nearly as expressive as the exact anguage which it uses. The fact that she gave two mites s the most eloquent testimony possible to the spirit of her gift, for had it not been one of unselfish adoration she certainly would have given one of her coins and kept the other to buy food for herself. In this, then, see an example of the spirit commended in II Corinthians 9:7: "Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity: for God loveth a cheerful giver."

C. This widow's gift is an example for us. Nothing less han she gave can satisfy the heart of God. He asks us, ot for our possessions, but for our very selves. In other words, He wants us to give Him all we have and then to se our strength, time, talents, and possessions to glorify Him; and our gifts of material things, to be acceptable, must be sanctified by the gift of ourselves. The poor widow ad the spirit of the Macedonian believers, of whom Paul estifies that "they first gave their own selves to the Lord, and unto us by the will of God" (II Cor. 8:5). This ame spirit should be ours. Such giving, however, can be prompted only by a clear vision of the cross of Christ, for it vas His grace in giving Himself for us that the apostle Paul presented as the chief argument to constrain God's children o give themselves and their material possessions to Him II Cor. 8:7-9).

II. THE GREAT TRIBULATION
(Luke 21:5-38)

The next section of our lesson is a prophecy of the Great Tribulation.

From this Scripture we may learn what an awful time of trouble that will be. Wars, earthquakes, famines, pestiences, and fearful sights and signs from heaven shall haracterize those days; but these things are only the eginning of sorrows (Matt. 24:7-8). Then there shall be woe" (Luke 21:23), "distress of nations, with perplexity" Luke 21:25); and "men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21:26). Those shall be days of special suffering for the saints, for they shall be persecuted and betrayed, even by those who are nearest and dearest to them, and many shall be martyred for their faith (Luke 21:12, 16-17; cf. Rev. 13). These sorrows were foreshadowed in the sufferings of the early disciples, but the actual fulfilment of this prophecy will not occur until the Great Tribulation, after the Church has been caught away in the Rapture, and immediately preceding the coming of our Lord Jesus Christ to establish His Kingdom (Luke 21:22).

The disciples were typical of the believers who shall be on the earth during the Tribulation. All believers of this age shall be caught away in the Rapture, at our Lord's coming for His Church (see I Thess. 4:13-18). But there shall be believers on the earth during the Great Tribulation, for God will raise up 144,000 messengers to bear witness for Him in those days (Rev. 7:1-8), and a countless multitude shall believe through their testimony (Rev. 7:9-14). That our Lord had these believers of the Tribulation in mind in His words to the disciples is very evident from Luke 21:34-36. Here they were told to watch lest THAT DAY come upon them unawares. This language is in striking contrast with that of II Thessalonians 2:1-3 which warns believers of this age not to be troubled as that day of the Lord is at hand, and adds "THAT DAY shall not come, except there come a falling away first, and that man of sin be revealed." In speaking to His disciples as He did, therefore, our Lord self-evidently had in mind those who would be living in the midst of tribulational conditions, and His admonition to watch, with special reference to the Antichrist and his delusions, and with special reference also to the second coming of Christ, was spoken primarily for their benefit, for the disciples were not to see that day. The experiences and testings of the Tribulation were to be foreshadowed in their own personal experience, however; therefore, they might glean comfort and instruction from our Saviour's prophetic words, and so may we as pertaining to the testings of our own lives.

Two expressions which our Saviour used in speaking of the Tribulation were especially significant because they constituted a summary of His purpose in speaking as He did. These expressions are "BE NOT DECEIVED" (Luke 21:8), and "BE NOT TERRIFIED" (Luke 21:9). Our Lord's words to His disciples were directed toward the end that they might be instructed and that they might be comforted.

The deceptions which will threaten the faith of believers in the Tribulation will be the deceptions of Antichrist. It is inconceivable that any true believer will fall into the snare of actually worshipping him; and yet it is possible that some may be deceived on other points, even as some of God's children are deceived by "Modernists" and other false teachers today. The spirit of Antichrist was at work already in the days of the apostles, and the same spirit is working even more openly today—we are in need, therefore, even as the disciples and the tribulational believers, of the warning against deceptions (see II Thess. 2:2-3; Matt. 24:11, 24). But none of God's children need be deceived, for He has given us His sure Word of prophecy which shineth as a light in a dark place. Well indeed is it for us in the testings of the present time, if we give heed to His Word in our hearts; and well will it be for those who heed it in that coming day of Tribulation (II Pet. 1:19).

It is easy to understand the need for the admonition "be not terrified." Merely to read the description of that time when there shall be trouble "such as was not since there was a nation even to that same time nor ever shall be" is enough to chill the blood in our veins for very terror (see Matt. 24:21; Dan. 12:1). And yet how marvelous it is—though He was describing the most terrific conditions which men shall ever experience, yet our Lord could say to His disciples, with this awful prospect in view, "Be not terrified." In these words there is not only a revelation of the terrific character of the conditions which will prevail upon the earth in the Great Tribulation, but there is also a revelation of our Saviour's power to comfort, even in the midst of tribulation. No matter what the

testings may be which we experience, and no matter how fearful may be the aspect in which they are presented, our souls may be guarded by the peace of God if we will simply look to Him in faith. Indeed, as we are occupied with Him and with His Word, the very tribulations which cause the hearts of others to fail them for fear may be the means of thrilling our souls with joy in the evidence which they offer of the nearness of the deliverance which our Lord has promised. "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28; Matt. 24:6; John 14:1; Phil. 4:6-7).

Concluding our study of this point, we must note the relationship of these things to the Person and work of Christ. These sorrows shall come upon Israel only because she has rejected her Messiah. Had she been willing to receive Him He could have spared her. Because she did not receive Him she must suffer (Luke 19:42-44). Her sorrows shall be brought to an end, however, by the coming of Christ. It is at His coming that the Antichrist and his armies shall be overthrown; it is then that the Great Tribulation shall end; and it is then that Israel shall be delivered (Matt. 24:29-31; Luke 21:27-28). And when her deliverance is accomplished, it shall be by virtue of His blood, shed on the cross of Calvary (Zech. 9:10-11). So, too, when our hearts turn away from our Lord Jesus Christ, sorrow and defeat are our portion; but when our souls are looking to Him and we are giving Him His rightful place in our hearts and lives, victory is ours over all the enemies of our souls, and joy and peace flood our being (Rom. 8:7; Gal. 5:22-24).

III. THE DISCIPLE'S TREACHERY
(Luke 22:1-6)

Now we turn to the treachery of Judas. Even before he met with the other disciples in the upper room to observe the passover, he went to the chief priests, and in a cold-blooded manner he bargained with them to betray Jesus. Two things may be learned from this incident.

First, it is a revelation of the wickedness of the human heart. Judas was not a believer—he had never really caught a glimpse of Who Christ was, and he had never received Him by faith as the Saviour of his soul. He was completely under the dominion of the old nature, concerning which the Scripture says, "The carnal mind is enmity against God: for it is not subject to the Law of God, neither indeed can be" (Rom. 8:7). It was the same inherent wickedness of the human heart which we see exhibited in Judas which constrained the Jews to put Christ to death, and this spirit shall reach its climacteric expression in the rebellion of Antichrist, of whom Judas was a type and a foreshadowing. In these things we see the wickedness of the human heart influencing the actions of unbelievers. But let us not forget that the same wicked nature—an incorrigible enemy of God—dwells in every man, believer or unbeliever, and we who have received Christ as our Saviour are still the objects of his assaults. We cannot cope with him in our own strength. If we try to do so, we will find ourselves defeated. But when we trusted the Lord Jesus Christ as our Saviour God gave us a new nature, in whose strength we may be victorious over the wickedness of our own hearts (Jer. 17:9; Gal. 5:16-18).

Second, we learn how sinful selfishness is. Perhaps it was a spirit of revenge which prompted Judas to betray the Saviour, for only a short time before, he had been rebuked for his criticism of Mary's beautiful tribute of worship in anointing the Saviour's feet with spikenard (John 12:3-7), and such a rebuke always stirs up resentment in the heart of the natural man. Or perhaps his motive was one of cupidity, the same sin which had lead him to steal from the treasury of the twelve (John 12:6). for he bargained with the priests for thirty pieces of silver as the reward for his perfidy (John 12:6; Matt. 26:15). At any rate, self-love and self-seeking were the things which underlay this man's hatred for Christ. Though Judas was an unbeliever, many believers are guilty of sins like unto his. They will betray their Saviour for a moment or two of sensual pleasure, or for paltry personal gain. What matters the testimony of their Lord, if only they can have their emotions stirred by the latest thriller in the near-by movie house? What matters His will for their lives, if only they can achieve wealth, fame, or popularity? By such attitudes, which they would shrink from putting into words, but which they loudly proclaim by their deeds, many of God's children are betraying their Lord. It is impossible for Christ to share the throne of our hearts with self. One or the other must be put on the cross. Shall we crucify the Son of God on the cross of our own selfish desires, or shall we crucify self and enthrone the Saviour? (Matt. 16:24; Col. 3:5; Phil. 2:21; Rom. 6:11-13).

IV. THE LORD'S SUPPER
(Luke 22:7-23)

The remaining portion of our lesson presents the Lord's supper. Several thoughts are suggested by this theme.

The Lord's supper was a prophecy and is now a memorial of our Saviour's death. For centuries the passover had pointed to the Lamb of God, Who was to be slain, and Whose shed blood was to be the protection of those who put their trust in Him. Now as our Lord is met with His disciples in the upper room on the eve of the last passover, He institutes a new ordinance, which shall take the place of the old. The typical significance of the passover is to find its fulfilment the next day at the cross, and so our Lord takes the bread, saying, "This is My Body which is given for you: this do in remembrance of Me," likewise also He took the cup, saying, "This cup is the New Testament in My blood, which is shed for you" (Luke 22:19-20). In so saying He clearly told us the significance of the Lord's supper. It is a memorial, picturing forth His death for sinners. In partaking of it we testify that by faith we have received the salvation which His broken body and shed blood provided for us (John 6:51-58).

The Lord's supper is also a prophecy of His Kingdom. As He instituted this ordinance He said to His disciples, "I will not drink of the fruit of the vine, until the Kingdom of God shall come" (Luke 22:18—see also Matt. 26:29). Thus our Lord voiced the same truth as that which is expressed in I Corinthians 11:26: "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come." The Lord's supper looks back to the cross, but it also looks forward to the Kingdom, when He will gather His people together in a blissful fellowship, of which the scene in the upper room was but a picture and foreshadowing (Mic. 4:1-7; Rev. 7:15-17; 22:3-4).

The Lord's supper is now the fellowship of the Church which is the Body of Christ. In its primary significance, as we have seen, it looked forward to the Kingdom of our Lord Jesus Christ, which is the hope of Israel. But this is a parenthetical age in which Israel is set aside, and in which God is dealing with the Church which is the Body of Christ. On this account the Holy Spirit has invested the Lord's supper with a new significance which shall maintain until Christ comes to catch away His Church in the Rapture, at which time God's dealing with Israel shall be resumed. During this age, therefore, the fellowship of the Lord's supper sets forth the fellowship of the members of Christ's Body with their Head and with one another. "The bread which we break is it not the communion of the Body of Christ? For we being many are one bread, and one body; for we are all partakers of that one Bread" (I Cor. 10:16-17).

And finally, the Lord's supper is a means of occupation in Christ. This we read in I Corinthians 11:24-25, "And when He had given thanks, He brake it, and said, Take, eat: this is My Body, which is broken for you: THIS DO IN REMEMBRANCE OF ME. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood: THIS DO YE, AS OFT AS YE DRINK IT, IN REMEMBRANCE OF ME." As often as we partake of the broken bread and the blood of the vine, it is God's purpose that these symbols shall turn our minds backward to Calvary and upward to Him Whose body was broken and Whose blood was shed there for us. Thus shall we gain strength for the tasks and testings of life, and thus shall we be filled with peace and with the joy of the Lord (Heb. 12:2-3; Isa. 26:3; Phil. 4:6-7).

VITAL-TRUTH ILLUSTRATION

A young French soldier lay in a hospital at Geneva. They wrote to his father, far away in Brittany, and as soon as possible the old white-haired sire of seventy years stood before him. "You must not die!" he cried. But the youth protested that nothing could tempt his appetite, and the doctors had given him over to die. Then the old man took from his knapsack one of the common loaves of rye bread, such as are eaten by the peasants of Brittany. "Here, my son, take this; it was made by your mother." The sick lad turned his heavy eyes, and stretching out his hand greedily, cried, "Give it me, father; I am hungry!" As he ate, his eyes lighted up, the color came back to his face, and large tears rolled down his cheeks as he said, "It's good—so good—the bread from home!" From that hour the soldier began to get well. So the "Bread of God" is what we need for our souls.

—L. A. Banks, in "The People's Christ"

Second Quarter, Lesson 9 **Sunday, May 31, 1931**

JESUS IN GETHSEMANE

Lesson Text: Luke 22:24-71
(Assigned for printing: Luke 22:39-54)
Devotional reading: Psalm 130

Golden Text:

"Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done" (Luke 22:42).

The "Sunday School Times" has told of a picture by Tintoretto, which shows Jesus upon the cross. In the background is an ass, feeding on withered palm leaves. This serves to accentuate the horror of the Saviour's sufferings in contrast with the acclaim which He had received in the triumphal entry. But it serves also to magnify His grace, for He was dying there for the fickle people, who, a few days before, had waved those palm leaves and shouted hosannas, only to clamor a few days later for the blood of Him Whom they had hailed, thus, as the King of Israel. Even so, but with infinitely greater artistry the Holy Spirit paints a picture in today's lesson, in which human weakness and selfishness is used as the background to bring out in all their beauty the humility and the grace of our Lord Jesus Christ.

I. A CONTRAST IN ATTITUDES TOWARD SELF (Luke 22:24-30)

Our lesson opens upon a scene in which the self-abnegation of the Saviour stands out in sharp contrast to the self-seeking of the disciples.

The disciples were seeking glory for themselves. "There was also a strife among them, which of them should be accounted the greatest" (Luke 22:24). To appreciate how sordid their attitude was, we must remember that these men had just participated in the Lord's supper. They had received from their Saviour's hands the bread which spoke of His body, broken for them, and the cup which spoke of His blood, shed for the remission of their sins; and they had heard from His lips the interpretation of this ordinance. It seems almost incredible that with this scene fresh in memory and with these words ringing in their ears they could have been guilty of such petty self-seeking, or that they could have stooped to squabble about it. But the record is clear—in seeking glory for themselves the disciples forgot the Saviour.

How striking is the contrast between this unworthy attitude and the humility and self-forgetfulness which was exhibited by the Saviour. First, He taught the disciples by precept the sinfulness of their attitude; and then He called their attention to the example which He had given them, saying, "I am among you as He that serveth" (Luke 22:27). This was true of the immediate circumstances, for other Scriptures tell us that on this evening He had laid aside His garments and girded Himself as a servant and washed the feet of His disciples (John 13:1-16). It was characteristic of His entire earthly life; and it was true of His approaching death on the cross. It was not for His own sake that our Lord died, but for the sake of others. "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (Mark 10:45). Though He had all glory with the Father, He was willing to humble Himself, not only to the estate of man, but also to the death of the cross. Such should be the attitude of all who profess to follow Him (Phil. 2:5-8). Having thus told His disciples not only the sinfulness of their own attitude but also what their attitude should be, our Lord went on to say, "Ye are they which have continued with Me in My temptations. And I appoint unto you a Kingdom, as My Father hath appointed unto Me; That ye may eat and drink at My table in My Kingdom, and sit on thrones, judging the twelve tribes of Israel" (Luke 22:28-29). Marvelous loving kindness! Our Lord was occupied, not with getting glory for Himself, but with giving glory to others (Col. 3:1-4).

II. A CONTRAST IN ATTITUDES TOWARD TESTING (Luke 22:21-46)

Next we see a contrast in attitudes toward testing. This appears in our Saviour's conversation with Peter, in which He told him that Satan had desired to have him that he might sift him as wheat, and in the scene in the garden of Gethsemane which followed.

Peter's testing and the Saviour's had some things in common. In both, the one who was tested was tested as a man. Our Lord was God, as well as man, and yet in the Garden of Gethsemane He laid aside His omnipotence and suffered Himself to be tested as a man, even unto death. In both testings also a personal assault of Satan was involved. In Peter's case this is testified in the Saviour's words, "Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31). In the Saviour's case it appears in the light which a number of Scriptures shed upon the garden scene.

In Hebrews 5:7, we read that Christ "in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death . . . . was heard in that He feared." This explains clearly what the "cup" was which our Lord prayed might be removed from Him. He was not praying to be spared the agonies of the cross, for to this end came He into the world; but He was praying that He might be saved from the death which was threatening Him there in the Garden of Gethsemane, before ever He should go to the cross to do the work which was appointed Him. This prayer was heard. The Scripture says so. And the answer to His prayer is seen in the angel appearing to Him from heaven, strengthening Him.

But to see the full significance of this scene, we must consider other Scriptures also. Hebrews 2:14 says that it is the devil who has the power of death. From this it appears that the devil himself must have been there in the Garden of Gethsemane, seeking to crush the life out of the Son of God and to keep Him from the cross. This suggestion is confirmed by the words of Luke 22:44, which says, "Being in an agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground." Liddell and Scott's lexicon gives as the primary meaning of the word used in this Scripture, "a contest, a struggle for victory." Our Saviour could not have been struggling with anything in Himself. He could not, as some erroneously teach, have been struggling with inherent fear or unwillingness to go to the cross, for He had no carnal nature such as produces fear and unwillingness to do the will of God in the hearts of mere men. No, His struggle must have been with some force outside Himself, and in the light of the Scriptures quoted above we know what that power was. In the Garden of Gethsemane

our Lord was engaged in a life and death struggle with Satan, from which struggle He emerged victorious through the power of the Heavenly Father.

Now notice the contrast in attitudes toward testing of which we have spoken. Peter's attitude in the hour of testing was one of self-dependence. Though the Saviour had told him plainly that he was to be subject to a special attack on the part of Satan, he boasted of his willingness to go not only to prison but even to death for the sake of the Saviour. And yet when the hour of testing came, he went down in miserable defeat, thrice denying his Lord. In contrast to this, our Lord Jesus Christ, though He was God, and though He had power, if He chose to exercise it, to overcome the evil one in His own strength, yet cast Himself upon the arm of the Father, crying to Him for salvation from the power of the evil one, and receiving the strength needed through the ministration of an angel. Peter's way of meeting testing will insure defeat for any soul who tries it; but to meet it as did the Saviour, in utter dependence upon the power and goodness of God, insures victory. God is "able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 24; II Cor. 10:4-5; Prov. 3:5-6; Ps. 44:3).

III. A CONTRAST IN ATTITUDES TOWARD ENEMIES
(Luke 22:47-53)

Next we see a contrast in attitudes toward enemies. The disciple with the sword smote off the ear of the high priest's servant, but our Saviour healed his ear.

The disciples' attitude was the attitude of the world. It was one of protecting one's self even at the expense of others. It was the spirit of retaliation, in which we seek to inflict suffering upon others for the sufferings to which they have subjected us or with which they have threatened us. There is not much to be said about such an attitude except that it is utterly unscriptural, being an attitude of self-love, if not one of actual hatred for our enemies. "The works of the flesh are . . . . hatred . . . . wrath . . . . strife" (Gal. 5:19-20).

Our Lord's attitude, on the other hand, was the embodiment of that compassion for our enemies which the Scriptures enjoin. "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). It is true that Law hath said, "If a man cause a blemish in his neighbor; as he hath done, so shall it be done to him; Breach for breach, eye for eye, tooth for tooth" (Lev. 24:19-20). But how much higher is the standard of grace which our Lord Jesus taught and practised. His attitude toward His enemies was one of gracious willingness to suffer in order that they might be spared suffering. And how exceedingly thankful we should be that this is His attitude. By nature we all are enemies of God, and under the Law we must perish; but in His infinite grace our Lord Jesus Christ bore the punishment which was our just due and gives us, instead, the gift of His own endless life. "Beloved, if God so loved us, we ought also to love one another" (I John 4:10-11).

IV. A CONTRAST IN ATTITUDES TOWARD SUFFERING
(Luke 22:54-71)

In conclusion our lesson brings before us contrast in attitudes toward suffering.

Rather than risk sharing His suffering, Peter denied his Lord. Perhaps as he mingled with the servants in the court of the high priest's palace, Peter witnessed the brutality to which Jesus was subjected. Perhaps even there he heard mention of the cross. In any case, the motive which underlay Peter's denial of the Lord was fear—craven fear of suffering. How many of God's children since then have denied their Lord for fear of suffering or persecution. God has clearly shown a young man the sin of conformity to this world. He has given him a definite conviction that to attend motion picture shows and to participate in dances is worldly and dishonoring to Christ. And yet, because he fears the sneers and jeers of his friends, he weakly allows himself to be persuaded to join them and continue with them in their sinful amusements. Or a Christian young woman, conscious of the sinful character and degrading effects of the use of cigarettes, permits her convictions to be stifled by the ridicule of her friends and becomes the slave of a vicious habit. How many hearts have been broken, how many promising lives have been dragged in the mire of sin, how much reproach has been brought to the Name of Christ, and how much grief to the heart of God because of fears in the hearts of Christians such as those which caused Peter to deny His Lord (Prov. 29:25; Rom. 8:17).

But our Lord did not shrink from suffering. He knew full well the murderous passions which inflamed the hearts of the chief priests and members of the Sanhedrin. He knew that His testimony, instead of humbling them before Him in contrite faith, would furnish a pretext for His death; and yet He boldly declared Himself the Son of God and warned them that they should yet see Him sitting on the right hand of the throne of God. Our Saviour's willingness to suffer was an evidence of His willingness to do the Father's will. Though He had ordained offerings and sacrifices to make temporary covering for the sins of the people, a much worthier substitute must be found if they were to be saved. And so our Lord Jesus Christ came to offer Himself a sacrifice for their sins, in their stead suffering the wrath of God. If the will of God was to be accomplished, Christ could not escape the suffering; and so He looked the agony of the cross fairly in the face and clasped it to His heart. His willingness to suffer thus became the means of our salvation. We live because He died. Eternal bliss is ours because He willingly bore for us the pangs of Calvary and the woes of hell.

Shall we, whose life and happiness have been procured at such an awful cost, deny our Lord for fear of experiencing the fellowship of His suffering? Nay, rather, let us heed the admonition, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man: And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. 2:5-8). "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake" (Phil. 1:29).

VITAL-TRUTH ILLUSTRATION

In the streets of an Italian city there walked a sad-faced man. Everybody who saw him said, "That man has been in hell." He wrote a book called "The Inferno." There was another Man, a Man of Sorrows; the Man that wept with those that wept, and over people who cared not for His weeping. When people saw Him pass, they said, "There is a Man Who is come from heaven." The difference between Dante and Christ is that Dante walked in a world of darkness with no stars in it, while Christ, bearing the woes of the world, knew the Father's will and had the very music of heaven in His soul.

—A. C. Dixon

PERILOUS TIMES

(Continued from p. 76)

norals, in social restraints, and in the spiritual life than hat which is here employed? And could any eye-witness f present day conditions make a clearer analysis of cause nd effect than that which was made by the apostle Paul vriting by inspiration nearly two thousand years ago?

We know, of course, that these conditions will ead up in the Great Tribulation, and it is not until hen that the awful harvest will be reached to the full, ut the warning of "perilous times" associated with the last days" indicates that the first-fruits of this harvest vill be manifest before that night of sin with all its orrors settles down upon the earth. And this expression s daily gaining added significance.

Mob violence and prison riots throughout our ountry are indications of the seething volcano of murerous passions which is pent up in the breasts of unregenerate men and ready to erupt at any moment. And vhen that eruption comes, we may be sure that the ollowers of our Lord Jesus Christ will be among the irst to feel the effects of its fury. When, in history, n similar crises, has there been an exception to this?

Already the faithful in Russia are suffering for heir faith. In a recent issue of the *Sunday School Times*, we read:

> Recent correspondence speaks of "the believers in the Primorsky district fleeing in rags to China." At Tiraspol a group of people engaged in prayer were shot down by Bolshevist machine guns. "A man from our village has his fingers and toes crushed (presumably to extract information) by the secret police. Families are broken up, the fathers and mothers being exiled to different places, at times to Siberia with insufficient clothing. As a consequence of cold and hardship, in one place where we stopped for a day sixty dead women and eighty dead children were thrown out of the train!"

And the *European Harvest Field* quotes a heart-rending etter from a German Mennonite brother:

> You are given the impression that things are more quiet here in Russia, and that we German believers do not wish to leave. Many of our Mennonites were forced to go into Communist collectives (Agricultural workmen's associations). Do not believe any false reports that we do not desire to leave Russia. We are not permitted to buy railroad tickets for a long distance. Correspondence with abroad is cut off. We are kept in ignorance. If this letter reaches you, publish it. We trust that some people will be found who will have compassion on us. We are earnestly praying for help. If it does not reach us, we shall perish!
>
> Many of us have been sent to the swampy northern districts, where lives are dreadfully shortened. People were sent out in winter, and some of them froze. We were not counted as human beings. The pen refuses to describe everything. People are constantly being banished. Some have succeeded in running away. They had to go through marshes for fifty kilometers, walking in water over their knees. Unspeakable misfortune to those who were seized by the guard! These unhappy people are cruelly beaten and sent back to camp. There they are treated more cruelly than ever. People are living in despair and anguish. When shall we be delivered? Oh, that our Lord would return, and deliver those who are suffering so greatly!

How soon may earnest believers in our own fair land be called upon to suffer similarly for their faith in Christ? Already Russian communists are carrying on organized propaganda in this country in the effort to bring about conditions identical with those now existing in Russia.

Our opportunity for testimony without martyrdom may be shorter than any of us realize.

It behooves us, therefore, to give earnest heed to the admonition of the Scripture:

> See then that ye walk circumspectly, not as fools, but as wise,
> Redeeming the time, because the days are evil (Eph. 5:15-16).

LAW AND GRACE

(Continued from p. 89)

In regard to the salvation of man's soul, we see only the sharpest of contrasts between Law and Grace. The Law has absolutely no relation to our salvation except to show us our need of a Saviour; Grace alone can save. Rightly divide the Word of truth! Do not confuse what God has differentiated.

> And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work (Rom. 11:6).

Matthew Henry has summarized the great distinctions between Law and Grace in relation to our salvation thus: "Sinners merit hell; saints never merit heaven."

Law says,

> Now to him that worketh is the reward not reckoned of grace but of debt (Rom. 4:4).

Grace says,

> But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness (Rom. 4:5).
>
> By the deeds of the Law shall no flesh be justified in His sight (Rom. 3:20).

Grace says further,

> Therefore we conclude that a man is justified by faith without the deeds of the Law (Rom. 3:28).

In the light of these great truths what a flood of new meaning do we perceive in the words of that famous old hymn:

> Not the labor of my hands
> Could fulfil the Law's demands;
> Could my zeal no respite know,
> Could my tears forever flow—
> ALL for sin could not atone;
> Thou must save and Thou alone!
>
> Nothing in my hand I bring;
> Simply to Thy cross I cling;
> Naked, come to Thee for dress;
> Helpless, look to Thee for grace;
> Foul, I to the fountain fly;
> Wash me, Saviour, or I die.

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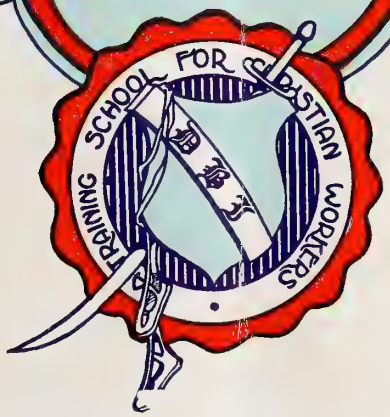
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in the grace
that
is in
Christ Jesus.

II Tim. 2:1



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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

The Agnostic's "Hope" and Ours

A *GLIMPSE* of the hopelessness of agnosticism should help us better to appreciate the hope which is ours by the grace of God, through faith in Christ.

It is said that the following epitaph was placed on the grave of Professor Huxley, an agnostic, and one of the outstanding opponents of the evolutionary hypothesis.

"And if there be no meeting past the grave;
If all is darkness, silence, yet 'tis rest.
Be not afraid ye waiting hearts that weep;
For God still giveth His beloved sleep,
And if an endless sleep He wills—so best."

What utter hopelessness is here! What heart breaking destitution of comfort! And yet it is the best that agnosticism has to offer.

How different is the hope of one who accepts the Word of God. He is not an agnostic (a know nothing), but with Job he can say,

> I KNOW that my Redeemer liveth, and that He shall stand in the latter day upon the earth (Job 19:25).

With him he can enter into the joyous assurance of that prospect and confidently affirm,

> Though after my skin worms destroy this body yet in my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold and not another (Job 19:26-27).

And with the Psalmist viewing the prospect of death, he can sing with full assurance of faith,

> As for me I will behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness.

In contrast with the "hope" of the agnostic, there is no "if" in the hope of the believer, for the language of faith is,

> Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we KNOW that when He shall appear we shall be like Him for we shall see Him as He is (I John 3:2).

Where Is the Boldness of the Apostles?

IT IS a marvelous thing to reflect upon the boldness which characterized the early church.

When Peter and John had healed the lame man at the temple gate, a great throng, numbering thousands

THERE can be no doubt that in coming years we shall look back upon the months just passed and those through which we are now passing as the most difficult period in the history of The Denver Bible Institute. The work stands just now in the most crucial hour of its history. God has wrought mightily on our behalf, in providing the Campus and the buildings now available. But the very life of the School depends upon the speedy provision of at least $25,000.00 more. Read in this month's issue of the D. B. I. Building News, facing page 124, concerning the serious situation which now confronts The Denver Bible Institute, and pray most earnestly for the full supply of the $25,000.00 needed by September first.

Experience leads me to believe that no institution anywhere is more effectively training young people for Christian work; and I doubt if any is conducted with so small a cost and with so great personal sacrifice on the part of the workers. D. B. I. merits your whole-hearted support.
—George White, a student in D. B. I.

of persons, ran together to see this miracle. Peter seized the opportunity and boldly proclaimed the Gospel to them. His preaching aroused the ire of the chief priests and the Sadducees, who arrested them and put them in prison. The next day they were called to stand before the Sanhedrin to give account of themselves. Bear in mind that it was this identical company which only two months before had condemned the Lord Jesus to death, and who had incited the people to clamor for His blood in the streets, before the palace of Pilate. Now in the presence of this company, when they are asked, "By what power or by what name have ye done this?" Peter speaks with Spirit-given boldness, saying,

> Be it known unto you all, and to all the people of Israel, that by the Name of Jesus Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand here before you whole.
>
> This is the stone which was set at nought of you builders, which is become the head of the corner.
>
> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:10-12).

Peter knew the hatred for the Lord Jesus which filled the hearts of these men; and he knew that so to speak might seal his own death warrant; and yet he spoke with marvelous boldness.

Then when the Sanhedrin had threatened them and commanded them to speak no more in this Name, he returned an answer which is breath-taking in its boldness.

> Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard (Acts 4:19-20).

And when they had been further threatened and released, they told the disciples all that had happened unto them. Hearing this that humble company of believers prayed, and the prayer of their hearts was,

> Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak Thy Word (Acts 4:29).

What was the secret of such amazing boldness, first in the life of Peter, who in craven fear only a few days before had denied his Lord, and in the company of the disciples? It was the same in both cases.

> Peter, filled with the Holy Ghost, said . . . . (Acts 4:8).
>
> And they were all filled with the Holy Ghost, and they spake the Word of God with boldness (Acts 4:31).

Here and there today, in individual cases, we have outstanding examples of similar boldness in speaking the Word of God; but in general it is sadly lacking among God's children. We need more of it. And we will have more of it when, like Peter, and like the early disciples, the children of God will yield themselves to Him and permit His Spirit Who dwells in their heart to fill them.

"Whatsoever Ye Shall Ask in My Name That Will I Do"

WE HAVE often quoted these precious promises

> And whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified in the Son.
>
> If ye shall ask any thing in My Name, I will do it (John 14:13-14).
>
> If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you (John 15:7).
>
> And in that day ye shall ask Me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My Name, He will give it you.
>
> Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full (John 16:23-24).
>
> At that day ye shall ask in My Name: and I say not unto you, that I will pray the Father for you:
>
> For the Father Himself loveth you, because ye have loved Me, and have believed that I came out from God (John 16:26-27).

But have we ever carefully noticed the context of these promises?

John 14:13 follows as the explanation of the "greater works" of the disciple mentioned in verse twelve. It is as we ask in His Name that we are enabled to do these greater works, which in the very nature of the case must be works of testimony.

Again the promise of John 15:7 is sandwiched in the midst of an extended discussion of fruitbearing, and is followed immediately by the words, "Herein is My Father glorified, that ye bear much fruit."

And the promises of John 16:23-24 and 26-27 are given in further development of the promise of the Spirit's ministry in teaching the believer, and convincing the world of sin, righteousness, and judgment of which our Lord speaks in verses 8-15 of this same chapter.

In the light of verse seven, the expression "in that day," appearing in verses twenty-three and twenty-six tie these promises to the "when He is come" of verses eight and thirteen.

From these facts it is evident to the thoughtful student that the prayer promises quoted above were given

(Continued on p. 142)

The Denver Bible Institute stands for the whole Word of God and rightly divides that Word. It has faithfully defended the Fundamentals of the Faith from the beginning. To promote the cause of Christ is its task. Its need should be your burden.
—Carl Hoos, a student in D. B. I.

"THAT BLESSED HOPE"

by H. A WILSON

IN HIS Word God has set before us an indescribably joyous hope, the hope of Christ's coming to rapture His Church into His presence, to be with Him forever. We are living in the midst of conditions which the Scriptures have declared should characterize the last days of this age, and everything seems to indicate that our Lord's coming for His Church must be very near at hand. "That blessed hope" has been the joyous expectation and consolation of believers throughout the past nineteen centuries, for at any moment it could have occurred. How much more eagerly should we, living as we do in these momentous days, be looking for the coming of our Lord; and how eagerly we should be studying the promises on which our hope of His coming is based.

One of the most easily understood of these promises is I Thessalonians 4:13-18; and it is the purpose of this study to call attention to the characteristics of that blessed hope as this Scripture outlines them.

I. AN INTELLIGENT HOPE

FIRST, then, that blessed hope is an intelligent hope. Those who cherish it are not ignorant, they are well informed.

> I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
>
> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him (I Thess. 4:13-14).

It seems to be instinctive with the race to expect continued existence after death, but apart from revelation men are groping in intense darkness. Their theories about that future existence at best are mere speculation, and when they come to die, still enveloped in that darkness, death becomes to them a leap into darkness more terrifying and intense.

Not so with one who has trusted the Lord Jesus Christ as his Saviour and who knows what the Word of God teaches. He knows that when a child of God departs this life it is to be with Christ, which is far better. Reading in the book of the Revelation his soul has been thrilled with the glimpses which that book gives of the glory world and of the consolations of the redeemed in the presence of their Lord. By faith he looks beyond the darkness of the grave and discerns, even through his tears, the radiance of the hope of his Lord's coming, at which time his dead shall live again.

IT IS good occasionally to be reminded of old, familiar truths, for we are prone to forget. Such is the purpose of Wilson's discussion. He reminds us that our Lord has promised to come again to receive us unto Himself, and that the hour of His coming may be very near at hand. Let this reminder stir your soul; and let that blessed hope do in your heart the work testified in the Scripture which says, "Everyone that hath this hope set on Him purifieth himself even as He is pure."

II. A SURE HOPE

AND this hope is as dependable as the oath of God, for we read further,

> This we say unto you by the Word of the Lord . . . . (I Thess. 4:15a).

Man's rosiest dreams are often shattered by rude awakenings, and his most pleasant plans are frustrated by many disappointments. Promise he may, in all sincerity, and yet lack the ability to fulfil his promise; but not so with God, what He has promised must surely come to pass. His promises cannot be broken. When we realize that our hope in our Lord's coming is based upon the sure Word of God, we know that we can depend upon it.

When man first sinned, God gave the promise to the woman that her Seed should bruise the serpent's head. In many ways, and with many additional details, this promise was repeated. Centuries rolled into millenniums, and yet the promised Seed did not put in His appearance.

In addition to training in Bible study, the training which D. B. I. students receive in farming, raising of poultry and live stock, domestic science, printing, etc., will be of immeasurable value to them on the mission field. Your prayers and offerings are needed to help support this part of the work. —Ely Wright, a student in D. B. I.

But in due time the promise was fulfilled. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of sons (Gal. 4:4-5). And when He came, not one word of that which the Lord had spoken concerning His suffering failed of fulfilment. We have waited long—nearly two thousand years since the promise was first spoken—for our Lord's coming to rapture His Church, and we know not how much longer our Lord may delay His coming. But that He *is* coming is certain, for the Word of God has declared it, and what God has said must surely come to pass.

III. AN IMMINENT HOPE

WE BELIEVE, however, and this confidence is fully warranted by the Scriptures, that our Lord's coming is very near at hand. The words of the apostle Paul were written for every succeeding generation when he said,

> We which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep (I Thess 4:15b).

When our Lord comes there will be a generation alive and awaiting His coming, and it may be our own generation.

Each succeeding generation since this promise was spoken has cherished the hope that Christ might come in that generation, and rightly so, for our Lord purposely refrained from telling us when He would come in order that the hope of His coming might cheer and bless His people in every generation until it was realized. The fact that the expectation of past generations was not realized does not in any wise negative its validity, but should cause that hope to glow with even brighter radiance in our hearts, for we are certainly living nineteen hundred years nearer to the coming of our Lord than the first generation to whom this hope was spoken. Our Lord is coming again. God has promised it; and not one prophecy of Scripture remains to be fulfilled before He comes. Even before you finish reading this discussion of the blessed hope of our Lord's return, that hope may be realized. Our attitude should be one of reverent, joyful expectancy, such as that of the Thessalonian believers who "turned to God from idols to serve the living and true God; and to wait for His Son from heaven, Whom He raised from the dead, even Jesus which delivered us from the wrath to come" (I Thess. 1:9-10). "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly, in this present world (age); looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:11-13).

IV. A CHRIST-CENTERED HOPE

THE next words of the Scripture before us emphasize the fact that our hope is centered in the personal appearing of our Lord Jesus Christ.

> For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God (I Thess. 4:16a).

Such words give no suggestion that our hope is realized at conversion, for they are addressed to those who have already been converted. Neither do they suggest that it is realized at death, for the words immediately following hold out the prospect to some of realizing this hope without tasting death, and it promises also that its realization shall be shared by those who have already fallen asleep. No, such interpretations are faithless and groundless. Our hope is that our Lord shall come in Person to receive us unto Himself.

V. A LIVING HOPE

AND when He comes what will happen? The next words of this Scripture tell us:

> The dead in Christ shall rise first (I Thess 4:16b).

How strange that any should say that the hope of our Lord's return is realized when the believer dies; for here is the promise that when He comes again believers who have already died shall live. Our hope is not a hope of death but a hope of life—resurrection life. The dead in Christ shall rise first. Think what that will mean! Think of the loved ones who have fallen asleep, trusting in Him. Think of the sorrow which was ours at parting from them. Think of the suffering which they endured and of the grief which was ours because of their sufferings and the weakness of their bodies. And then realize that when our Lord comes and the dead in Christ are raised, sickness, and weakness, and sufferings will be things of the past. What a happy reunion will then occur! With what joy and delight will we hail friends and loved ones whom we have sorely missed. Truly our hope is

VI. A RAPTUROUS HOPE

WE USE the word "rapturous" in a twofold sense first to speak of what will occur when the dead in Christ have been raised, and after that to describe what it will mean to us.

(Continued on p. 125)

Five souls accepted the Saviour in the last laundry meeting held by D. B. I. students! Did you do anything to make this possible? Your gifts to the work of D. B. I. will mean that students can continue to receive training, and souls will continue to be saved in missions, shops, hospitals, street meetings, etc. —Annie Martin, a student in D. B. I.

A TOKEN OF HOPE

Presented by the Undisturbed Grave Clothes of Jesus

by WILLIAM R. NICHOLSON

THIS illuminating discussion was first published in "The Moody Bible Institute Monthly," and was copyrighted by them in 1927-28. We asked and received permission to pass it on to the members of the "Grace and Truth Family" because we wanted to share with you the blessing which came to us in reviewing Bishop Nicholson's discussion of "The Six Miracles of Calvary." Having read this article you will want the exposition of the other five miracles. You will be glad to know, therefore, that the whole series has been published in booklet form by the Bible Institute Colportage Association (price, 20 cents).

Simon Peter went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, and he saw and believed (John 20:6-8).

THE fifth of the Calvary miracles was the marvelous arrangement of things in the grave of the ust-risen Jesus. The purport of the text is not alone to assert he fact of the resurrection, but to exhibit it to the eye in process. And from this point of view it takes rank with those other Calvary wonders, which outwardly attested the value and efficacy of His redeeming death.

It is noticeable that Matthew, whose account of the Calvary signs is otherwise complete, makes no allusion o the circumstances now before us. And the explanation of that omission is interesting. The striking feature of Matthew's account is its consecutiveness. After mentioning the darkness—the sign of the sufferngs of the cross—he speaks of the signs of the victory of the cross, taking as his starting point the second of the two loud cries from the cross, and limiting his remarks to the effects of that cry of victory. It rent the veil of the Temple, and shook the earth, and opened he graves. And, as explanatory of the opened graves, Matthew states that many bodies of saints which slept rose, and came out of the graves, after the Lord Himself had risen.

Evidently, in a statement so perfectly consecutive, here is not room between the opening of the graves nd the rising out from them of the saints for a lescription of the state of things in the deserted tomb.

Matthew mentions, indeed, the Lord's resurrection s the forerunner and cause of that of the saints. But it was out of harmony with his arrangement to have inserted an account of the condition of the tomb, because its condition was not brought about by that cry of victory uttered long before.

After mentioning the first four of the Calvary miracles, Matthew then describes the rising of the saints, the sixth and last wonder, but omits this, the fifth.

Meanwhile, what Matthew omits John supplies. John, while making no other allusion to the Calvary miracles, puts us in possession of this nearest approach to a description of the Lord's resurrection, and enables us to consider it in certain aspects of its occurring.

Very early on Sunday morning, then, Peter and John heard from Mary Magdalene that the body of Jesus, placed in the sepulchre on Friday afternoon, was no longer there. She also announced her conclusion that enemies had taken it away.

Instantly the two apostles hastened and came to the sepulchre—John out-running Peter and arriving first. And he, "stooping down and looking in, saw the linen clothes lying, yet went not in." But Peter, "following him, went into the sepulchre, and seeth the linen clothes lie, and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself." After which John also went in, "and he saw and believed."

The Denver Bible Institute is dependent upon the free-will gifts of God's people. We trust God; He trusts you. "Bear ye one another's burdens and so fulfil the law of Christ."
—Clarence Hendricks, a student in D. B. I.

When Peter and John entered the sepulchre, they did not see the body of Jesus; but they did see the grave clothes. And they saw the clothes in a certain order—"the linen clothes lying," and the napkin for the head being "in a place by itself," and "wrapped together."

NOW that this is intended to be the description of a wonderful state of things is evident from the fact that it is the pith and force of one whole Scripture narrative. Just to acquaint us with the exact arrangement of the clothes is the sole purpose of nine verses of the Gospel history. Certainly, so great an expenditure of narrative upon it must show how important it was.

Accordingly, see further what an impression it produced on the mind of John. He "saw and believed."

Believed what? The Magdalene's story of the body not being there? Surely, after he saw it was not there, it was hardly needful to add that he believed it was not there! Besides, what had the arrangement of the clothes to do with his seeing that the body was not there? Yet it was that arrangement which caused him to believe.

Or, is it meant that he believed in Mary's conclusion that, since the body was not there, therefore the enemies of Jesus had stolen it? No, for that is what the order and arrangement of the clothes forbade. It is inconceivable that if the body had been stolen, an enemy would have spent the time to abstract it from the clothes and so to arrange them. And why the distinction of John from Peter in regard to believing? Not only is nothing said of Peter's believing, but, as we learn from Luke, upon beholding "the linen clothes lying by themselves," Peter merely "wondered in himself at that which was come to pass," whereas John did at once "believe."

Is it meant that Peter hesitated at receiving the story of the theft, while John was an easy victim of such credulity? Was Peter so much more unlikely to be misled than John? No, there can be but one meaning. John saw that arrangement of the clothes, and he believed that Jesus was risen. So expressive of a divine interposition was that arrangement, that he became an instant convert to the truth of the Lord's resurrection; although till then, as is added in the next verse, he knew not the Scripture that Jesus must rise from the dead.

Now such an arrangement of those grave clothes as was fitted to produce an effect like this, must have been a kind of picture of resurrection, and in that light let us proceed to interpret the text.

HE SAW "the linen clothes lying," that is, not merely remaining on the floor of the sepulchre, but lying there precisely as the body had lain there. There they were in exactly the position the body ha occupied. And the napkin was "in a place by itself"— not confused with the body-clothes, but on the ver spot where the head had rested.

It was also "wrapped" or rolled "together," th is, the head being removed it had collapsed and w shrunken. It had not been unfolded, and none of th fastenings were loosed, indicating that it had not bee taken off the head, but that the head had been take from out of it. There, then, they lay—linen clothes ar napkin too—no bandage undone, none of the folds di turbed, no change of position; but only shrunken.

This description is what the words fairly give expre sion to; and it is that which is imperatively required view of the effect on John. Indeed it is what Lu expressed in his one phrase; for, while he makes r allusion to the napkin, he says that the linen cloth were "lying by themselves."

With reference to what were they "by themselves" Evidently the body. They were without the body, ar yet they were so lying as to suggest the body. The idea that without a change of position they could have co tained the body, and so were lying by themselves.

The natural body had dissolved within its wrapping and become merged in the spiritual body; a transmut tion that no fastenings could tie down, and of suc buoyancy of life that it could not linger amid the assoc ations of death. It vanished from within the gra clothes, and moved on its way through the great sto at the door of the sepulchre (which as yet had not bee removed).

Springing from the dead seed beneath the groun disappearing from within the knots and foldings undi turbed, it shot up, through the superincumbent stone, in the glorious flower of resurrection!

Such is the picture of resurrection left behind the grave clothes of the risen Jesus, though it is not description of the act of rising itself. It is remarkab that, while the fact of the Lord's resurrection is ever where proclaimed in Scripture, yet the act itself is nev described. We do not read so much as, "Then He aro and left the tomb," but only, "He hath risen."

This is an instance of the forbearance of the imag nation of the writers almost as wonderful as the eve itself—an internal proof of the truth of the histor demanding for its explanation the divine inspiratio of the Scriptures.

WE ARE not surprised, then, that having befo him such a rehearsal of the sublime transactio the keen perceptions of John should have made him believer. It was an argumentative wonder, a miracu

(Continued on p. 123)

Through the testimony of D. B. I. my soul is being untangled from a perverted attitude toward life, which kept me miserable. Except for this I wouldn't be in Christian service today. Help D. B. I. to help others. —Max Kronquest, a student in D. B. I.

WHAT IS THE HOPE OF ISRAEL?

by CLARENCE R. HARWOOD
Missionary to the Jews

WE NEED carefully to distinguish the hope of Israel from the hope of the Church. The hope of the Church is the coming of Christ into the air to rapture all believers of this age into His presence. This shall occur before the Tribulation. But Israel's hope cannot be realized until afterward. The hope of Israel is the personal appearing of the Messiah to deliver His people from their enemies and to reign at Jerusalem upon the throne of His father David. For that hope Israel is looking, as Harwood demonstrates; but they are pitifully ignorant of Who it is for Whom they are looking. It is through the second coming of Christ that all the Kingdom promises which God gave to Israel are to be realized; but none shall share in the fulfilment of those promises who have not trusted Him as their Saviour.

DOES Israel have a hope? One might well wonder as he looks upon the hopeless expression upon the countenances of many of that scattered nation. To the casual observer hope would be the last thing he would suspect the Jews of having. But nestling deep in the bosom of the Jewish nation there is a mighty hope. Not every individual cherishes the hope, for some say they are well contented with their present condition; but almost all are well aware of Israel's national hope, and able to describe it clearly.

Israel's hope is the Messianic Kingdom, which must consist of three things: a people—the Jews, a land—Palestine, and a King—King Messiah. That the Jewish nation has this hope of a Millennial Kingdom of splendor and glory is

I. REVEALED IN JEWISH SCRIPTURES

"AND it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people . . . . and He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:11, 12).

It is true there was a regathering of Israel from the Babylonian captivity, but there shall be a greater regathering in the future in which the children of Israel shall be brought from the ends of the earth where they are scattered at this present time. The regathering from Babylon was literal; even so shall this greater regathering at some future date be literal. Multiplied examples of events already fulfilled have proven prophecy to be literal (see Jer. 31:15; Matt. 2:16-18; Ps. 22:18; John 19:23, 24).

Concerning the coming of King Messiah; Isaiah describes Him as a child and a Son Whose name is to be called, "Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace" (Isa. 9:6). This same prophet tells us that, "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this" (Isa. 9:7). This Scripture cannot refer to Solomon, for his name was not, "The Mighty God," and Solomon was dead when these words were spoken. It must therefore refer to the Kingdom of the Messiah.

The foregoing Scriptures are conclusive proof that Israel shall be gathered to the land that David ruled, and Jesus his Son, their Lord, shall rule over Israel there in righteousness and justice.

We are living in the age of the "confusion of religions." A powerful corrective ministry is the need of the hour. D. B. I. deserves your most hearty cooperation in temporal gifts because of its fearless corrective ministry.
—Howard Comstock, a student in D. B. I.

II. TESTIFIED IN THE JEWISH PRAYER BOOK

THE following quotations are taken from the *Authorized Daily Prayer Book of the United Hebrew Congregation of the British Empire*, published under the sanction of the late chief Rabbi, Dr. Nathan Marcus Adler, by the Hebrew Publishing Company of New York City, (1924 Edition).

> Sound the great horn for our freedom; lift up the ensign to gather our exiles, and gather us from the four corners of the earth. Blessed art Thou, O Lord, Who gatherest the banished ones of Thy people Israel (p. 48).

In this we hear the sob of a million voices crying to God for a restoration to their home in the land of Canaan. Why has not God answered? It is because they have not repented of the sin that caused their exile.

> And to Jerusalem, Thy city, return in mercy, and dwell therein as Thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David (p. 49).

What a tragedy—a prayer two thousand years long for the establishment of David's Son upon David's throne, while all that time the nation who prays it is rejecting Jesus, the only Son David ever had or ever will have Who has the right to sit on his throne. He is the only One Who can prove genealogical claim to that throne.

The Bible Scholar says, "Up to the time of Christ's rejection as King of the Jews, all genealogical records were preserved in the temple and easily accessible to all the people, but after the invasion of Titus and the destruction of the temple, these records were destroyed. Since that day the genealogical tables of Matthew and Luke alone remain to give the lineal descent from David.

"Therefore, the only living man who can bring forward legal documentary proof in the form of an unbroken genealogy, directly and incontrovertibly from David, is Jesus of Nazareth, born King of the Jews, crucified King of the Jews, and to come again King of the Jews.

"If then Jesus was not the Messiah, the Jews can never have another" (see Gen. 49:10; Prov. 30:4).

The hope of the coming of King Messiah is one of the thirteen articles of the Jewish faith.

> I believe with perfect faith in the coming of the Messiah, and though He tarry, I will wait daily for His coming (p. 90, art. 12).

III. DEPICTED IN JEWISH CUSTOMS

THE hope of a Millennial Kingdom is clearly seen in prevailing Jewish customs.

In the opening hymn of the Jewish Sabbath servic the hope of the coming Saviour is expressed in song, part of which is here quoted.

> Into the hand of the Son of Jesse, the Bethlehemite, salvation is come near to my soul. Stir thyself up, for thy Light has come, arise, shine, stir up a song and speak; the glory of the Lord is revealed upon thee.

The Jewish flag has been carefully preserved fo centuries in the hope that one day it would wave ove the regathered nation in their homeland. It has a back ground of white, with two broad blue stripes running lengthwise near each edge. In the center is the well known Jewish star. The "Star out of Jacob" shal one day be the center of a Jewish Messianic government

The custom of lighting candles in the Jewish hom gives evidence of the hope of Israel.

"On Friday before sunset the mother of the hom lights the Sabbath candles, which in symbolical fashio expresses the hope that from the woman the Light o the world would be born." *

The customs of the passover feast point to the sam great hope.

"In a clean napkin, often adorned with exquisit embroidery, three Matzoh are wrapped. The Jev explains that these three Matzoh represent the thre orders of the Jewish community. The Priest, th Levite, and the common Israelite. But a deeper mean ing underlies this ceremony; and this is shown by th succeeding act on this occasion. At the feast the middl loaf is broken, a part of it is shared among the family and eaten with bitter herbs, while the rest is hidden an produced at the end of the feast and eaten as the las act of the feast."*

Who is He that was first broken, then hidden, the came forth again, and when a man ate of Him h needed no other bread, for He was life eternal?

"It is believed by some that the originator of thi ceremony was a believer in Christ who by introducin this ceremony in symbol had hoped that his peopl might one day break through the curtain of symbolism and enter upon the light of the truth of Jesus Christ."

In its present condition, there is scarcely a countr in the world that does not offer more attractions to th Jew from an agricultural or commercial standpoin than Palestine. One writer has described the countr in this wise: "The land has been stripped and starved its bones protrude; a carcass of a land." And yet th

*For the above thoughts I am indebted to Rev. Solomo Birnbaum, professor of Jewish Customs, Moody Bibl Institute, Chicago.

That only $97.00 a day pays all expenses for the extensive and far-reaching program of D. B. I. is a startling proof that its management is God-directed. Ask the Lord how many hours' or days' support He wants you to give. —Elmer Seger, a student in D. B. I.

heart of the Jew is in Palestine. One authority says that more Jews have migrated to the land of their Fathers n recent years than returned with Ezra." Ezekiel prophesies of the return of Israel to their land of which Zionism is but a dim foreshadowing. "For I will take ou from among the heathen and gather you out of all ountries, and will bring you into your own land" Ezek. 36:24).

The hope of Israel for a Messianic Kingdom is a criptural hope which God will one day surely bring to ull realization. But the King, the people, and the and must be united. Wandering Jewish footsteps are urning toward the Fatherland. Many of those who ersonally do not care to go are willing to help finance he return of others. But these are returning in unbelief. The King is yearning to receive and to reign over His ancient people if only they will come to Him believing. Jesus the King said: "Ye shall not see Me henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord" (Matt. 23:39).

As the Jew made Jesus known to the Gentile believer, so now we have the privilege of returning this great blessing by making Him known to His estranged brethren as the Saviour and Lord that He really is. We have been considering a future hope for Israel. This hope cannot be realized until the Great Tribulation, the time of Jacob's trouble, has run its course and the King has come in glory. But there is a present hope for those of Israel who will receive it. Jesus the coming King is the Way, the Truth, and the Life, *no* man cometh unto the Father but by Him, but by Him *all who will may come.*

To the Jew we say—Own your King and receive Him as your Saviour.

To the Christian—Make Him known.

DOES SCRIPTURAL HOPE IMPLY UNCERTAINTY?

by WADE K. RAMSEY
Pastor of the First Presbyterian Church, Osage City, Kansas

BECAUSE many words have come to be used very carelessly, we need to be reminded occasionally of the force with which they are used in God's Word. It was for this reason that we asked Ramsey to prepare an article for the "Hope Number," in answer to the question, "Does Scriptural Hope Imply Uncertainty?" How thankful we should be that the believer's hope rests not upon the shifting sands of man's promises but upon the solid foundation of the finished work of Christ.

DONALD Hankey says, "Religion is betting one's life there is a God." When I first read this statement I said, "If that is so, then Christnity is betting one's life that Christ is that God." ut neither of these statements is suitable or worthy to press Scriptural hope, for they imply a gamble, and e Christian hope is no gamble, nor has it the element f gambling in it.

THE word *hope* in general expresses the idea of something unrealized, something still in the future. In its worldly sense it may express any degree of certainty from the minimum to the maximum, but never absolute certainty; the degree of certainty, of course, depending upon that on which the hope is based. If we invest money in government bonds, the hope of returns upon the investment may be said to contain the maximum of certainty. But if we invest in some wildcat scheme of a stranger, the hope of returns can hardly have a certainty at all. Hope in human promises may be dashed to pieces from the want of either integrity or ability, or both. Its degree of certainty is therefore

The Denver Bible Institute teaches us to be soldiers of the cross, not self-indulgent milksops. Ask God how much He wants you to give in support of a school that really teaches Christian discipline. —Ernest Fowler, a student in D. B. I.

dependent upon the strength of these two elements. But in all cases it contains some uncertainty.

Scriptural hope, like hope in this general sense, also has to do with things unrealized. "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?" In the Scripture hope refers primarily to the second coming of Christ, and those things which accompany His coming. In Titus 2:13 the second coming is called "that blessed hope." If the reader will take a concordance he will see that this idea is maintained throughout the New Testament. But scriptural hope, unlike hope in human affairs, neither implies nor admits the element of uncertainty. The reason for this is simple; it is because this hope is founded upon the infallible promise of Christ. It rests upon the promise of God Who cannot lie. In Titus 1:2 we read: "In hope of eternal life, which God, that cannot lie, promised before the world began."

The future is an open book to God. He can tell what is to happen just as accurately as He can tell what has happened. He knows the end from the beginning, and prophecy is pre-written history. Therefore, when God tells us that He is coming again to give us a resurrection body like unto His glorious body, this is as certain as if it had already taken place.

WHEN the inspired apostles speak of hope it is in terms of absolute confidence. It is something reserved in heaven for them. Peter declares that, "God . . . . hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:3, 4). Paul refers to it as the "hope which is laid up for you in heaven." And well might these men of God regard their hope safe and secure, for Jesus had said of the heavenly treasures that "neither moth and rust doth corrupt, and . . . . thieves do not break through nor steal."

Hence they rest in hope with David, who said, "Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope" (Acts 2:26). It is obvious that uncertainty cannot induce rest; only certainty can cause one to lie down in peace.

They also rejoiced in hope. Paul says in Romans 5:2: "By Whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." This hope is so certain that contemplation of it causes rejoicing amid the severest storms and persecutions. Paul continues in the passage quoted above to say, "And not only so, but we glory in tribulation also knowing that tribulation worketh patience; and patience experience; and experience hope: and hope maketh no ashamed . . . ." (Rom. 5:3-5). There would never a time come when they should be ashamed of hope, for it would most certainly be realized. They could therefore obey the command of Jesus, Who said that when men should persecute them, they should "rejoice and be exceeding glad, for great is your reward in heaven," and so they could wait with patience for it. For "if we hope for that we see not, then do we with patience wait for it" (Rom. 8:25).

Moreover, this future for which they hoped and waited had a tangible reality for them here and now. Christ, for Whom they waited, in a real sense was within them. It is Paul who said in Colossians 1:27, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is *Christ in you, the Hope of glory.*" This testimony of the Christ within gave them an added assurance.

But the thing which gave them the "full assurance of hope" was the consideration of God's oath. God not only promised, but He confirmed it with an oath so that the Christian's hope rests not only on the promise of God Who cannot lie, but also upon His holy and sacred oath. Hebrews 6:17-19 declares that:

> God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil.

We see by this mighty passage that God is not content with just a promise which ought to be satisfying to any one, but wishes "more abundantly to show unto the heirs of promise" the absolute certainty of the hope. He wishes to stamp out every imaginable vestige of uncertainty that might creep into the hearts of His children. So He joins two immutable things—His promise and His oath. Scriptural hope, therefore, is an anchor of the soul within the veil both sure and stedfast. It is the Christ within the veil, connected by an unbreakable chain with His Spirit within the believer's heart that makes the hope immutable.

Does Scriptural hope imply uncertainty? Emphatically, *NO!* Nothing in all the universe can be more certain than the believer's hope as set forth in the Scripture.



D. B. I. has been unflinching under criticism because her business is the King's business, and the King's business is to live and to give. And so it should be with every child of the King.
—May Silvius, a student in D. B. I.



HAVING NO HOPE

by E. SYWULKA
Missionary under the Africa Inland Mission

Having no hope, and without God in the world.

THUS the Scriptures describe the Gentiles—the ones we call heathen today. They are without hope because they are without God, without forgiveness of sins, without peace, without knowledge of a living Saviour. Their present is full of uncertainty, but how much more their future. The heathen have no hope. There is no assurance in a heathen heart. A primary characteristic of heathenism is uncertainty—uncertainty about God, creation, and the life to come.

IT IS estimated that there are 400,000 hymns and gospel songs in the English language alone. They express the emotions, experiences and aspirations of the Christian's heart. They speak of forgiveness, peace, joy, love, praise, worship, adoration, comfort, heaven and glory, and of a Saviour-God Who gives all these. And how many such songs has heathenism with all its religiousness? Not one! Heathenism has nothing to sing about. It never brought any peace or rest or hope to the burdened human heart. In the choice of songs in our African church two themes predominate, they are Calvary and heaven. Our Christians love to sing about heaven. Together with the rest of the human family, they have tasted of the sorrows, griefs, pains, and burdens of life. A place where these are unknown is welcome to them. Heathenism has no message of hope.

I ask my Mohammedan friend, "What has the future in store for you?" He shrugs his shoulders and says, "Amri ya Mungu!" (It is God's affair). "Do I know? In the judgment day my good deeds and my bad deeds will be weighed, which ever outweighs the other, that will determine my future." Of course he couldn't have assurance of hope on that basis.

The Hindu's prospect is Nirvana (nothingness), and that after innumberable re-incarnations.

And I ask my grey-haired African friend, a tottering old man, "Grandfather (a term of respect), it is getting moving time for you, isn't it?"

"Oh no," he says, "I am not moving, I live in yonder hut. Do you see it over there?"

"Yes, I do, but that is not what I am talking about, grandfather. See here, your head is grey, your face is wrinkled, and you have only a few teeth left. Death is coming. That is what I am talking about."

"Oh no, I am not going to die yet," he says.

"But, grandfather, when death comes will you tell him to go away? Was Chief So-and-so able to resist death, and was the white man able to resist death? And will you be able to ignore him when he comes?"

"Oh, nobody can resist death."

"And when he comes, then where are you going?"

"Where am I going?"

"Yes, where will you go when death comes?"

Mutely he points downward with his open palms and climaxes the gesture by saying, "Down there."

"Where?"

"Why, down in the ground."

IN THE letter which accompanies this article Mr. Sywulka says, "We need a heaven-given compassion and a divinely-inspired urge that will constrain us to make Christ known to those who are without hope. Surely God wants to do that, but we are slow to respond. Oh! How the world needs God! and how we need Him! Only He can make the desert to blossom as the rose." To this our hearts say "Amen!" As you read this vivid portrayal of the hopelessness of the heathen, throw your heart open to His Spirit's dealing with you, and let Him show you what He would have you do to help get the Gospel of hope to the heathen lands.

For love of their Lord the workers have given their very lives to His work at D. B. I., though they receive no regular salary. Do you love the Lord enough to support that work with your means? —Ida M. Lips, a student in D. B. I.

THE Lord admonishes us Christians . . . . to know that our Lord and Redeemer shall come from heaven . . . . Our Lord shall come in His glorious majesty and power. Let us not think that the coming of Christ is far off!

—Martin Luther

"And is that all the place you have to go to?"

"Yes."

"And do you expect to die like an animal?"

"Yes."

"And have you no hope of any other place?"

"No, teacher, I have not."

However, I wouldn't need to ask him, for even his facial features tell the story of a life that has no peace, no God, no hope, no heaven. How different is the Christian. "I am going home," our Christians frequently say when the good-bye time comes.

A VERY vivid impression of heathen despair when death visits them is still with me. The drum was beating in the distance one evening, and I inquired what it meant. I was told that it was a funeral, and that the drum beating would keep up all night and even the next day. The drum did beat all night, and in the morning I went to see this funeral for myself. As I drew near, I saw women jumping up and down over the newly made grave wailing a funeral dirge. Others would wildly run from the grave in different directions with hands high in the air, screaming as they ran. They alternated jumping over the grave and running and screaming. The scene brought a sense of the utter darkness of heathenism to my heart. How terribly hopeless it all appeared. The romance of being a missionary disappears in the grim reality of facing the powers of darkness.

On one of my itineraries I met a man and a woman traveling along the road. As is customary, the man was in the lead and the woman was behind. She carried a tray on her head. On the tray were five or six gourds of a beautiful brownish red, and oiled. The oil reflected the rays of the afternoon sun. My curiosity was aroused. I had never seen such gourds. As we neared each other we exchanged greetings, and stretching out my hand toward the gourds, I said, "Mother" (a term of respec used in addressing any woman), "let me see those."

"Don't! my children!" she cried, withdrawin from me and rapidly proceeding on her journey.

And I understood. This poor mother had lost fiv or six children, and each was replaced by a gourd. Thes gourds were her children. She would handle ther carefully and lovingly, worship them, place food befor them, and carry them wherever her home might b You say, "How foolish!" Nay, do not say, "Hov foolish," but say, "How sad!" Perhaps these gourd are the effort of a bereaved mother heart to find a bit o comfort in her hopelessness. It is the effort of the huma soul to link up with the unseen world. Having lost Goc the African seeks to replace Him with fetishes an charms and witchcraft. It is the blind man gropin for help. That heathen mother does not know of a liv ing Saviour and has no hope of seeing her loved on again as you have. To her there is no prospect of happy meeting in the glory. No people outside of Chris have any satisfying definite assurance of the futur Only Christ can bring hope.

AS THE air and the sunshine, God's free grac which brings hope should be accessible to all th hopeless sons of men.

Shall we whose souls are lighted
With wisdom from on high;
Shall we to men benighted,
The lamp of life deny?

Light must shine or go out. It ceases to be when ceases sending its rays into the darkness. We mu share the knowledge of Christ Who brings life an love and hope or else be disloyal to Him and be guilty o the blood of those who die without hope and without ou telling them the glad tidings of salvation.

Think of the lives of teachers, department heads, yes, even the lives of Dean and Mrs. Fowler, given here to our Lord for the training of young lives without guarantee of any financial recompense! This alone should challenge your sacrificial support.
—Donald Dey, a student in D. B. I.

THE EMBOLDENING POWER OF THE BELIEVER'S HOPE

by STANLEY R. SKIVINGTON
Missionary under the Orinoco River Mission, Venezuela, South America

ONE of the greatest needs of the hour is for God's children to become emboldened in faithful testimony for their Lord. And nothing will more surely give boldness in testimony than prayerful study of the Hope which is set before us. It is this emboldening power of hope which Skivington presents in this inspirational article. May God use his very discussion of it to encourage the hearts of timid believers and to lead them forth in aggressive efforts to make Christ known.

Seeing then that we have such hope, we use great plainness of speech (II Cor. 3:12).

OUR conception of the believer's hope should not be confined to just one, or two, or three outstanding events, such as the rapture of the Church, or the resurrection of the body, or the coming of Christ as King. Our hope includes the entire sweep and realization of the unspeakable blessings that were made possible and prepared for us in the work of our Lord on the cross and which are sure possessions of the believer in his standing, and certainties of realization though they are not fully experienced in his present state. "Eye hath not seen nor ear heard, neither has it entered into the heart of man the things which God hath prepared for them that love Him, but God hath revealed them to us by His Spirit."

Having obtained a somewhat broader view of what is embodied in the believer's hope, let us examine to know why the possession of this hope gave Paul such boldness and caused him to use such plainness of speech, and why it works the same result in all that possess it.

I. THE ABSOLUTE CERTAINTY OF OUR HOPE GIVES US BOLDNESS

ONE cannot be bold concerning something of which he is not certain. To affect boldness without certainty is, in the language of the day, a bluff. A bluff will not stand the test. As the counterfeit dollar falls on the stone sill of the tellers window with a dullness of sound quickly detected by the practiced ear, so does the bluff, when proved, fail to give the clear ring of true boldness based on certainty. God help the Christian that seeks to speak with boldness without knowing whereof he speaks.

On the other hand, because of some false information or for lack of information, one may be convinced in his own mind of certainty in something false. The very mental attitude creates in that case a true boldness on the part of the deceived one but alas!—it does not make the falsity one whit more of a certainty. The Japanese (if we are rightly informed), prompted by a sincere confidence in his false gods, has the courage, as a last great act of religious duty, to take a sharp knife in hand, and baring his body, calmly to rip open his abdomen from side to side, thus committing suicide. But that implicit faith does not make his false gods true ones.

We have, however, two immutable witnesses to the certainty of our hope: God's Word in our hand and God's Spirit in our hearts. We need not be either uncertain concerning a certainty or certain concerning an uncertainty. We are of those that are gloriously certain of a glorious certainty. Without one vestige of idle boasting, we may say of ourselves as said the proverbial seniors, "We know and know that we know." "I know Whom I have believed and am persuaded that He is able." "We also believe and therefore speak."

II. THE GLORIOUS CHARACTER OF OUR HOPE GIVES US BOLDNESS

ONE who has suddenly stumbled on to a rich vein of gold ore on his property is likely to be far bolder in proclaiming it than he would the discovery of several golden acres of dandelions. The discovery of the great

I believe Christians should give to the support of D. B. I. because its testimony concerning Jesus and His love is reaching the world around, both through its graduates and through its magazine, "Grace and Truth." —Paul Aurand, a student in D. B. I.

riches of which he is the possessor would cause him to use great plainness of speech as he comes in touch with friends and neighbors. A contemplation of the exceedingly glorious character of our Hope cannot help but give boldness and plainness of speech to the most indifferent and most speechless Christian.

The full significance of that glory we are not told. A few ideas are given us, but of its fullness we are told, the human mind cannot grasp it, the human eye dare not look upon it, and human languages are not capable of describing it. Of this we may be assured, that it will be the acme of perfection of all that ever the mind of God could conceive for poor, lost sinners, and it will fully satisfy every righteous longing of the heart of any child of God that ever lived. The Psalmist, David, had this assurance when he said, "I shall be satisfied when I awake with Thy likeness." We may truly sing, "I am satisfied with Jesus," but the pilgrim Christian is not satisfied with this world of woe. We may be satisfied with Jesus and have joy and peace in the midst of these scenes of sin and woe, but our hope is some day to have joy and peace in the midst of scenes of perfect joy and peace forever, where no discord or imperfection can mar our satisfaction. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him because we shall see Him as He is." Surely we have reason to speak with boldness in view of our glorious hope.

III. THE SUPREME IMPORTANCE OF OUR HOPE GIVES US BOLDNESS

OUR hope is not a thing for the believer to enjoy for himself alone, but it is to be proclaimed to all and shared by "whosoever believeth." Our hope is wrapped up in the very message of soul salvation. Its importance to humanity can in no way be estimated or measured. Such a simple expression as the Scripture's own words—"What shall it profit a man if he gain the whole world and lose his own soul?"—is the best we can do. The message of salvation which has given us our hope is of supreme importance to the world. Not only is our hope wrapped up in the message of salvation, but the glorious approaching day of the realization of our hope spells also a coming terrible day of judgment and punishment for those that have not believed in His Name.

The four Samaritan lepers having found an abundant supply of food in the deserted camp of the enemy, just outside the starving city, and having filled themselves to the full, said one to another, " We do not well; this day is the day of good tidings, and we hold our peace. Come, that we may go and tell the king's household." Ordinarily these poor lepers would not have dared even to enter the city, much less to seek to speak with the king. But they are now in possession of exceedingly important news. A starving city and knowledge of the whereabouts of an accessible and abundant supply of food, gives them great boldness. "Let us go and tell the king's household." They come to the city. They proclaim the tidings until it is brought to the king's ears. The truth of the report is discredited, but with continued boldness they proclaim it, till investigation is made, and the city is saved.

Let us also, who have found in Jesus the great hope of all that is eternal and worth while, not lack courage to proclaim it even in the presence of kings and princes, and even when not believed may we proclaim it the more boldly.

IV. THE IMMINENT REALIZATION OF HOPE GIVES US BOLDNESS

THREE statements may be made concerning the date of the Lord's coming and the realization of our Hope.

First—*We do not know the date* of His return.

Second—His coming to rapture His Church may be at *any moment.* Nothing in Scripture, to our knowledge, awaits fulfilment before this event.

Third—As the signs of His coming multiply, and as the shadows of the approaching tribulation gather, we are compelled to say, *surely His coming is exceedingly imminent.*

The day of our redemption is at hand. Those that would yet be gathered in must be gathered in quickly. The terrible storm of the Great Tribulation is surely about to break upon the earth. Boldness and great plainness of speech is necessary. Let us not delay.

Some may say, "Our Lord delayeth His coming." But of the faithful servant, whom the Lord has placed over His household to give them meat in due season, it is written, "Blessed is that servant, whom His Lord when He cometh shall find so doing."

Our hope is the very motive power behind the positive, clear testimony of the believer. The consideration of its certainty gives confidence; the contemplation of its glory gives fervency; the realization of its importance gives urgency; the anticipation of its near fulfilment gives instance, all of which makes for great plainness of speech and boldness of message.

Through the Radio, publication work, and its graduates, D. B. I. is reaching thousands of people all over the world. Christ tasted death for every man. Help every man to realize it. Give!
—Donald Kathan, a student in D. B. I.

A TOKEN OF HOPE

(Continued from p. 114)

lous demonstration.

If the friends of Jesus had taken Him away they would not have removed the clothes from His body; if enemies, they would not have arranged them. Indeed, no human hands could have abstracted the body from its clothes without leaving behind marks of disturbance on both bandage and fold.

WHY art thou cast down, O my soul? and why art thou disquieted in me? hope thou in God, for I shall yet praise Him for the help of His countenance.

—Psalm 42:5

It was God Who had been there. Those silent memorials, hose shrivelled clothes so undisturbed as though by force of their unbroken adjustments still clutching at the vanished body—such a condition of things was as much a testimony to the presence and power of God as are the dry shores of a pond whose waters have floated upward in the nvisible mist to form the clouds of heaven. Only in this ase, the power of God was miraculously present.

And how perfect in all its parts was the demonstration!

First, that Jesus had really died, and was buried, John personally knew. Now he is reminded of it by seeing the clothes which had lain upon the dead body.

Secondly, that the body was missing from the tomb on he third morning he now had the proof of his own eyes, or he saw the clothes lying by themselves.

And thirdly, that the body had not been removed by uman agency, he clearly perceived in the miraculous rrangement of the clothes.

All this progress and consecutiveness of demonstration was realized to the eye of John within the brief space of he tomb itself, and at the moment of his riveted gaze.

And now notice a remarkable thing. The historical rgument for the Lord's resurrection conforms perfectly to he argument evolved to the eye of John.

What is the historical argument? First, that Jesus had eally died and was buried, the Jews, the Romans, and the lisciples were equally satisfied. Secondly, that on the third norning His body was missing from the tomb, all were greed. Thirdly, that it was not taken away by His disciples was evident to all, in the impossibility of their breaking through and overpowering the Roman guard. These re the three points.

There are other arguments confirmatory, such as the personal appearances of Jesus, and the moral power of the ruth of His resurrection as displayed in the hearts and lives of Christians. These arguments, however, were, at the time of His resurrection, in the future, and could then have had no effect on an unbeliever. But the three points above mentioned were patent even then to every thinker, and have always been the fundamental historical argument. They contain in themselves alone a demonstration such as scarce any fact in history has ever possessed.

Now these three points are identical with those which satisfied the gaze of John. They were, however, presented to him within the sepulchre, whereas they are presented to us without the sepulchre.

And so that sepulchre scene was God's own model of an argument for the Saviour's resurrection. And as we see how the points of the argument on the outside of the sepulchre conform to the divine model within the sepulchre, we are impressed with this specific proof of the overruling Providence, and in the united demonstrations we triumph in our living Christ.

BUT now glance at other teachings of that wondrous scene.

Did He come to deliver us from every disability, and introduce us into the perfected blessedness of resurrection? By the token of those grave clothes, He became the first instance of completed deliverance from sin and death, and the specimen and forerunner of the risen man.

Thus, for all His own, that Calvary death was the destruction of death; for because His death was indeed efficacious, therefore He arose.

Secondly, the body which lay in the grave was the foundation of His resurrection body. The disappearance of that body is here set forth as identical with His resurrection. His body was not there, and straightway John believed He had risen. While the body disappeared, the clothes remained behind; thus identifying His buried body as that which furnished forth His risen body.

THE Lord taketh pleasure in them that fear Him, in those that hope in His mercy.

—Psalm 147:11

Wherefore it is not true, as some speak, that the resurrection bodies of the saints are eliminated from their mortal bodies at the instant of death. The resurrection of Christ is, as Scripture saith, the model of ours. The spiritual and incorruptible body will be furnished forth from the natural and corruptible body; but, for every saint dead or living, only at a time yet future.

God started D. B. I. on a faith basis seventeen years ago, and He has supplied its needs in answer to prayer ever since. Does He want to use you as His instrument in helping to relieve the present great need? —Edith J. Clark, a student in D. B. I.

NO EYES of believers now saved by grace will see Him coming in the clouds, for they shall be with Him when He appears.

—A. C. Gaebelein

First, that it was a Calvary sign is at once apparent. What other death in all the course of time had ever such a following? Did He say that He came "to give His life a ransom for sinners"? By the token of those grave clothes as expressive of His rising from the dead, the sacrifice of His life became an effective ransom.

Did He say that He "should shed His blood for the remission of sins"? By the token of those grave clothes, His shedding of blood secured the remission of sins.

Did He come to be made a curse for us? By the token of those grave clothes, that curse of desertion which projected itself in the noon darkness of the heavens, rolled away the curse from all who are His.

Thirdly, the resurrection body, while yet a veritable body, is a body not according to the flesh, but according to the spirit. A real material body, but meanwhile according to the spirit. That is, not that it is itself turned into spirit, but so fashioned, refined and qualified, that it is perfectly fitted, in all regards, to be the companion of the human spirit.

This truth is illustrated for us in that vanishing of the body of Jesus from out of those wrappings of the grave! Jesus left behind Him the clothing of the sepulchre, but Lazarus came forth "bound hand and foot with grave clothes."

And, since Christ's risen body is the model of what ours are to be, then, however the particles of our bodies may be scattered, by the token of those grave clothes, the mysterious identity of our bodies is declared to be imperishable, one and indivisible.

And yet it is not implied that the same particles, numerically considered, must reappear in the risen body any more than the buried seed, by which Paul illustrates the subject, is reproduced in just the same numerical particles in the plant to which it has given rise. Yet the buried seed is the foundation and source of the plant—its own identity passing into the plant, and out of its own ugliness and decay there spring forth the wondrous stalk, the leaf, the flower, and the fruit.

Now mark the corresponding difference. Lazarus returned to the same life as before; Jesus did not. The former came back to a body according to the flesh, with the same infirmities and liabilities as before; the latter did not. The former died again, and even now awaiteth "a better resurrection"; the latter dieth no more. What symbolical relics, then, were those deserted grave clothes in the Lord's sepulchre!

That the Lord had the infirmities of the flesh (though without sin) before He had died and risen, we know; but He never had an infirmity afterwards. He once was a weary traveler, foot-sore and exhausted. After He was risen, and while conversing with the two disciples at Emmaus, when their eyes were opened to recognize Him He vanished out of their sight, precisely as He had evaded without loosing them, the fastenings of the grave.

Hence, a true resurrection is very different from mere revivification. Lazarus, though in one sense risen from the dead, was still a mortal man among fellow mortals.

The true resurrection body, while yet a veritable body is a body not according to the flesh, but according to the spirit. When Jesus Christ left behind Him His grave clothes, it was symbolized that He had got rid of the flesh as flesh that is of the infirmity, and obstructive density, which characterize the flesh as it is born into this world. And when He left behind Him His grave clothes, just emptying them of Himself, and vanishing from within them, it was shown that He had attained to a spirituality of bodily condition. This is a condition independent of the laws of gross matter, and having such power of motion, as when the wind blows you cannot tell whence it cometh or whither it goeth. This is a condition of body incorruptible, fleet as light, never weary, grand, glorious.

Thus the resurrection of Jesus Christ was the perfection, the consummation, of His incarnation. He then became man as He will forever remain man—not in "likeness of sinful flesh," in which human condition He was but a sojourner, but in a renovated humanity, and in "the power of an endless life." Accordingly, the people of Christ are destined to the same condition of body, and the same unchangeable glory; for He is the Head, they are the members. Even now their life is hid with Christ in God and their citizenship is in heaven; from whence also, as saith the apostle, they are looking for the Saviour, Who shall change their vile body, that it may be fashioned like unto His own glorious body.

O delightful hope, wherein rejoices the believer in Christ!

And now, by this blessed hope, how false are the pride and self-sufficings of men! They speak of progress and improvement, of individual and social advancement. From a mortal point of view, it is by no means to be undervalued, yet it is all but a change of location on one and the same level. There is never any getting above the ills and weaknesses of this mortal life, and so there is never any radical, satisfying improvement. Our perfecting is only in Christ. And not till the manifestation of that great city of God, whose gorgeous vision closes the Word of God, will man's dream of perfection ever be realized.

On the jasper threshold standing,
Like a pilgrim safely landing,
See, the strange, bright scene expanding;
Ah, 'tis heaven at last!

What a city! What a glory!
Far beyond the brightest story
Of the ages old and hoary;
Ah, 'tis heaven at last!

Christ Himself the living splendor,
Christ the sunlight, mild and tender;
Praises to the Lamb we render;
Ah, 'tis heaven at last!

At D. B. I. students receive personal help through the personal attention of their instructors. This has been the means of saving many from becoming discouraged and eventually quitting their Lord's service. —Pat Clifford, a student in D. B. I.

"THAT BLESSED HOPE"

(Continued from p. 112)

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (I Thess. 4:17).

This hope is rapturous, first of all, because when Christ comes again all believers of this age shall be caught up together to meet Him in the air. The dead in Christ shall be raised first: then living believers shall be changed into the likeness of our Lord, sharing with those who have died in the power of the resurrection, and together they shall be raptured to meet their Lord face to face, to be joined with Him in an eternal fellowship. And all of this will be done in an instant. Living believers who at that moment blink their eyes will close them upon the accustomed sights and scenes of their every day life and will open them to see the faces and forms of loved ones who have fallen asleep in Jesus and to behold the face of their Lord in glory.

And what rapture will be ours then, in the sense of joy flooding our beings! To see loved ones whose loss we have mourned, alive and forever beyond the power of sin, sickness, pain, and death, and everything else which distressed us in this life; to be united with them in perfect fellowship and understanding which were impossible here; these things in themselves would be enough to thrill our souls with joy. And what will it be to know in an instant in our own bodies the end of weariness, the surcease of pain, and the vigor of resurrection life? Add to this that then we shall be free forever from the presence of the sinful nature which so often has brought us int bondage and shattered our fellowship with God. It is true that when we suffered such an experience it was because we chose to become the slaves of sin in spite of the fact that God in Christ had set us free; but how wonderful it will be to be forever redeemed from the very possibility of such wrong choices. Are not these elements of our hope in themselves enough to make one shout with ecstasy?

But the crowning joy of all will be to see our Saviour face to face. Every true joy which we have known in this life we have received from His loving hand. How sweet the fellowship has been when we have walked with Him! How thrilled our souls have been in contemplating His love for us! How true it is that having not seen Him, we have loved Him, and in Him believing, we have rejoiced with joy unspeakable and full of glory, receiving the end of our faith, even the salvation of our souls! (I Pet. 1:8-9). But if the joy which we now enjoy through simply believing in Him without seeing Him is unspeakable; how can we possibly describe the joy which will be ours when we actually see Him face to face? Truly that will be a joy too great to endure, save that by the grace of God we shall be prepared for it. O what bliss! What unutterable bliss is to be ours at the coming of our Lord!

VI. A COMFORTING HOPE

BUT the blessings which are ours in that blessed hope begin even before the hope is realized, for the closing words of this Scripture are,

Wherefore comfort one another with these words (I Thess. 4:18).

Our hope is truly a comforting hope. It has power to comfort us in the midst of the testings and tasks of this life. Those testings will be over when our Lord comes again; and then we shall receive the reward for tasks well done. It has also power to comfort in the hour of grief, occasioned by criticism and misunderstanding on the part of those from whom we should have expected loving sympathy. When our Lord comes again, misunderstandings will be ended, and perfect fellowship will take their place. And what has power to comfort like this hope in the hour of bereavement? Though for the moment we part from our loved ones who have trusted the Saviour, at our Lord's coming we shall see them again, never more to know the pangs of parting.

AND now let us conclude our study with the words of another of the promises of God's Word which relate to that Blessed Hope.

Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law.

But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord (I Cor. 15:51-58).

EVER since the first appearing of Christ, there is nothing left to the faithful, but with wakeful minds to be always intent on His Second Advent.

—Calvin

Don't excuse yourself from giving to the work of D. B. I. because your money might go to some high-salaried worker. The workers at D. B. I. have given their lives without remuneration, and your money given here goes one hundred percent into the Lord's work.
—Grace Crooks, a student in D. B. I.

RADIOGRAMS

The enthusiastic reception of the Radio testimony continues to bring encouragement to our souls. From far and near the letters come pouring in. We want our readers to get just a sample of the way God is blessing the broadcast to the lives of many listeners. If you have written in, and your letter is not printed, do not be disappointed for we can publish only a small percentage of the letters received.

KILLAM, ALBERTA, CANADA

I happened to get you on the radio about 9:45 last Sunday evening. I listened with real interest to the speaker . . . . I want to hear him again. I will listen for him next Sunday evening. He was a Scotchman, I believe, and he knew his Bible. I also liked the duet, "He's the One I Love in the Morning."

WILSALL, MONTANA

It was a long time before we could find K L Z on our set, but now we turn to it frequently. We are particularly interested in The Denver Bible Institute broadcast. We have a son who is a student in D. B. I. and we are well pleased with the Christian training he is receiving. We greatly enjoy both the musical part of the Sunday evening program, and the Bible study given by the Dean.

ST. LOUIS, MO.

We receive the D. B. I. Radio program over station K L Z and must say it is one of the best religious programs over the radio.

STODDARD, WIS.

I was fussing with the dial of my radio last night and picked up K L Z. I heard a wonderful program given by D. B. I. and the Colorado Christian Fundamentals Association. The message on the two passages in Paul and James, on Justification, that so many say contradict, was a message which I was very glad to hear.

PASADENA, CAL.

We were so happy to hear you over K L Z Sunday night, March 1, 1931. We could easily recognize your voice and we got most of the message on Romans 5:2, concerning our access which is by faith. We were glad to hear Mr. Lindquist sing.

LANSING, MINN.

On Sunday evenings, way up here in Minnesota, we are hearing your good messages. Praise the Lord!

PAMPA, TEXAS

Just a note to tell you how much I enjoyed the program of The Denver Bible Institute and Colorado Christian Fundamentals Association Sunday evening, March 22. I had heard of the good programs they had been broadcasting, but could not get the full details of the time and station until last Sunday. The program came in mighty good.

SANTA FE, N. M.

After a busy day in the pulpit, I tuned in on your service last night and feasted my soul on your sermon on "Fellowship."

BETHUNE, COLO.

I enclose one dollar to help along the good work of The Denver Bible Institute and the Colorado Christian Fundamentals Association. I tuned in on your radio program last Sunday and enjoyed it very much. My soul was greatly enriched by what I heard.

MOOSE JAW, SASK., CANADA

Having listened in to your Radio Bible Class addresses for the past two weeks, on "Access and Fellowship," I thought I would drop you a line and let you know how much I enjoyed the simple scriptural setting forth of these precious truths. In these days when so much of the human is being added to make the message attractive, it rejoices my heart to hear one who lets the blessed Word of the Lord have an exalted place. Surely the Holy Spirit will and does use His Word. May the Lord bless you in your labors.

Many of our Radio friends have been requesting copies of the chorus, "He's the One I Love," with which the D. B. I.—Fundamentals Radio Bible Class closes every Sunday evening. This chorus, as arranged by Mrs. J. R. Jones, instructor in piano in The Denver Bible Institute, is published on page 138 of this issue of "Grace and Truth." Copies may be ordered from The Institute Book Nook; $.05 each; $.50 a dozen; $2.50 per hundred.

While a splendid spirit of cooperation has been evident among the members of the D. B. I.—Fundamentals Radio Bible Class, in the support which they have given this broadcast, we are eager that this support shall be further augmented so that the burden will not fall as heavily as it now does upon a very few. It takes $237.60 per month to keep this testimony on the air. Your prayers, and, if God so leads, your gifts, will be greatly appreciated.

During the history of D. B. I., with very few exceptions, the poor have supported the work. It isn't what you WISH you could give that helps, but what you DO give out of the little you may have. Ask the Lord what you should give, then give it!

—Ellene White, a student in D. B. I.

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

A Serious Situation

ONCE more we wish to report to the friends of The Denver Bible Institute the situation with respect to "The D. B. I. Crisis Cry!"

In the December issue of *"Grace and Truth"* the Editor told our readers that $25,000.00 was urgently needed to keep the doors of The Denver Bible Institute open. All of this amount should be in hand by the first of September, and a very large part of it is needed at once. As he explained in issuing "The D. B. I. Crisis Cry!" this will be sufficient barely to wipe out the deficit incurred in the current expense fund during the great building year of 1929-30, to maintain the current expense fund for this year without further deficit, and to provide necessary equipment for the coming school year. It will not supply one cent for further advance in erecting the buildings which are so sorely needed for the work of D. B. I.; but it will bring us to the place where we can once more consider plans for further advance.

Since "The D. B. I. Crisis Cry!" was first issued, three months of the eight have elapsed. In order to reach the objective—$25,000.00 by September first—it would take $3,125.00 per month for the full eight months, or, in other words, *normally we should have received a total of $9,375.00 in the three months which are just past.*

To date we have received only $3,091.10

This means that during the next five months we must receive an average of at least $4,381.78 per month if the $25,000.00 is to be supplied by September first.

When we think of the millions being poured into institutions which teach or foster atheism and infidelity, $25,000.00 seems pitifully small for an institution where the Word of God is taught in its purity and valiant warfare is waged in defense of The Faith. But $25,000.00 supplied now will mean that the work of D. B. I. can continue, whereas failure to receive this amount will spell disaster.

As it is, every department of the work is being crippled for lack of funds.

Truly this is an hour of great extremity!

We are brought not only to our knees but to our very faces before God, crying to Him for the relief which must come speedily if D. B. I. is to continue her God-given work.

In spite of the fact that the offerings given in response to "The D. B. I. Crisis Cry!" thus far have been woefully inadequate; we cannot believe that God is going to permit His work at D. B. I. to be discontinued, and we are confidently expecting Him soon to come to our help.

Pray, then, dear friends of D. B. I.—as you love the testimony for which this school stands—pray most earnestly for the speedy supply in full of the $25,000.00.

Why I Heartily Recommend the Denver Bible Institute

by EVANGELIST W. E. PIETSCH

Behold I stand at the door and knock (Rev. 3:20).

WE BELIEVE that God has raised up D. B. I. to help meet the crisis of the present hour, caused by apostate denominationalism. It has been my pleasure to be intimately acquainted with the situation at D. B. I., and I firmly believe that by God's grace this Institute is fearlessly, courageously, and scripturally meeting all vital issues of the day. Not only is it taking a firm stand against "Modernism" and all its tragic results, but it is insisting upon a clean, separated Christian life, practically meeting every issue in the fear of God. The issues that are evaded by some Institutes are met courageously at D. B. I., namely, the woman's place in the church, modest dress and apparel, personal admonition, heresies of false teachings on holiness and healings, etc.

D. B. I. is a faith institution and has no financial agents; God Himself being the financial agent. Ask Him what He would have you do in this hour of need to keep the testimony going forth from D. B. I.
—Carol Haskins, a student in D. B. I.

The workers devote their time and talents on faith without salary, trusting God to supply all needs. The Dean and the workers labor together as one big family, sharing together whatever God provides, without grumbling.

A dollar invested in The Denver Bible Institute goes farther in the advancement of God's work than in any institution I am acquainted with in my extensive travels, and not one cent goes to the advancement of "Modernism" in any way, shape, or form.

Many believers have accepted Christ as Saviour but have kept locked some of the rooms into which they have never invited the Lord Jesus Christ. "Behold I stand at the door and knock" may be the voice of God to some of His stewards with reference to those rooms in your life where your gold has been stored. Perhaps some of your physical assets have become frozen or shrunken during the present financial depression, yet much gold is stored away, and the Saviour may be knocking and saying to you, "Open the door! The Denver Bible Institute is in need of financial help to carry on its noble work in this hour of apostasy." Will you turn the Saviour away? or will you open the door and say, "Lord, what wilt Thou have me to give?" Investing for God in the Denver Bible Institute is investing for eternity and helping a work which is unquestionably true to the Word of God. In view of our Lord's soon return the privilege of witnessing for Him in the scene of His rejection will soon be over. Let us hear His voice as He says, "Behold I stand at the door and knock!"

"To Their Power . . . . Yea, and Beyond Their Power"

RECENTLY we received a letter which stirred us to the very depths of our being. It was addressed to the Editor. Here it is:

> Dear Brother:
>
> For a year or more I have been in touch with your work in the D. B. I. through my son, A..... M..... He has often sent me a copy of "Grace and Truth," and I have felt sometimes as if I were one of the family. The reading of this magazine has been very helpful to me, and your work has appealed to me from the first. Have had most blessed assurance that united prayer was being heard and answered for you and your work. When I read your "Crisis Cry" appeal, I attempted to take it to the Lord in prayer, and the Spirit said very plainly, "Divide your living with them, and THEN come to Me in prayer."
>
> Now I am 86 years old and am not earning money any more, but have $15.00 of my own earning, so am sending you $5.00. This looked so small that I took the matter to a few of my choice Christian friends and secured $6.00 more, so am sending it. My best wishes for your success goes with this small gift. I shall never see you in the flesh, but I expect to greet you over there.
>
> Your brother in Christ,

When our friend went to the bank to have a draft made out for this offering, he told his story to the cashier who became so interested that he, too, added a dollar bringing the offering to a total of $12.00.

Such sacrificial giving as is exemplified by this aged saint reminds us of the spirit of the Macedonian believers of whom the apostle Paul wrote,

> Moreover, brethren, we do you to wit (make you to know) of the grace of God bestowed on the churches of Macedonia;
>
> How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.
>
> For to their power, I bear record, yea, and beyond their power they were willing of themselves;
>
> Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.
>
> And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God (II Cor. 8:1-5).

The pupose of this apostle of God in telling the Corinthians of the sacrificial giving of the Macedonian believers was to provoke them to a like generosity, for he went on to say,

> Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.
>
> Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also (II Cor. 8:6-7).

And so we bring this stirring testimony concerning the sacrifice of one of God's children to you with the prayer that God may use it to stir the hearts of those whom He would have help to meet the critical need of D. B. I.

Another Heart-warming Letter

ANOTHER letter which was received about the same time as the above, bespeaks a similar spirit of sacrifice. The writer, living in an eastern city is employed as a stenographer, with a very moderate income. From the day when the need for the Campus was first laid before our friends, this earnest child of God has been sending a regular weekly offering of $5.00 to help in meeting the need of D. B. I. In a recent letter she enclosed $10.00 instead of the usual $5.00 and with it sent this word:

I have worked in different departments of the School and am persuaded that nowhere else does money go as far as it does at D. B. I. Let your money count for the most by supporting this work.
—Ruth Nathan, a student in D. B. I.

Will a man rob God?

"Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We know that these words were spoken to Israel under the Law.

But shall believers under grace give less than Israel under the Law?

And is it not true that in any age God blesses those who honor Him?

It is because we are fully persuaded that the work of The Denver Bible Institute is God's work, that we appeal to our friends to pray with us for the supply of $25,000 by September first, which sum is imperatively needed if the work of D. B. I. is to continue, and as God leads to give liberally in response to

"The D.B.I. Crisis Cry!"

Is there some of the Lord's money in your hands which He would have you use to help meet the need of D. B. I. in this hour of crisis?

Whatsoever He saith unto you, DO IT!

USE THIS COUPON!

Pin your check here.....X
Mail to The Denver Bible Institute
2047 Glenarm Place, Denver, Colorado

MY RESPONSE TO THE D. B. I. CRISIS CRY!

Yes! God has burdened me to help D. B. I. in this hour of critica need.

Enclosed you will find $..... cash offering

You may count on me for $..... ☐ per week ☐ per month

(Please indicate above by a check mark whether you expect to send your offering weekly or monthly.)

to help meet the deficit in Current Expenses; to help cover th monthly shortage; and to help prepare for further advance in th Building Program.

Name.....

Date..... Address.....

.....

The extra five is money that the Lord gave me after I was told it was "lost." I had a gas burner put in my furnace, but the expense of gas was so great that I had to have it taken out. The salesman told me I would lose the twenty dollars I had paid on the burner if I had it taken out. The burner was to be removed from the furnace at 3:00 P.M. Saturday, February 14, but the Lord intervened. It seems that the salesman overlooked ordering it out, and that brought me in connection with one of the head men at the office. I was led to pray over the matter, and I told the Lord that if I did not have to lose the twenty dollars I would give it to Him, so here is five. Use it in whatever way it is needed most and will do the most good. God bless you all.

This friend and others who share her spirit, cannot know how much their willingness to sacrifice that the work of God at D. B. I. may go on has meant to those who are giving their very lives in the work.

May God multiply the number of such loyal friends; and may He lay a like burden upon the hearts of some who can give even more largely in this hour of crisis in the work of D. B. I.

There is that scattereth, and yet increaseth; and there is that witholdeth more than is meet, but it tendeth to poverty.

—Prov. 11:24

Loving Christian discipline as exercised at D. B. I. has given me a new and most helpful conception of the Christian life. Will you not give liberally that others may come under this influence and share its blessing? —Adrianna Rotier, a student in D. B. I.

IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

"If God wants you in the front-line trenches, but you stay at home and sing 'Rescue the Perishing' sitting in a rocking chair, you are in dangerous territory." And if you didn't realize it at the beginning of this particular message by Evangelist W. E. Pietsch, I believe you would at the close. This and many other vital truths were brought to us recently in an eight-day Bible conference under the joint auspices of the Colorado Christian Fundamentals Association and The Denver Bible Institute. Mr. Pietsch, the speaker, stopped with us enroute to fulfil engagements in the East and in Great Britain. We were very happy that he could spend this time with us, and as he goes to preach the Word to others, we pray that God's blessing, which was evident in his ministry here by a number of conversions, restored backsliders, and dedicated lives, shall continue to be increasingly manifest.

Rev. and Mrs. John L. Losh, who for several years have been faithfully ministering the Word of God through the use of the Brockway Memorial Chapel Car in Arizona, are now settled in a pastorate at Buckeye, in the same state. Many reports of their fruitful service have come back to their home church, Galilee Baptist, in Denver, and to D. B. I. We bespeak your prayers for God's continued blessing upon them in their new field.

Miss Lillian Daniel, D. B. I. '28, who is with Rev. and Mrs. Alexander Saunders in Yangchow Ku, China, reports that Brother Saunders is quite ill. Due to the advanced age of this beloved pioneer missionary of the China Inland Mission, we are much concerned over his condition, and request your prayers for him and Mrs. Saunders, and for Miss Daniel as she ministers to them.

Dr. Robert Karr, a stalwart defender of the Faith, who is pastor of the Twenty-third Avenue Presbyterian Church of this city, taught Dean Fowler's Sunday Afternoon Bible Class recently while the latter was speaking in a Bible conference at the Union Gospel Tabernacle in Racine, Wisconsin. Dr. Karr's study on the subject, "Daniel, the Prophet" was very illuminating and edifying.

"Remarkable answers to prayer is the reason why our workers HAVE NOT RETRENCHED. We have lived this month a day at a time. Souls have been saved! Bills have been met! Problems have been solved! The work has gone forward, due, as we can truthfully say, to answered prayer. Praise God with us for this." This word from the Fundamental Evangelistic Association of Los Angeles, California, surely is a gratifying testimony, especially in view of the fact that one foreign mission board HAS RETRENCHED by recalling three hundred missionaries!

"Pray ye therefore the Lord of the harvest, that He shall call back laborers from the harvest"—is that the way it reads in your Bible?

A sprained ankle is quite a serious impediment when contemplating a missionary journey, consequently, when Rev. Allyn Cooke in Yunnan, China, suffered that inconvenience, Mrs. Cooke undertook responsibility of meeting an engagement for him. Later she wrote:

> I found Lisu companions (a woman and three men) and we paddled through the rain and mud for four days. The last day we came to a roaring mountain stream with no bridge, not even a shaky log. It was too swift for the Lisu to carry me on their backs, so two big strong men stepped in first, then leaving me the safest place, they each took a hand and held me up as the water beat against us. That day was full of new experiences. It rained all day, and the trail was so overgrown with vines and jungle that a man had to go ahead with his sword-like knife and cut the way . . . .
>
> It was gratifying on the following day to see the earnestness of the people in the study of the Bible. We had five hours of study a day besides early morning prayer meeting. Yet in the evenings, although I sang hymns with them until ten o'clock, they were not satisfied. Almost every night during the week's Bible school, they were still singing hymns when I went to sleep, and were sometimes at it again before I awoke in the morning.
>
> While at Plains End, two men came from Crossbow Gully to invite me to hold a Bible school in their village. Although they stayed two days trying to coax me, yet I had to refuse in order to be home in time to help at the Evangelists' Bible School.

Often, far too often, reports come from missionaries that they have been unable to respond to such appeals for help. Is not this a call to prayer for more laborers in the harvest?

D. B. I. cannot be bought out. She has taken her stand upon the Word of God, and there she stays—regardless. There is no trimming of the testimony to gain favor with men. You should support such a testimony. **—Helen Geary, a student in D. B. I.**

IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

GOD'S PROVISION FOR CHRISTIAN LIVING

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BIBLE SEED THOUGHTS

Conducted by R. S. Beal

THE GRACE OF FERVENCY

Rom. 12:11

Introduction: (Way's translation) "In earnest endeavor be no laggards. Your spirit should be fairly seething with enthusiasm while you are toiling as the Lord's bondmen."

See Rev. 3:14-17

Compare Rom. 1:11

I. THE REALMS FOR FERVENCY

A. Love for the saints
I Pet. 4:8
I Pet. 1:22

B. Prayer
Jas. 5:16
Col. 4:12

C. Testimony
Acts 18:25

II. THE REASON FOR FERVENCY

A. The immeasurable greatness of God's love for us
Eph. 3:16-19

B. The unspeakable wonder of what He has done for sinners
Ps. 40:5

C. The indescribable peril of the lost
Rev. 20:15
Mark 9:43

III. THE ROOT OF FERVENCY

Faith
II Cor. 4:13

—H. A. W.

ASKING IN THE NAME OF JESUS

Introdution: What does it mean?

A. Faith in Him
John 1:12; 20:31
I Cor. 6:11

B. Separation unto Him
II Thess. 3:6
II Tim. 2:19

C. Worshipping Him
Col. 3:16-17

D. Yielding to Him
John 15:7 (cf. verses which follow)

I. THE POWER PROMISED
John 14:12-14
John 15:7, 16
This promise is given primarily in connection with fruitbearing.

II. THE JOY INVOLVED
John 16:23-24 (cf. vs. 19)

III. THE LOVE TESTIFIED
John 16:26-17

—H. A. W.

REJOICING IN HOPE!

Rom. 12:12

Introduction: The Christian life should be a joyful life because of the wondrous hope that is set before us.
Phil. 4:4
I Thess. 5:16
Rom. 8:23-25

I. THE GROUND OF OUR HOPE

A. The finished work of Christ
Heb. 7:19

B. The miracle of regeneration
I Pet. 1:3

C. The indwelling presence of Christ
Col. 1:27

D. The Word of the living God
Titus 1:5
Rom. 15:4, 13

II. THE CHARACTER OF OUR HOPE

A. The coming of our Lord
Titus 2:12

B. The consummation of our salvation
Rom. 8:18-25

C. The sharing of our Lord's glory
Rom. 5:2

D. A harvest of souls
I Thess. 2:19

III. THE EFFECT OF OUR HOPE

A. Personal purity
I John 3:3

B. Boldness in testimony
II Cor. 3:12

—H. A. W.

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—Henry A. Jansen, a student in D. B. I.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Second Quarter, Lesson 10 **Sunday, June 7, 1931**

JESUS CRUCIFIED

Lesson Text: Luke 23
(Assigned for printing: Luke 23:33-46)
Devotional Reading: Isaiah 53:5-12

Golden Text:

"He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. 53:5).

Today's lesson tells us of the trial, crucifixion, death, and entombment of our Lord Jesus Christ. In it His threefold office is clearly displayed. That He was a prophet appears in His words to the daughters of Jerusalem, concerning the woes and sorrows that shall come on the nation because of their rejection of Himself (Luke 23:28-31). That He was a Priest appears both in His making Himself an offering for our sins and in His prayer of intercession from the cross (Luke 23:33-34). And that He was a King appears not only in the superscription over His cross which testified that He was King of the Jews, but also in His own testimony before Pilate (Luke 23:38 and 3). These facts are involved in the facts which we shall see as we pursue our study, though our outline will be somewhat different. Four facts which we find here will help to crystallize the message of our lesson Scripture. Let us trace each fact in turn throughout the lesson.

I. THE ESSENTIAL HUMANITY OF OUR LORD JESUS CHRIST

The first fact which we face is the essential humanity of our Lord Jesus Christ.

We have before called attention to the fact which is recognized by practically all Bible students, namely, that the Gospel of Luke is the Gospel of Christ's humanity. And occasionally in former lessons in this series we have called attention to things which lead to this conclusion. As we approach the study of the events of today's lesson, centering at the cross, we find this emphasis of the Gospel of Luke reaches its climax. Pilate thrice called Christ "this Man" (Luke 23:41; 23:6); so also the thieves upon the cross called Him "this Man" (Luke 23:41), and the centurion likewise (Luke 23:47). But in nothing is the humanity of our Lord more evident than in the fact that He suffered death. Death is distinctly an experience of man—not that it was God's original purpose, but death entered into the world by sin (Rom. 5:12), and since the fall of Adam death has been the universal experience of the race, apart from divine intervention (see also Heb. 2:9).

In that our Lord suffered death as a man we may see how essential His humanity was. In Hebrews 2:9 we read that He "was made a little lower than the angels for the suffering of death." It was in order that He might die for man that in the incarnation our Lord assumed humanity and identified Himself with this accursed race (Matt. 20:28; Phil. 2:6-10). Apart from His incarnation Christ could not have died, and apart from His death He could never have become our Saviour (Heb. 2:10, 14, 17).

But in recognizing His essential humanity we must not lose sight of our Lord's eternal deity. He was God manifest in the flesh—God with us. We mention this because the followers of the self-styled "pastor" Russell, and more lately of "Judge" Rutherford, say that in the incarnation our Lord became a mere man; nothing more nor less than a man. Our Lord did become man for our redemption; but as man He was none the less God (Matt. 1:23; I Tim. 3:16). Though the blood which our Lord Jesus Christ shed upon the cross was the blood of a man, yet in the book of Acts it is called the blood of God, which would have been impossible had our Lord Jesus Christ not been both God and man (see Acts 20:28). It was His humanity which made it possible for Christ to die for man, but it was His deity which made His death efficacious, not only for one man but also for the whole race (I Tim. 4:10).

II. THE IMPECCABLE HOLINESS OF OUR LORD JESUS CHRIST

Next we note that this chapter gives clear evidence of the impeccable holiness of our Lord. Twice Pilate, representative of Roman law, repeated his testimony, "I find no fault in this Man" (Luke 23:4, 14, 22). Likewise the malefactor on the cross bore witness, "This Man hath done nothing amiss" (Luke 23:41); and the centurion, convicted in the midst of the crucifixion scene testified,

Since I have been in D. B. I. I've had numerous soul tangles straightened out. My life has been mightily built up. The students in this School cannot say, "No man careth for my soul."
—Cecil R. Mills, a student in D. B. I.

"Certainly this was a righteous Man" (Luke 23:47). But even more striking than these testimonies from human lips is the sinless demeanor and deportment of Christ. One who reads the account of His suffering and death cannot fail to be impressed with the truth of which Peter testified, namely, that He "did no sin, neither was guile found in His mouth: Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (I Pet. 2:22-23).

And how thankful we should be that He was without sin, for our Lord's sinlessness was as essential to His Saviourhood as His humanity. To become our Saviour it was necessary not only that He should be man, but that He should be without sin of His own. None who needed atonement for his own sins could be acceptable as a substitute to bear the sins of others. "For such an high priest became us, Who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this He did once, when He offered up Himself" (Heb. 7:26-27). "And ye know that He was manifested to take away our sins; and in Him is no sin" (I John 3:5—see also I Pet. 3:18).

III. THE GLORIOUS MAJESTY OF OUR LORD JESUS CHRIST

Another thing which is evident in the incidents of today's lesson is the glorious majesty of our Lord Jesus Christ.

As the rabble accused Christ before Pontius Pilate their accusation was that He said that He was the Messiah, the King. In this they told the truth, for in the triumphal entry our Lord presented Himself to Israel as their King (Luke 19:38; Zech. 9:9). Their words are clear testimony that the people of Israel recognized our Lord's claim; but the lying accusation which they connected with it that Christ forbade them to give tribute to Caesar shows their unwillingness to admit the validity of His claim. So, now, as Pilate asks Him, "Art Thou the King of the Jews?" our Lord returns the affirmative answer, "Thou sayest it" (Luke 23:3). This, as many have pointed out, is equivalent to a strong affirmation of agreement which was current in our own country a few years ago, "You have said it!" Pilate seems to have been impressed with this testimony, for over the cross he placed the superscription, **"This is the King of the Jews"** (Luke 23:38). And truly our Lord Jesus Christ is King. He Who was made a little lower than the angels for the suffering of death is now crowned with glory and honor that He by the grace of God should have tasted death for every man (Heb. 2:9). He Who willingly bowed His head, gave up the ghost, and surrendered His body to the icy hand of death "must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death" (I Cor. 15:25-26). He Who was led by the Jews as a willing victim to the slaughter, and stood silent while a Roman governor condemned Him to death, is coming back some day, taking vengeance upon them that know not God and that obey not the Gospel of our Lord Jesus Christ; and when He comes He will reign, not only as King of the Jews, but also as King of kings and Lord of lords (II Thess. 1:7-10; Rev. 19:11-19; Isa. 9:6-7).

The dying malefactor caught a glimpse of the true majesty of our Lord, for he said to Him, "Lord, remember me when Thou comest into Thy Kingdom" (Luke 23:42). This was the most normal request possible, and is an eloquent testimony to the faith of him who made it. Undoubtedly this man was a Jew, and the Kingdom of Christ is the hope of Israel. The malefactor was dying that day; but in the hour of death he trusted Israel's Messiah and looked beyond the agonies of Calvary to the glory of His Kingdom. It is in the Kingdom of Christ that

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—Norman D. Renn, a student in D. B. I.

the believers of Israel are to be resurrected; and it is then that they will receive their rewards. Knowing, as he evidently did, the hope of Israel, of course that dying malefactor would look forward to the Kingdom of Christ as the time of his own resurrection and reward, hence his request (see Dan. 12:1-2; Ezek. 37:11-14; Rev. 22:12). His request looked forward to an event which is yet future; he was asking that he might be remembered when he was with Christ in His Kingdom; but the Saviour's answer not only assured him that this request was heard, but told him of the blessing which he was to enjoy that very day, without waiting until the Kingdom. "Jesus said unto him, Verily I say unto thee, Today shalt thou be with Me in Paradise."

The blessing of that dying malefactor testifies the blessing of all believers. When our Lord Jesus Christ comes in His glory, with His mighty angels, we who have trusted Him as our Saviour shall appear with Him in glory (Col. 3:4). And when He comes in His Kingdom we shall be remembered, for in the measure of our willingness to suffer with Him here we shall reign with Him there (II Tim. 2:12). And so perfect will be our Lord's memory of the deeds of service which we have rendered, He says that none shall lose his reward, though he but give a cup of cold water to a disciple in His Name (Mark 9:41—see also I Cor. 4:5). Of course we know that even before our Lord's coming to establish His Kingdom He will come to rapture His Church into His presence, which blissful experience shall be shared by all believers of this age, dead or living (I Thess. 4:13-18). In the meantime, even as the dying thief on the day of his death went to be with his Lord in Paradise, so also today for the believer to depart this life is to be with Christ which is far better (Phil. 1:23; II Cor. 5:8).

IV. THE INFINITE MERCY OF OUR LORD JESUS CHRIST

Finally, we note that this lesson presents the infinite grace of our Lord Jesus Christ.

This is seen in several considerations. It is typified in the fact that He died in the place of Barabbas; the Just suffered for the unjust. Because He died Barabbas lived (Luke 23:18-25). This is an allegory, for when Christ died that day He died a substitute for sinners. "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:5-6). His grace is manifest also in His dealing with the dying malefactor, who, though he deserved the torments of Hades, through simple faith in Christ was assured that he was to participate in the bliss of Paradise (Luke 23:42-43); and it is evident in His prayer of intercession for those who crucified Him; "Father, forgive them; for they know not what they do" (Luke 23:34), a prayer which is suggestive of the work of intercession in which He has been engaged ever since, for the Scripture says, "He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them" (Heb. 7:25).

The mercy which was thus typified and exhibited at the crucifixion of Christ is the ground of our salvation. Like Barabbas, and like the malefactor, we are guilty of things deserving death. "All have sinned, and come short of the glory of God" (Rom. 3:23). The Jews who clamored for the blood of Christ; Pilate, who condemned Him to death, though he knew He had done nothing deserving of death; and the soldiers who wielded the scourge and drove the nails through His flesh, transfixing Him to the cross; none of them were more guilty of the death of Christ than we. It was our sins which made it necessary for Him to die upon that cross. But, thank God! His death is the price of our redemption. His blood which was shed that day is the means of cleansing us from every sin and of giving us the assurance of forgiveness. We shall be with Him in His Kingdom, but not through any merit of our own. We will be rewarded, then, it is true, in proportion as our works have glorified Him; but our entrance into the presence of our Lord will be wholly on the ground of His grace extended to unworthy sinners. How much, how very much the cross of Christ means to us. "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9; Eph. 1:7; 2:8-9; John 3:16).

VITAL-TRUTH ILLUSTRATION

Mr. Moody used to tell a story in connection with the Civil War. A Wisconsin mechanic was drafted into the army. He had a large family depending upon him for support; his wife was an invalid and himself a poor man with no reserve of funds. But he had a friend—a young man, unmarried, who came forward and volunteered to take his place, and, indeed, insisted upon it. In the battle of Gettysburg that young man was mortally wounded. When the news came to the man whose place he had taken, he immediately made a head-board in hardwood and went down to Gettysburg and planted that marker at the head of the grave. It bore the name of the young man who had been killed, and underneath just four words, "He died for me."

The death of that Wisconsin boy was the substitution for a friend, and "greater love hath no man than this, that a man lay down his life for his friend"; but oh, amazing grace and love, "while we were yet sinners, Christ died for US." It seems to me that when once this great fact dawns upon one, the most natural thing for him to do is to take his stand before the cross and confess to the world.

—P. W. Philpott in "The Evangelical Christian"

Second Quarter, Lesson 11 **Sunday, June 14, 1931**

THE RESURRECTION AND THE ASCENSION

Lesson Text: Luke 24
(Assigned for printing: Luke 24:25-40, 50, 51)
Devotional Reading: I Cor. 15:50-58

Golden Text:

"It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us" (Rom. 8:34).

A story in the "Sunday School Times" recently told us that "when the battle of Waterloo was being fought, all England, waiting in anxiety for the result of that day, was dependent for news upon the signals flashed from station to station by semaphores. Late in the day the station on the tower of Winchester Cathedral received the signal 'Well-

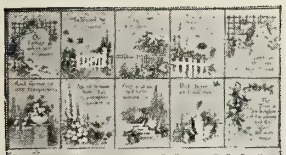
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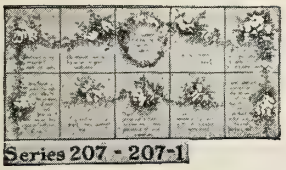
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ington defeated—' Just at that moment a dense Englis' fog shut out the light falling upon the land. The news of disaster quickly circulated in the city. Soon the whole land was in gloom bordering upon despair. Then the fog lifted and the message was completed. 'Wellington defeated the enemy.' Sorrow turned into joy, defeat into victory." And to this the further comment is added which makes this story especially valuable in connection with today's lesson. "So hope died out in the hearts of men when Jesus was buried in Joseph's tomb. The fog of disappointment settled down upon the world. It seemed as though Christ was defeated. But on the third day the fog lifted, and there was flashed to the world the glorious news that Jesus had risen and had destroyed sin and death. Joy filled the hearts of the disciples as they now saw their Lord."

It is concerning that joyous event, the resurrection of our Lord Jesus Christ, that we study in today's lesson. We shall approach it from three points of view, the first two of which shall be taken from the narrative of the lesson text, and the third from other Scriptures interpreting the significance of this event.

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—Vanita Hecht, a student in D. B. I.

I. THE RESURRECTION OF CHRIST CERTIFIED BY MANY INFALLIBLE PROOFS

In Acts 1:3 we read that Christ "showed Himself alive after His passion by many infallible proofs, being seen of them (His apostles) forty days, and speaking of the things pertaining to the Kingdom of God." In the lesson before us the Holy Spirit, through the pen of Luke, gives us some of the infallible proofs to which he refers in Acts.

A. The evidence of the empty tomb. When the women came to the sepulchre on the first day of the week to embalm the body of the Lord Jesus Christ they found it empty. This in itself was proof of the resurrection. The Jews had secured the Roman guard to prevent the disciples from stealing the body and thus giving ground for the story that He had risen again; they would not therefore have stolen it themselves. The soldiers were set to guard the tomb and its contents. For the body of Christ to be missing would indicate that they were unfaithful or ineffectual in fulfilling their trust. It is certain, therefore, that they would not have removed it. And that the disciples did not remove the body of their Lord is evident in the fact that the women came to the tomb, with materials for embalming that body; and their perplexity at finding the tomb empty argues conclusively that they had no knowledge of what had become of the body of Christ. Such also is the force of the effect which was produced among the disciples by the news of the empty tomb. None other than members of these groups would have had occasion or incentive to remove it. The only logical conclusion that we can arrive at in the light of these facts is that the body of Christ had been removed from the tomb by some power other than human (Luke 24:1-4, 11, 22-24).

B. The evidence of the angelic testimony. Luke 24:4-7 says that as the women were perplexed at the tomb, two men stood by them in shining garments, which said unto them, "Why seek ye the living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again." And the women's interpretation of this experience is given in verse 23. "When they found not His body, they came, saying, that they had also seen a vision of angels, which said that He was alive."

C. We have here also the evidence of the undisturbed grave clothes of Jesus. According to verse twelve, "Peter . . . . ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass." From this it is evident that there was something about those grave clothes to produce conviction. In his valuable treatment of this subject Bishop William R. Nicholson says, "He seeth the linen clothes lie (see John 20:6-8). That is, not merely remaining on the floor of the sepulchre, but lying there precisely as the body had lain there. There they were in exactly the position which the body had occupied, and the napkin was 'in a place by itself'—not confused with the body clothes, but on the very spot where the head had rested. It was also 'wrapped' or 'rolled together,' that is, the head being removed, it had collapsed and was shrunken. It had not been unfolded, and none of the fastenings were loosed, indicating that it had not been taken off the head, but that the head had been taken out from it. There, then, they lay—linen clothes and napkin too—no bandage undone, none of the folds disturbed, no change of position; but only shrunken. This description is what the words fairly give expression to; and it is that which imperatively required in view of the effect on John (who saw and believed). Indeed it is what Luke expresses in his one phrase; for while he makes no allusion to the napkin, he says that the linen clothes were 'laid by themselves.' With reference to what were they 'by themselves'? Evidently the body. They were without the body, and yet they were so lying as to suggest the body. The idea is that without change of position they could have contained the body, and so were 'laid by themselves'." As Bishop Nicholson rightfully argues, this arrangement of the grave clothes forbids that the body which they had swathed should have been removed by any natural means; and thus they bore mute but convincing witness to the reality of the resurrection.

D. The evidence of the personal appearances of Christ. In addition to the evidence which we have seen, this chapter narrates two appearances of Christ to His disciples, one to the two on the road to Emmaus, and the other to the disciples, in the upper room. These are not by any means all the times that our Lord appeared to His disciples in bodily presence after His resurrection, for the other Gospels tell us of a number of such occasions, as also does the Book of Acts; but these appearances are convincing and conclusive proof of the reality of our Lord's resurrection. Indeed to convict His disciples of the reality of His resurrection seems to have been one of His chief motives in appearing to them as He did. This is attested by His words, "Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have" (Luke 24:39); and for what other purpose could He have done as He did in asking for food and eating a piece of broiled fish and a honeycomb before them? (Luke 24:42-43)

There are many other evidences in Scripture of the reality of our Lord's resurrection, but these are outstanding among the evidences which today's lesson presents. They are a few among the many infallible proofs with which Christ showed Himself to His disciples, alive after His passion (see also I Cor. 15:3-8).

II. THE RESURRECTION OF CHRIST THE FULFILMENT OF PROPHECY

On each occasion when He appeared to His disciples our Lord bore witness that the prophets had foretold His resurrection. In Luke 24:25-26 we read, "O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory?" And in Luke 24:45-46 we read, "Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." In so saying He clearly told His disciples that the prophets had foretold His resurrection. His words agree with the testimony of Peter who said, "The prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:10-11). Both from our Saviour's testimony and from these words of Peter it is quite evident that the resurrection of Christ was an essential and indispensable link between His sufferings and His glory. (Cf. Phil. 2:6-10; Heb. 2:9)

How clearly the prophets foretold the resurrection of Christ is seen in Peter's argument on the day of Pentecost. First he quoted Psalm 16:8-11, which says, "Thou wilt not leave My soul in hell (Hades); neither wilt Thou suffer Thine Holy One to see corruption" and then he continues, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." It is evident from this that David could not have been speaking of himself in the words quoted above. Then Peter goes on to say, "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell (Hades), neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses" (Acts 2:25-32).

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In addition to indicating that His resurrection was a fulfilment of prophecy, our Lord's discussion with His disciples revealed clearly that all the Scriptures were centered in His own Person and work. In speaking with the two on the road to Emmaus, we are told of our Lord that "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke 24:27). And in talking with His disciples in the upper room He said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning Me" (Luke 24:44). Recognizing, as we should, that the Law, the Prophets, and the Psalms were the divisions of the Hebrew Bible, which contained everything which appears in our Old Testament, this statement is a sweeping declaration that all of the Old Testament was concerned with Christ. His death for sinners was plainly foretold there, and His resurrection from the dead was prophesied. These things have been fulfilled, even as the prophets foretold, but there is a part of their message yet to be fulfilled, for they foretold a time of glory, when Christ should reign upon the throne of His father, David, and when He should restore Israel and exercise authority over all the nations of the earth. In the midst of the troublous conditions which are coming upon the earth, how comforting it is to look forward to that coming reign of our Lord Jesus Christ, when He shall speak peace to the heathen, and to reflect that "of His government and of His peace there shall be no end." And how thrilling is the realization that even before He comes to institute that glorious Kingdom, our Lord will come to rapture His Church into His presence. (See Zech. 9:9-10; Isa. 9:6-7; and distinguish I Thess. 4:13-18—see also II Thess. 2)

And now we must press on to consider

III. THE RESURRECTION OF CHRIST AN ESSENTIAL PART OF THE GOSPEL

The central event of today's lesson is declared by the apostle Paul to be an essential part of the Gospel. Defining his Gospel he says, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day according to the Scriptures" (I Cor. 15:3-4). From this beginning he proceeds to argue the reality of the resurrection; next he speaks of its vital importance, saying, "If Christ be not raised, your faith is vain; ye are yet in your sins" (read all of I Cor. 15:12-20); and then he proceeds to show that our hope of resurrection depends upon the reality of Christ's resurrection and that this hope shall be realized at His second coming. From this Scripture we may learn that the resurrection of our Lord Jesus Christ is an essential and integral part of the Gospel which "is the power of God unto salvation to every one that believeth" (Rom. 1:16).

It is true, the "Modernist" and other false teachers prate about the Gospel in the same breath in which they deny the reality of Christ's resurrection. But of such it is written "though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1:8). Theirs is not the Gospel of our Lord and Saviour Jesus Christ, but a strange gospel which can only damn those who repose confidence in it. (II Cor. 11:4; Gal. 1:6-7, 9)

Now let us face a few other considerations which show how essential the resurrection of Christ really is.

The resurrection of our Lord Jesus Christ is the proof of His eternal Sonship and deity. He is "declared to be the Son of God with power, ... by the resurrection from the dead" (Rom. 1:4).

The resurrection life of Christ is the life by which we are born again and made children and heirs of God. Peter tells us that God "according to His abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead, to an inheritance, incorruptible, and undefiled, and that fadeth not away." In this connection remember that our Lord said, "Except a man be born again (literally from above) he cannot see the Kingdom of God" (John 3:3). In this we see that the resurrection of Christ is vitally linked with our salvation.

The resurrection of Christ is the power by which we are liberated from our slavery to sin. "We are buried with Him (that is with Christ) by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.

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—George Palm, a student in D. B. I.

Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:11-13—see also Phil. 3:8-11).

The resurrection of our Lord Jesus Christ is also the pledge and guarantee of our own resurrection. "If the Spirit of Him that raised up Jesus our Lord from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you" (Rom. 8:11). If Christ was not raised from the dead, then obviously there is no such thing as "the spirit of Him Who raised up Christ from the dead;" and it logically follows that this spirit can not dwell in us. What hope, in this case, is there that we shall ever be raised from the dead? Realizing the logical end of "Modernism" we cannot wonder that those who embrace this blighting heresy find themselves groping in the mire of atheism or agnosticism. How thankful we should be that by the resurrection of our Lord Jesus Christ we have been begotten unto a better hope—a living hope—the hope of sharing in the power, and the glory of Christ's resurrection (I Cor. 15:22, 51-58).

And finally, the resurrection of Christ is the exhibition of the infinite power which God has placed at the disposal of every believer. This comprehends all that has gone before and many other things of which we cannot now take time to speak particularly. It is a staggering fact and would be incredible but that the Word of God declares it. Listen to the affirmation of this marvelous truth in the apostle Paul's prayer for the Ephesian believers, a prayer which includes all believers in its scope. He asked that they might know "what is the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places" (Eph. 1:19-20).

VITAL-TRUTH ILLUSTRATION

One day a boy ran to his mother and eagerly asked her to help him find all the string that there was in the house, for he wanted to fly his kite higher than any of the other boys. The mother gladly cooperated, and soon the boy was out on the street flying his kite. Up, up, it went, until it was out of sight. Presently an old man came along, and seeing the boy in the street with a satisfied expression on his face, said to him,

"What are you doing there, my son?"

"Oh, I am flying my kite," he replied.

"Your kite?" said the old man, as he looked up. "I don't see any kite. Where is it?"

"Why, it is up there in the sky."

"How do you know it is?" the old man insisted.

The boy thought a minute, and then he joyfully replied, "Well, I saw it go up; and I have hold of this string; and now I can feel its pull."

So with Christ. He was seen to ascend into heaven (Acts 1:9-11), and every believer who has taken hold of a string of God's precious promises, can feel the pull (II Pet. 1:3, 4). He knows that Christ is living in heaven.

—"Moody Bible Institute Monthly"

Second Quarter, Lesson 12 **Sunday, June 21, 1931**

THE SIN OF CAUSING OTHERS TO STUMBLE

Lesson Text: Romans 14:13-23
(Assigned for printing: Rom. 14:13-23)
Devotional Reading: I John 4:7-13

Golden Text:

"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth" (Rom. 14:21).

Today's golden text was the means some years ago of leading a young man in Denver to Christ.

State elections were impending, and the issue was to be voted on as to whether the state should be wet or dry. Billy Sunday was coming to town, and the advocates of prohibition were pinning high hopes upon his leadership to make the state dry. Feeling was running high, and prohibition was the topic of conversation on every lip.

The young man mentioned was a zealous advocate of prohibition. He had been a church member for seven years, but did not know the Saviour. He believed that salvation was by works, and he tried to live a moral life in order to qualify. His advocacy of prohibition was one rung in the ladder by which he hoped to attain heaven and its bliss.

In the store where he was working he heard much argument about prohibition, some who were church members speaking against it. The thought occurred to him, "If I can only find a passage in the Bible which shows the evil of strong drink, perhaps I can persuade some of these church members to vote dry." Searching for such a passage, he came upon our golden text. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." At every opportunity he quoted this text, hoping thereby to win votes for prohibition.

But he soon became very uncomfortable. Every time he quoted the text for the benefit of another, his own conscience seemed to feel a recoil like that of a shotgun. He had been dancing, playing cards, and attending theaters, and he knew full well the evils which these things wrought in the lives of others, though he had boasted that he could indulge without falling into the evil. As he quoted this text, the Holy Spirit made the application to other things than drink, and this young man became deeply convicted of his own sin in doing things which caused the ruin of many lives.

Now thoroughly awakened to his own guilt before God and the imperfection of his own moral standards to commend him to his Maker, he began attending the Billy Sunday meetings, not seeking arguments for prohibition as he had expected, but seeking to learn, if possible, the answer to the cry of his own soul, "What must I do to be saved?" There he learned of the grace of our Lord Jesus Christ in bearing in the sinners stead the penalty of his sins, and of His offer of eternal life as a free gift to all who would receive it. Accepting Him as his Saviour, he became a child of God and passed from death to life.

But though God used this Scripture to convict a lost man and bring him to Christ, its message is intended primarily for the instruction and guidance of the believer. Let us face the principles which it teaches.

Since the Lord Jesus has saved you, show your appreciation for His love. Support His work at D. B. I. Lay up for yourself treasures in heaven. He will reward you when you get there.
—George A. Domaloy, a student in D. B. I.

I. THE SCRIPTURAL PRINCIPLES OF JUDGING (Verse 13)

"Let us not judge one another any more: but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way," says verse thirteen, and this raises the question, "When, if ever, is it Scriptural for Christians to judge one another?" The answer to this question will help us better to understand the meaning of this verse.

That it is Scriptural for believers to judge in certain realms is evident from Galatians 6:1, which says, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." It is obviously impossible to know whether a brother is overtaken in a fault unless we judge his actions in the light of Scripture. Again, the apostle Paul's writings abound in examples of the application of this truth, in which he plainly speaks of faults among the saints and admonishes them to walk in godliness and truth. Today's lesson text is an example of this, for the exhortation not to judge one another any more appears in the midst of a Scripture in which the apostle Paul is judging the conduct of the Roman believers and instructing them more perfectly in the way of righteousness. Note the words, "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died" (verse 15). From these and other Scriptures it is self-evidently scriptural and right for believers to judge in the realm of conduct, that is, to put the conduct of his brethren to the test of God's Word, for God's Word, and not human opinion, must always be the standard of judgment. Such judging, of course, should be done for the purpose of seeking to restore an erring brother, and not in order to subject him to harsh, unscriptural criticism, or to gossip about him (Rom. 15:14; II Thess. 3:11-15).

But that there is a realm in which it is unscriptural to judge is apparent in the light of the Scripture before us. Coupled with what we have already seen, the context of this Scripture puts its meaning beyond all question. The apostle Paul has been speaking of two things, in each of which two courses of action may be scriptural. One is in the matter of observing of days, and the other the matter of foods (see vss. 1-6). From his discussion it is apparent that observing of days and refraining from the eating of meats is a mark of spiritual immaturity and weakness in the faith; and the man who regards every day alike and who makes no distinction between meats, in this, at least, has stepped out more fully into the liberty which is his in Christ Jesus. And yet one should not despise the other. Matters of this kind are not matters on which the Scripture marks out clear lines of distinction and says, "This is right and that is wrong." These are matters in which a man may be walking with God according to his light and yet pursue either one mode of conduct or the other. It is in regard to such matters that it is unscriptural to judge.

But another principle is involved here which we must not overlook. The context also clearly indicates that the matters in which we are not to judge one another are matters of motives and conscience rather than conduct. Verse fourteen says, "I know, and am persuaded of the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean." The reference here is to the eating of various kinds of meats, as the following verse indicates. It refers to the question at issue in verse two. "One believeth that he may eat all things; another, who is weak, eateth herbs." To the first man here mentioned, all things are clean; but to the second the eating of meat which his conscience would not approve would be unclean, though the meats were not unclean in themselves. Now when these believers saw one of their number eating such food, should they say that in so doing this brother was sinning against his own conscience? Was it not entirely possible that in doing as he did he was simply exercising his scriptural liberty?

Here then we have two principles to help us in dealing with our brethren. If we see a brother engaged in practises which are plainly contrary to the Word of God, it is our privilege and responsibility to judge his conduct in the light of Scripture, to point out his wrong, and to seek to lead him into paths of rectitude. But where two or more courses of action are possible in the light of the Scripture, we should not accuse a brother of not acting according to his light if he chooses a course which we ourselves would not choose. Judgment in this realm is God's prerogative. "To his own master he standeth or falleth" (Rom. 14:4). While we may more perfectly instruct a brother in the way of truth if his conduct indicates that he is yet weak in the faith, let us leave his motives with Him Who "knoweth the secrets of the heart" (Ps. 44:21).

II. THE PRINCIPLE OF LIBERTY (Verse 14)

Now consider a little more closely the teaching of verse fourteen. Here we learn the principle of Christian liberty.

The teaching here, and in the succeeding verses, is evidently identical with or at least very closely akin to that of I Corinthians 8:4-13. In those days, among those people, meat was offered in sacrifice to idols and later sold in the meat markets (I Cor. 10:25). To an instructed Christian it was meat—neither more nor less because of its being offered in sacrifice to idols. For one who had this knowledge there could be no harm in his eating such meat and no objection to his doing so. By his knowledge that "the idol is nothing and that there is none other God but One" he has been set at liberty (I Cor. 8:4).

This principle has its application in a number of directions today. For instance, it has its application in the matter of "days" mentioned in Romans 14:5-6. The first day of the week, by many earnest Christians is observed almost with the reverence with which the Jews under the law observed the Sabbath. Others recognize that while the first day of the week was the day of our Lord's resurrection and the day on which early Christians worshipped, yet there is nothing in the Scriptures which requires such observance of the day as many of their fellow believers give it. And certainly there is nothing in the Scripture to warrant their imposing observance of that day upon unbelievers by means of law. Here, as in the eating of meat, the instructed believer has been set at liberty. He esteemeth every day alike." He recognizes that he should live every day in such a way as to please God; and every day should be a day of worship—not Sunday alone. Or, again, this truth has its legitimate application to certain classes of moving picture films which are being shown today. For instance, a mature, instructed Christian might legitimately view purely scientific pictures, or news reels; and in doing so be acting in keeping with the Scripture which speaks of using this world and not abusing it (I Cor. 7:31). But our liberty in such matters should be limited by the consciences of our brethren. And in this we see

III. THE PRINCIPLE OF CONSIDERATENESS (Verse 15)

Suppose an earnest Christian were to go to a moving picture house to see a news reel, arriving when the news reel was to begin, and leaving when it was finished, without seeing other parts of the program which were decidedly objectionable because distinctly worldly. Would it not be likely that other weaker Christians would know of his going into the moving picture theater and would use his attendance for legitimate purposes to excuse themselves in steeping their souls in the worldly features which the

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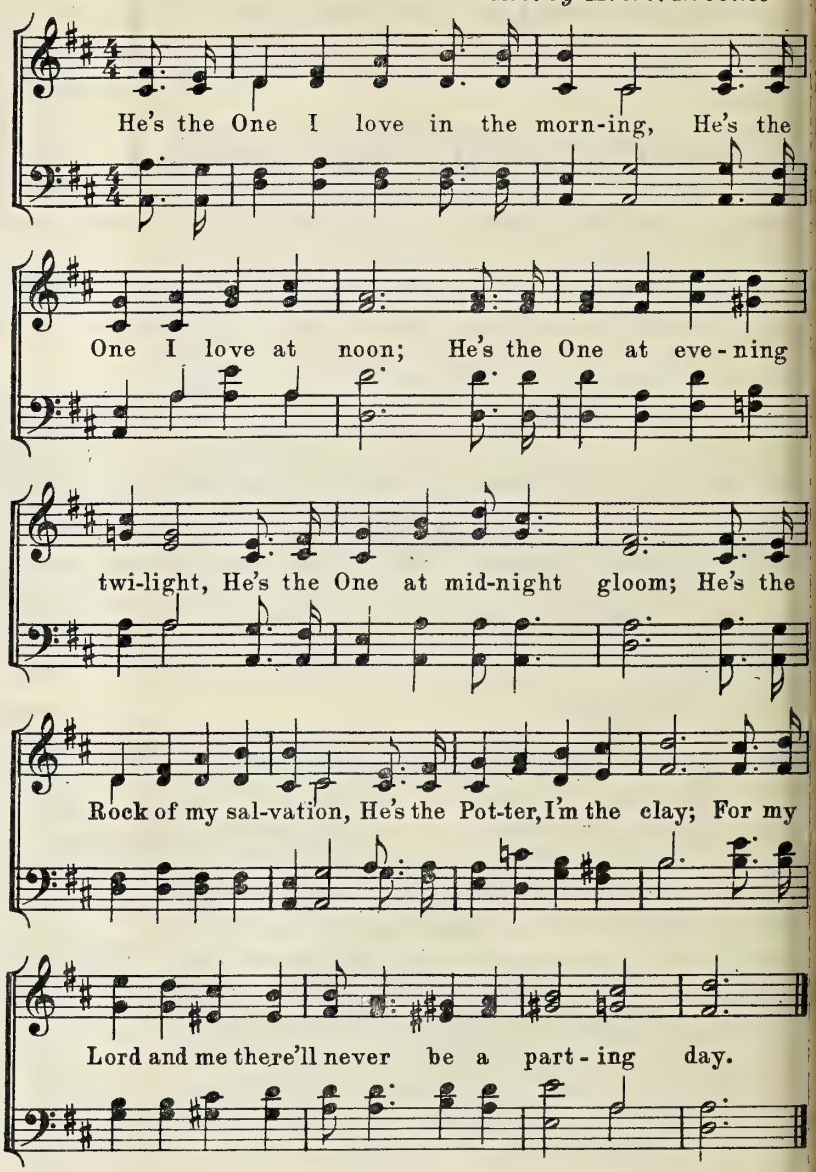
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other eschewed? Would not such exercise of his liberty be likely to cause others to stumble? And in view of this likelihood should one not, for love of Christ, voluntarily refrain from using his liberty to the full in matters which might negative his testimony?

That we should limit our liberty because of the weakness of our brethren is the teaching of the succeeding verses in our lesson, and herein we see the principle of considerateness. "If thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died" (Rom. 14:15). Perhaps a few words of explanation may help us to understand more clearly the meaning of this verse. "If thy brother be grieved with thy meat" means, if he be stumbled by our exercise of liberty in things which with our light ar entirely scriptural for us. "Now walkest thou not charita bly" means that if, knowing that our actions will stumbl the brethren, we yet insist on exercising our liberty, we ar not walking in love. "Destroy not him with thy meat means, "Do not persist in practises which cause others t stumble, though in themselves those practises may not b evil."

An illustration of this is furnished in I Corinthians 8:7-1 The verses preceding have spoken of the knowledge c instructed Christians that an idol is nothing and that ther is none other God but One and they intimate that wit such knowledge they are at liberty to eat idol meat if the wish to do so. But now verse seven adds, "Howbeit there i not in every man that knowledge; for some with conscienc

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of the idol unto this hour eat it as a thing offered unto an idol; and their conscience being weak is defiled . . . . take heed lest by any means this liberty of yours become a stumblingblock to them that are weak. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; and through thy knowledge shall the weak brother perish (that is fall into sin and so lose his fellowship with God), for whom Christ died?" (I Cor. 8:7-11).

The apostle Paul himself furnishes an outstanding example of what the believer's attitude will be if he permits himself to be ruled by the principle of considerateness. "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (I Cor. 8:13). Surely such an attitude is the only attitude which is becoming to one who has learned the love of our Lord Jesus Christ for us; and it is the only attitude possible to one who is permitting His love for souls to be reflected in his life. The principle of considerateness is the principle of love (see also I Cor. 10:25-33).

IV. THE PRINCIPLE OF YIELDINGNESS
(Verse 17)

Another principle which this lesson brings before us is the principle of yieldingness to our Lord. "The Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Spirit," says Romans 14:17. That is, if God is permitted to reign in our hearts He will not produce in our lives legalistic observance of rules pertaining to food and drink, such as those with which the Scribes burdened the Jews (Matt. 23:4), but He will produce in our lives everything which is consistent with and which contributes to righteousness, and peace, and joy. To insist on exercising our God-given liberty when we know that it will cause another to stumble is to become legalized to liberty, and is a subtle form of Phariseeism. But voluntarily to forego our liberty for the sake of weak brethren is a reflection of the spirit of Him Who stripped Himself of the glory and honor which were His by rights and suffered the agonies of Calvary in order that we might escape the woes of hell and share with Him the bliss of heaven. Which, think you, is the more praiseworthy—to insist on exercising our liberty, scriptural though it may be, at the cost of the brethren, or to limit ourselves in the exercise of our liberty in order that we may be able to build up our brethren in the faith? God's Word gives us the answer to this question: "Meat commendeth us not to God . . . ." says I Corinthians 8:8 on the one hand; but on the other Romans 14:18 says, "He that in these things (righteousness, peace, and joy in the Holy Spirit) serveth Christ is acceptable to God, and approved of men."

V. THE PRINCIPLE OF FRUITFULNESS
(Verse 19)

Another principle here set forth is very closely related to the last two which we have seen; it is the principle of fruitfulness.

This principle is stated in verse nineteen: "Let us therefore follow after the things which make for peace, and things wherewith one may edify another." To insist on the exercise of our liberty in the things which the consciences of our weak brethren do not approve, will make for dissention and strife. But voluntarily to forego the full exercise of our liberty may be the means of testimony to them, whereby we may be able to build them up in the things of our Lord Jesus Christ; and ultimately we may have the privilege of leading them to share in the liberty which we ourselves enjoy through better instruction than they have had. This is the force of the appeal of this verse, and if for the love of Christ and for the sake of a fruitful testimony with our brethren we forego the meat which might cause them to stumble, we may be able to say with Christ, "I have meat to eat that ye know not of" (John 4:32). It was in order that his testimony might not be hindered that the apostle Paul took the attitude expressed in the words, "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not" (I Cor. 10:23-24).

VI. THE PRINCIPLE OF LIGHT
(Verses 20-23)

Finally, we note in this lesson the principle of light.

This principle is stated in Romans 14:20, "All things indeed are pure; but it is evil for that man who eateth with offence." The things themselves being pure, it is evident that the "offence" must arise from some weakness in the conscience of the man who "eateth with offence." Had he more light he could eat without offence, but because as yet his light is limited, and because his conscience will not approve the thing which he does, though the thing itself is right, for him to eat is sin. To him applies the statement of verse twenty-three, "He that doubteth is damned (literally condemned) if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." This does not mean that such a man is condemned as regards his salvation, for he is a child of God; but it does mean that he is condemned of his own conscience; and the effect on his soul is the same as though the thing which he were doing were sinful in itself.

And so we conclude our study with the admonition of Scripture to the man whose light will permit him, with faith and with a clear conscience, to do things which others might stumble at doing: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:21-22).

VITAL-TRUTH ILLUSTRATION

I have a friend who conducted a great meeting in Wisconsin. He said a prominent lawyer who was a church member, stood in idleness during the after-meeting. The evangelist stepped from the platform and said to him, "Why don't you go to work? Try at least to win a soul to God." The man went back to a newspaper editor in the rear of the building and said to the editor, "Come on down and get religion." The editor laughed and said, "You are just joking, aren't you?" The lawyer answered, "No sir, I mean it." Said the editor, "I have as much religion as you have, and I think it is time for you to go down to the front and get religion yourself." The lawyer responded with some spirit, "What do you mean, sir? I have been a church member for twenty years." The editor answered, "I would never have picked you for a church member. You were with us at court a short time ago. You drank beer at the same bar with the rest of us, and you told dirty stories in the hotel office with the rest of us, did you not?" The lawyer admitted the charges. It was too hot for him in that end of the building, so he came back near the platform and my friend asked why he did not keep at work. "It is because I am not naturally adapted to that sort of work," he said. The trouble was he had too much natural adaptation. He needed supernatural adaptation, and that means a clean heart filled with the Holy Spirit. I really believe that there are hundreds of church members in this city who would do personal work and try to win souls to Christ if they were not face to face with their unclean lives.

—French E. Oliver

Money invested in a business enterprise may bring comfort in this life, but money invested in God's work will bring joy throughout eternity. D. B. I. is God's work. Are you investing your money for time or for eternity?

—Alvina Edmondson, a student in D. B. I.

Second Quarter, Lesson 13 Sunday, June 28, 1931

REVIEW—JESUS THE WORLD'S SAVIOUR

SUFFERING AND SOVEREIGNTY

Golden Text:
"God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life" (John 3:16).

THE GOLDEN TEXT OUTLINED—OUR GREAT SALVATION

John 3:16

A. THE AUTHOR OF ITS PLAN
"God"

B. THE MOTIVE OF ITS INAUGURATION
"so loved"

C. THE EXTENT OF ITS PROVISION
"the world"

D. THE MEANS OF ITS ACCOMPLISHMENT
"that He gave His only begotten Son, that . . . ."

E. THE INCLUSIVENESS OF ITS INVITATION
"whosoever"

F. THE CONDITION OF ITS OPERATION
"believeth in Him"

G. THE NECESSITY OF ITS ACCEPTANCE
"should not perish"

H. THE SECURITY OF ITS RECIPIENTS
"but have everlasting life"

II. QUESTIONS FOR REVIEW

Lesson 1—"Jesus Teaches Humility"
(Lesson Text: Luke 13:1—14:35; 18:15-17)
(Golden Text: Luke 14:11)

1. What prophetic truths are taught by the Parable of the Unfruitful Fig Tree? by the Parable of the Mustard Tree and the Leaven? by the Parable of the Master of the House?

2. What personal truths are taught by the Parable of the Rooms at the Wedding? by the Parable of the Great Supper?

3. What are the characteristics of a true disciple of our Lord?

Lesson 2—"The Prodigal Son"
(Lesson Text: Luke 15)
(Golden Text: Luke 15:10)

1. Are "sheep" in Scripture symbols of believers or unbelievers? Who is the straying sheep?

2. What did the woman of Luke 15:8-10 lose when she lost her coin?

3. Does the Parable of the Prodigal Son depict the salvation of a lost man or the restoration of a backslider?

Lesson 3—"The Rich Man and Lazarus"
(Lesson Text: Luke 16:1—17:37)
(Golden Text: Matt. 6:20)

1. Why did Jesus say, "The children of this world are in their generation wiser than the children of light"?

2. Are the dead conscious? What light does the story of the rich man and Lazarus shed on this?

3. How should we deal with fellow believers who mistreat us?

4. What reasons have you to be thankful?

5. What does Luke 17:20-27 teach us about Christ's second coming?

Lesson 4—"How to Pray"
(Lesson Text: Luke 18)
(Golden Text: Luke 11:1)

1. What was our Lord's purpose in telling of the importunate widow?

2. How do we know that the publican had trusted Christ as his Saviour?

3. Was the rich young ruler seeking to be saved by grace or by works? What was the result of his quest?

4. Did the disciples know about Christ's resurrection before He had died on the cross?

5. What may we learn from the healing of the blind man?

Lesson 5—"Jesus in the Home of Zacchaeus"
(Lesson Text: Luke 19:1-10)
(Golden Text: Luke 19:10)

1. Why did Christ say to Zacchaeus, "Today I must sup at thy house"?

2. How was Zacchaeus saved?

3. Why did Christ call him "a son of Abraham"?

Lesson 6—"The Parable of the Pounds"
(Lesson Text: Luke 19:11-26)
(Golden Text: I Cor. 4:2)

1. What is the dispensational teaching of the Parable of the Pounds?

2. What is the personal teaching of this parable?

Lesson 7—"Jesus Enters Jerusalem as King"
(Lesson Text: Luke 19:28—20:47)
(Golden Text: Rev. 17:14)

1. What may we learn from our Lord's triumphal entry into Jerusalem?

2. What may we learn from the Parable of the Rebellious Husbandmen?

3. What may we learn from our Lord's controversy with the priest, and the scribes, and the Sadducees?

Lesson 8—"Jesus Preparing for the End"
(Lesson Text: Luke 21:1—22:23)
(Golden Text: Luke 22:19)

1. What may we learn about Christ from His words concerning the widow's gift?

2. What may we learn about Him from His prophecy of the Great Tribulation?

3. What may we learn about Him from Judas' attitude toward Him?

4. What may we learn about Him from the Lord's Supper?

Lesson 9—"Jesus in Gethsemane"
(Lesson Text: Luke 22:24-71)
(Golden Text: Luke 22:42)

1. How does Christ's attitude toward self compare with the disciples' attitude?

2. How does Christ's attitude in the garden of Gethsemane compare with Peter's attitude when warned of the testing which he was about to undergo?

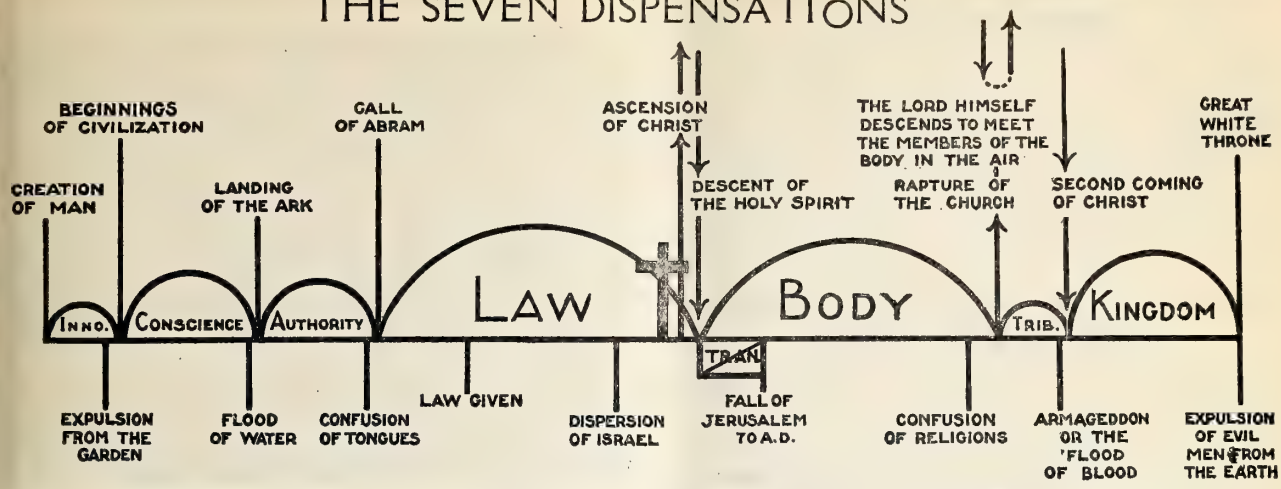
3. How does Christ's attitude toward His enemies compare with that of His disciples?

4. How does Christ's attitude toward suffering compare with Peter's?

5. How does His attitude in all these things compare with yours?

To give forth the Word of life most effectively it is necessary to be healthy. D. B. I. cares for the health of its students through the services of a trained nurse and careful attention to diet. Will you help the School to care for its students?
—Lorean Love, a student in D. B. I.

THE SEVEN DISPENSATIONS



	1	2	3	4	5	6	7
Opening Event	Gen. 1:27 Gen. 2:7	Gen. 4:2—Industry Gen. 4:8—Murder Gen. 4:17—Cities	Gen. 8:14	Gen. 12:1, 4	Acts 2:1-4 I Cor. 12:13	I Thes. 4:16-18	Matt. 24:29-30
Duration	Unknown	1657 years	426 years	2113 years	Not revealed	A little over 7 years	1000 years
The Theory of Government which God is Testing[1]	Innocence Gen. 2:25	Conscience Gen. 3:22	Authority Gen. 9:1-7	Law Ex. 20:1-17 Ex. 19:8 Ex. 24:7	Body[3] I Cor. 12:27 I Cor. 12:14-21 Eph. 3:1-9	Tribulation Dan. 12:1 Jer. 30:7	Kingdom Isa. 2:4 Isa. 24:23
The Theory of Government Demonstrated Fallacious	Innocence gone Gen. 3:7	Conscience Ineffective Gen. 6:12	Authority a failure Gen. 11:6	Law unbearable Acts 15:10	The Body inefficient II Tim. 3:1-7	Tribulation fails Rev. 9:20 Rev. 18:21-24	Kingdom Closes in rebellion Rev. 20:7-8
Trend of the Dispensation	Away from God Gen. 3:9-10	Away from God Gen. 6:5, 11-13	Away from God Gen. 9:20-24; 11:4	Away from God Ex. 32:1-10 II Kings 17:7-12	Away from God II Tim. 3:13	Away from God Rev. 13:3	Away from God Psa. 66:3 (Yield feigned obedience—Young)
Man's Individual Responsibility[2]	Believe and obey Gen. 2:8-9 Gen. 2:15-17	Believe and obey Gen. 4:4 Heb. 11:4, 5	Believe and obey Gen. 8:20-22 Gen. 9:1, 7, 9	Believe and obey Heb. 11:8, 9, 11, 20 Deut. 7:11	Believe and obey Rom. 5:1-2 Gal. 5:6 Eph. 2:8-9	Believe and obey Rev. 7:14	Believe and obey Psa. 67:4 Isa. 55:1-3 Psa. 86:9 Zech. 14:17
Closing Event (Judgment)	Gen. 3:17-19 Gen. 3:23-24	Gen. 7:17-24	Gen. 11:9	II Kings 17:22-23 II Kings 25:1-11 Luke 19:43-44	II Tim. 4:3-4 I Tim. 4:1-3	Rev. 16:14-16 Psa. 2:1-3 Rev. 14:20 Rev. 19:17-21	Rev. 20:9-15

[1]The dispensations are seven periods of time during which God tests out seven of man's theories of government. The test is always made under conditions which are ideal for the theory being tested, but the result of each test is to show the valuelessness of man's governmental theories. A Scripturally efficient government is one which leads its subjects to the Lord in a wholesale, national fashion. None of man's theories lead to such a government. Even the Kingdom which is one of man's theories of government carried out under ideal conditions, proves to be a failure.

[2]Man's individual responsibility is the same in every age,—believe for salvation and obey for rewards.

[3]The Transition Period, which occurred at the beginning of the Body dispensation, is covered by the Book of Acts. It is a period of the passing out of the old and the coming in of the new.

The above chart appeared in the January issue, 1924, of "Grace and Truth," a Bible study magazine edited by Dean Clifton L. Fowler and issued as the official organ of the Denver Bible Institute. Anyone interested in the study of God's Word may obtain additional copies, without charge, by applying to the office of the Magazine, 2047 Glenarm Place, Denver, Colo. Sample copies of the Magazine may also be obtained by request.

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Just off the press!

A new issue of the above Chart of the Seven Dispensations is now ready. Printed on bond paper for insertion in your Bible. This chart is distributed free as God supplies the means. Quantities cheerfully furnished for use in Bible classes, prayer meetings, young peoples' societies, etc.

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Lesson 10—"Jesus Crucified"
(Lesson Text: Luke 23)
(Golden Text: Isa. 53:5)

1. If Christ had not become man could He have been our Saviour? What if He had been merely man and not God manifest in the flesh?

2. Why did Christ die?

3. Was He actually King of the Jews? If so, has His Kingdom been established as yet?

4. What may we learn from this lesson as to His attitude toward sinners? What does this mean to you?

Here's a bus-load of happy students from D. B. I.—going where? To a street meeting or shop meeting to give forth the Word of God in ringing testimonies, songs, and tract distribution. Won't you share in the joy of getting the message out by supporting D. B. I. with your gifts?

—Sadie Clifford, a student in D. B. I.

Lesson 11—"The Resurrection and the Ascension"
(Lesson Text: Luke 24)
(Golden Text: Rom. 8:34)

1. How do we know that Christ actually rose from the dead?

2. Was the resurrection of Christ prophesied in the Old Testament?

3. Is the literal resurrection of Christ an important truth? Why?

4. What relationship has the resurrection of Christ to the believer's victory over sin?

5. What relationship has it to his hope of resurrection?

Lesson 12—"The Sin of Causing Others to Stumble"
(Lesson Text: Rom. 14:13-23)
(Golden Text: Rom. 14:21)

1. When, if ever, is it scriptural for one believer to judge another?

2. What should be our attitude toward brethren who are weak in The Faith?

3. For what purpose should we be willing to limit our liberty in things which might cause others to stumble?

VITAL-TRUTH ILLUSTRATION

A friend of the Editor of "The Sunday School Times" says that it was just twelve years ago (this was written in 1918) that he, at that time a traveling salesman in Indiana, picked up from a gutter a leaflet; and through the title alone of that leaflet, before he had read a word of what followed, God spoke peace to his heart—a peace which he never knew before, and which has never left him since. Now see what followed. From that day to the present that man has helped, in connection with four great movements, to publish and distribute a half billion pages of Gospel literature. That means five hundred million pages. (It grew to be much larger.) In other words, that one page fished out of the gutter has multiplied itself five hundred million fold. God's measure DOES seem to be "exceeding abundantly," does it not?

Of course you want to know what the title of that leaflet was? Five words—"It's All in the Blood." The great Commission Prayer League was founded by that man, Thomas E. Stephens; and to the ends of the earth it has but one message, "It's all, ALL in the blood."

—"The Sunday School Times"

"Whatsoever Ye Shall Ask in My Name That Will I Do"

(Continued from p. 110)

with special reference to the testimony and fruitbearing of God's children.

How this thought should embolden us both in our testifying for our Lord and in our asking His blessing upon our testimony!

> Whatsoever ye shall ask in My Name, that will I do, that the Father may be glorified . . . . herein is My Father glorified that ye bear much fruit . . . . ask and ye shall receive that your joy may be full.

Demas

> Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica (II Tim. 4:10).

SOME months ago the *Irish Evangelical* published an editorial on this Scripture which is both pointed and timely. It deals with a very real need in the lives of many of God's children, and we pass it on with the prayer that He may use it to bring blessing to members of "The Family."

> Demas was probably a preacher; but he forsook Paul because he loved this present world. No one who loves the world can follow Paul even now. Those who battle for the Book, who contend earnestly for the faith, will not long have the help of Demas. No doubt Demas was thoroughly orthodox in his views, but his orthodoxy was not permitted to interfere with his temporal comfort and prosperity. Dr. Demas is still very much in evidence. Oh no! he has not forsaken the faith: he has only forsaken Paul; or Aristarchus, or Epaphras, who still keep Paul company. Dr. Demas does not follow Paul, nor allow his course to be determined by Paulinism, because he is himself a conservative! Those who go all the way with Paul—which means all the way with Christ—are "extremists" and "radicals" and "disturbers." Dr. Demas is the embodiment of dignity, and when it suits him, of urbanity and moderation. He is very sorry that Paul's militant "methods" and "spirit" make it impossible for such an influential man as himself to continue longer with him. If only Paul would modify his course a little, if only he would not insist on the letter of Scripture—as well as the spirit, if he would only be a little more tolerant of those who deny the truth, if he would use a little more tact, if he would substitute the pen of the diplomat for the sword of the soldier—if—if?—if?—Yes, he might lose Aristarchus and Epaphras and Luke—and perhaps the presence and power of the Holy Ghost, but he could retain Demas!
>
> But Paul knew why Demas had forsaken him: he "loved this present world." That is why some Fundamentalists do not fight: that is why they support "the denomination"—they "love this present world."
>
> How far better is it to follow Paul than Demas? The latter disappears from view to stand before the judgment seat of Christ at last, if saved at all, with nothing but wood, hay, stubble, to his credit, and saved only as by fire. But Paul, in the very chapter that records the defection of Demas, exclaims: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." And in the next breath, having announced his own early departure for glory, he says, "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica."
>
> Which shall we choose, Thessalonica or a crown of glory?

Knowing that God does guide His own, we believe that it was His hand which led to the purchase of our strategically located and healthful Campus. Give as God directs, that the work of D. B. I. may be fully established on the Campus which He has provided.
—Harriet McKown, a student in D. B. I.

The Imp in the Back of Our Minds

SUMMARIZING an address which Dr. Leland E. Hinsie, professor in clinical psychiatry at Columbia University, delivered before the Association for Research in Mental Diseases in New York City, recently, a headline in "The Denver Post" said:

MANKIND ACTUALLY DOES WHAT IMP IN BACK OF MIND SAYS"

This report also gives Dr. Hinsie's remedy for the disstrous effect of this "unconscious mental life."

There is only one way to oust the unbidden brain tenant, the doctors were told, and that is psychoanalysis.

God's Word teaches that there is an evil entity indwelling the body with the soul and influencing the soul's actions. This is the sinful nature which all men have inherited by natural generation from their father Adam. The Scripture calls it "sin." His activity is described in Romans 7:20-23:

Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.

I find then a law, that, when I would do good, evil is present with me.

For I delight in the law of God after the inward man:

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

God's remedy is very different from that proposed by Dr. Hinsie, however. His Word tells us that He has given His children a new nature, His own holy nature, begotten by the miracle of regeneration in all who have trusted the Lord Jesus Christ as their Saviour.

Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature (II Pet. 1:4).

Christ in you the hope of glory (Col. 1:27).

The old nature seeks to drag the soul into sin and away from God, but the new nature seeks to woo the soul into yieldedness to God, that the life may be transformed and made fruitful through fellowship with Him. It is as we respond to the wooing of the new man that we experience victory over the lusts of the old.

This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh (Gal. 5:16).

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death (Rom. 8:2).

A Word from the Students

OUR readers will remember "The Students' Appeal," which appeared in the March number of "The D. B. I. Building News."

When Mr. Male, president of the Student Organization of The Denver Bible Institute, was preparing that appeal, he asked each of the students to prepare a word of personal testimony as to why they believed earnest Christians should support the work of the Institute. In his appeal he sought to summarize these testimonies as well as to present his own.

In this issue of "Grace and Truth" we permit the students to speak individually to the hearts of our readers. We regret that we have not been able to use all of their testimonies and appeals, but we trust that God will use those which do appear to stir the hearts of His children with an increased burden for this great work of God.

We thank God for the magnificent spirit of loyalty which prevails among the students of D. B. I. We have constantly prayed that God would give us a student body of His own choosing, and we believe that He has done so. For the sakes of these young people whose lives are committed to their Lord's service, and whose opportunity to complete their training for that service depends upon your generosity, we bespeak for their appeal your prayerful and earnest consideration.

Coming Numbers

THE next issue of "Grace and Truth," God willing, is to be the "Seed Sowing Number." In this issue will appear the following special articles:

1. Broadcasting the Gospel, by Assistant Editor H. A. Wilson
2. Incorruptible Seed, by Pastor G. R. Tureman
3. Strange Triumphs of the Printed Word in Guatemala, by Missionary W. Cameron Townsend
4. How Were Old Testament Believers Saved? by Assistant Editor C. Reuben Lindquist
5. by Pastor Franklin G. Huling
6. Giving in View of the Lord's Return, by Evangelist W. E. Pietsch.

In this issue will appear also a new poem by Miss Frances Paul.

Following this we will publish a "Sunday-School Number," for which articles are now in preparation as follows:

1. Atheism Challenges the Sunday-School, by Pastor Maurice G. Dametz
2. Missionary Opportunities of the Sunday-School, by Superintendent Wesley Nehf
3. What Should We Expect of Our Sunday-School Teachers? by Pastor Paul Holsinger
4. The Message and Methods of the Sunday-School, Viewed in the Light of God' Word, by Pastor J. T. Goodman
5. The Sunday-School a Soul Winning Agency, by Pastor Wm. McCarrell
6. Our Sunday-School Literature—Is It Making a Vital Contribution to the Spiritual Prosperity of our Churches? by Assistant Editor H. A. Wilson

Hearing of this forth-coming "Sunday-School Number," one Sunday-school superintendent ordered one hundred extra copies to be distributed among the officers and teachers in his Sunday-school. Perhaps other of our readers will want extra copies. If so, you will do well to get your order in at once.

It has often happened that issues of "Grace and Truth" are entirely sold out within a few weeks after publication, though we have printed several hundred extra. On this account our readers have sometimes been disappointed in not being able to secure additional copies; and some, who have loaned and lost their copies, have been unable to replace them. Such disappointing experiences can be avoided in connection with these two numbers if you will get your order in within the next week or ten days, for, if necessary, we will be glad to arrange to print a larger edition. (Extra copies of "Grace and Truth" can be secured for $.15 each, or $1.50 a dozen.)

Out of the entire student body of D. B. I. less than ten percent are able to pay their way. All others are working for their board and room under D. B. I.'s self-help plan. This is made possible only through your gifts. Will you help train a life for God's service?
—Dorothy Dey, a student in D. B. I.

Has Anyone Told You?

"Grace and Truth" is going, month by month, to FIFTY FOREIGN COUNTRIES!

"GRACE AND TRUTH"
A Bible Study Magazine for Earnest Men and Women Everywhere
2047 Glenarm Place, Denver, Colorado

"Just What Are Your Graduates Prepared to Do?"

This question is frequently asked by friends of The Denver Bible Institute. It can be answered best by a survey of what our graduates and former students are actually doing. Here are the figures:

Pastoral work	37 percent
Bible School work, training young people for their Lord's service	37 percent
Missionary work	33 percent
Writing for Bible study or missionary publications	25 percent
Engaged only in lay activities, S. S. teachers, personal workers, etc.	10 percent

Where graduates are engaged in two activities they are listed in both classifications, as, for instance, where a missionary or a pastor is also writing for Bible study or missionary publications. All of our graduates are more or less engaged in evangelistic work, though none have given themselves exclusively to such a ministry. It is significant that ninety percent are engaged in full time Christian work.

THE DENVER BIBLE INSTITUTE

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2047 Glenarm Place, Denver Colorado

Every man
that hath this hope
in him
purifieth himself,
even as He
is pure.

I John 3:3

GRACE and TRUTH



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THE DENVER BIBLE INSTITUTE

THE BIBLE TRAINING CENTER OF THE ROCKY MOUNTAIN REGION

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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ, Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Seed Sowing

GOD'S Word is seed. Our Saviour declared this in His interpretation of the Parable of the Sower and the Seed, saying,

> The seed is the Word of God (Luke 8:11).

n this three things are indicated. First, we find here process—God's Word works like seed. It is sown in ıe heart of man; a period of growth follows; and nally there is a harvest. Second, in this we see a res-onsibility—to bring forth fruit, seed must be sown. If 're would bring forth fruit to the glory of God we must ɛ faithful in sowing the seed. And let us not overlook ıother aspect of the responsibility which this thought ıvolves: we should be sure that we are sowing the Vord of God without any admixture of error, for the ıaracter of the seed sown determines the character of ɛ harvest. "Whatsoever a man soweth *that* shall he so reap." And, third, there is here a promise—since od's Word is seed, good seed, they who sow it may be re of reaping a harvest.

To insure an abundant harvest, however, seed must be watered after it is sown; and so we are told that God's Word is also water to water the seed sown.

> For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:
>
> So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I sent it (Isa. 55: 10-11).

Both of these thoughts are brought together in I Corinthians 3:5-6:

> Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?
>
> I have planted, Apollos watered; but God gave the increase.

Here Paul compares his own testimony to the planting of the seed. The testimony of Apollos, who followed

COMPARED with the vast fortunes with which many "Modernistic" institutions are being endowed, $25,000.00 seems like a very small amount of money. And yet this amount will wipe out the deficit which the work of The Denver Bible Institute incurred during the great building year of 1929-30, and will care for the monthly deficit in receipts for current expenses during the present year. We cannot too strongly stress the urgency of the need for this amount to be supplied in full by September first (for the amount supplied to date see the D. B. I. Building News, facing page 162), but it can be supplied only in answer to prayer. Pray, then, friends of the testimony, pray earnestly; and as you pray, ask God what He would have you do to help meet the need.

Paul in ministering to the saints, he compares to watering that which was planted. Do we not many times overlook the importance of this aspect of testimony? When souls have trusted the Saviour through our testimony do we not too often fail to follow up with subsequent teaching of the Word which will nurture and establish them in the faith? Both the sowing and the watering work together to produce the harvest.

Since in His Word God has both given the seed and water to nourish that seed, surely it behooves those who are eager to do His will to be diligent in sowing the seed and watering it. This we may do by personal testimony, telling others of our Lord Jesus Christ and of the marvelous truths which God's Word declares concerning Him. The use of gospel literature is another means—tracts, books, Bible study magazines, Gospels, Testaments, and Bibles all having their place in such a ministry. And yet another way in which we can sow the seed and water it is through offerings given in support of those who are bearing faithful testimony.

As we send forth the "Seed Sowing Number" of *"Grace and Truth"* in this day of unparalleled opportunity for the sowing of the precious seed, our burden for the members of the *"Grace and Truth"* family is well expressed by the apostle Paul's burden on behalf of the Corinthian believers:

> Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness (II Cor. 9:10).

Seed Needed

AS WE planned the "Seed Sowing Number" o *"Grace and Truth,"* we hoped to be able in th advertising section to list all of our free gospel trac and repeat our offer to send them in quantities, free c charge, to all who request them, as seed for sowin but we dare not do this.

Never in the history of our publishing work has th demand for our gospel tracts grown so rapidly as it h in the past few months; but our income has not ke pace with the growth of the work. Though we ha published many thousands more of tracts during th past six or seven months than in any year previous, ou supply is entirely exhausted. In nearly every ma requests come for these tracts, these requests comi from all over the United States and even from foreig countries. And in some cases as many as twenty-fi thousand are requested at one time. So far as possib we have filled the orders received; but now we are bei compelled to write almost daily saying that we can n supply the tracts requested because as yet funds are n available to enable us to publish a new issue. To me our needs for the next few weeks we should sta immediately to print from 50,000 to 100,000 of ea of our evangelistic tracts. To do this would requi between two and three hundred dollars for paper alon

We bring this need to the readers of *"Grace a Truth"* for your prayers. It may be that in answer prayer the Holy Spirit will burden some earnest Chris ian or group of Christians to supply the funds need to publish several hundreds of thousands of these uniq gospel tracts. May God grant it.

Can I?

Can I meet my Lord with greedy hands,
Full of the gain of houses and lands—
When "Give" and "Reap" were His commands?

Can I meet my Lord with weary hands,
While defeat floods in on the battle sands—
And "Pray" and "Reap" were His commands?

Can I meet my Lord with empty hands,
While the rich, ripe harvest whitening stands—
And "Go" and "Reap" were His commands?

—Frances Paul

BROADCASTING THE GOSPEL

by H. A. WILSON

THE campaign of Gospel distribution of which this article speaks is the response of one state to the appeal of President Paul Rood, of the World's Christian Fundamentals Association, for a simultaneous distribution of the Gospel of John throughout the United States. Surely we may confidently expect a rich harvest from this extensive sowing of the precious seed. In this campaign The Denver Bible Institute has enjoyed the warmest Christian fellowship with The Colorado Christian Fundamentals Association. Wilson is secretary of this Association and a member of the faculty of The Denver Bible Institute.

IT WAS just a year ago that the Colorado Christian Fundamentals Association, of which Mr. J. D. Heinzman is chairman, and The Denver Bible Institute, headed by Dean Clifton L. Fowler, entered into a cooperative effort to place a copy of the Gospel of John in every home in the state of Colorado. To tell somewhat of this campaign of Gospel distribution is the purpose of this sketch.

FIRST, of course, you will want to know what progress has been made.

In the year which has elapsed since this task was first undertaken, sixteen counties have been entirely covered, with the exception of four or five of the larger towns, and full responsibility for two other counties has been assumed by individual pastors or earnest Christian laymen. In addition to the covering of these entire counties, a number of towns and villages in other counties have been covered, and a large part of the city of Denver. In all, therefore, so far as is humanly possible, a Gospel of John has been placed in every home in a little more than one fourth of the state of Colorado. To do this has required sixty thousand Gospels; and in addition to the Gospels nearly thirty thousand tracts have been distributed, and thirty thousand additional pieces of printed matter, of which we shall speak presently.

Perhaps you are wondering how these sixty thousand Gospels were distributed. By far the greater part were given personal distribution, 52,700 being given out in this manner. The rest, 7,300, were sent by mail.

AND now you will be interested to know something of the methods employed.

Wherever it has been possible we have enlisted the cooperation of pastors and churches, desiring to conserve results by linking the Gospel distribution with churches where those whose hearts have been touched by the Gospel message may receive further instruction in the Word of God. Complete lists were compiled of the pastors of six evangelical denominations in the state of Colorado. Letters were sent to these pastors, offering to supply the Gospels at less than actual cost, postpaid, and urging them to undertake to distribute the Gospel of John throughout their own neighborhood. A folder was inserted, giving practical suggestions the substance of which is reproduced in this number of *"Grace and Truth"* on page 158. Careful record was kept of replies received, and those who failed to respond were followed up at intervals of three weeks with a second and a third letter. Where churches were unable to finance the distribution, the offer was made to furnish the Gospels free of charge, providing only that assurance be given that a Gospel would be placed in every home in the community. In response to this appeal about twenty thousand Gospels were called for. One church placed a Gospel in the hands of every convict in the state penitentiary, and also in the hand of every inmate in a large Old Peoples' Home.

Next we sought to enlist the services of the students and friends of The Denver Bible Institute; and they rallied most loyally to the work. Every Sunday afternoon throughout the winter, a group of students has been engaged in distributing the Gospels, systematically, from house to house throughout residential sections of Denver, even the apartment houses being thus evangelized, one Gospel being left in every apartment. These young people have found that by approaching the manager of an apartment and explaining their mission, with practically no exceptions, they have been able to secure permission to place the Gospels, some even volunteering to assist them. Former students and graduates of the Institute and friends of the school also responded splendidly, as did the members of the Church of the Open Bible. Two men, one of them a student in D. B. I., covered one large county between them; two pastors, both graduates of the Institute, have assumed responsibility for another. And an earnest Christian

nurse, formerly a student in D. B. I., undertook single-handed to cover yet another county. One member of the Church of the Open Bible, a senior in the D. B. I. Evening School, with the assistance of his wife and boy completely covered one town near Denver, and he is now covering another. This brother's zeal provoked another, a graduate of the Evening School and member of the Church of the Open Bible, to emulate his example, and he, single-handed, has just completed the distribution in one town and is planning shortly to begin on another. This will give you some idea of the loyal support which the students and friends of the Institute are giving to this campaign. Through the combined efforts of the students and constituency of The Denver Bible Institute nearly thirty-two thousand Gospels have been distributed, more than twenty-one thousand being distributed by the members of the Church of the Open Bible alone, most of those who have been engaged in Gospel distribution being also students in D. B. I.

Another method which has proven to be very effective is the use of the mail, the work being done by a young woman who is working her way through training in The Denver Bible Institute by doing the office work for the Colorado Christian Fundamentals Association. This has proven to be the solution to the problem of distribution in rural communities. The United States Postal Laws and Regulations recently made provision whereby business firms wishing to send out third class mail can secure from the postmasters the number of boxholders in towns which do not have city or village delivery and on rural routes emanating from their towns. Mail may be dispatched to such offices, addressed simply "Boxholder," giving route and city, and such mail is handled as regular mail, one piece being placed in each box on the route. Taking advantage of this provision we have mailed over seven thousand Gospels to out-of-the-way places which could not have been reached in any other manner without much greater expenditure both of time and money than was required by this method. In every envelope mailed out under this arrangement there has been enclosed a Gospel of John, three clear, convincing gospel tracts, a card explaining the purpose of the Gospel distribution and urging the recipient to trust the Saviour, another card calling attention to the D. B. I.—Fundamentals Radio Bible Class, and yet another business reply card for use in enrolling in this class, with which the readers of *"Grace and Truth"* are already familiar through the "Radiograms" department of the magazine.

LINKING the Gospel distribution and the Radio Bible Class has proven tremendously effective. Without one cent of postage more than would have been required for the Gospels alone, we have been able to send announcements of the Radio Bible Class to all to whom the Gospels have gone by mail. Students and friends of the Institute in their house to house distribution have also slipped announcements of the D. B. I.—Fundamentals Radio Bible Class into the Gopels which they have distributed. Thus anyone whose interest is stirred by the reading of the Gospel is able at once to tune in on an absolutely sound and intensely interesting course of Bible study by which the seed sown by the Gospels is watered. In addition to this, all who by enrolling in the D. B. I.—Fundamentals Radio Bible Class indicate that their interest has been stirred, receive *"Grace and Truth"* for three months without charge, and in this manner they are brought in touch with sound Christian literature and given the opportunity to subscribe if they desire to do so. Of the seven thousand who have received the Gospels and Radio announcements through the mail, more than three hundred have enrolled in the D. B. I.—Fundamentals Radio Bible Class, or more than four percent, and word has been received from others which gives very convincing evidence that hundreds more are regularly listening in who would not have known of this Bible class except for the announcement which accompanied the distribution.

IN EVERY Gospel distributed a decision card was inserted. In a period of about six weeks recently twenty letters were received enclosing decision cards signed, and testifying of souls who had accepted the Saviour through reading the Gospels, and many of these were accompanied by requests for the complete New Testament.

One of the most striking evidences of the power of God's Word was the case of a Sunday-school teacher in eastern Colorado. Though she was a Sunday-school teacher, this woman had evidently not trusted the Lord Jesus Christ as her Saviour, for when she received a copy of the Gospel of John she signed the decision card, and returned it, and with it wrote a letter asking that we send her a supply of Gospels to be distributed among the fourteen members of her class of girls of High School age.

This will help to give you some idea of the blessing with which God is attending the broadcasting of the Gospel of His Son throughout the state of Colorado. And the campaign is only well begun. A second order for fifty thousand Gospels has been placed, and it will require at least 100,000 to 150,000 more before the task is completed. We would value the prayers of the readers of *"Grace and Truth"* that God's blessing may continue and increase, and that many may be won to the Lord Jesus Christ by the Holy Spirit's use of His Word.

CAN WE BELIEVE THE BIBLE?

by FRANKLIN G. HULING

WHETHER or not you believe the Bible, have you ever weighed the evidence, and considered the consequences? It is only fair to ourself that you do this. Upon investigation, seeming iscrepancies are found to be harmonious agreements. Observe the *proof* of the propositions:

. *THE BIBLE IS TRUE SCIENTIFICALLY*

MANY think that the very opposite is the case. ut consider this fact: Ten mes, in the first chapter of enesis, God repeats His de- ree that every living thing all reproduce "*after its ind.*" Science witnesses un- aryingly that this is true.

Louis Pasteur, celebrated emist and biologist, from hose name we get the word asteurize," made extensive periments in breeding bac- ria. He declares: "There not one circumstance known the present day which justi- s the assertion that micro- opic organisms came into the orld without germs, or with- it parents like themselves." hus he corroborates the Bible at every living thing repro- ces "after its kind," and ly "after its kind." He bred millions of generations germs, and found that the millionth grandson was st like his millionth granddaddy!

Gregor Mendel, famous botanist, and discoverer of endel's Law of Heredity, by his wide experiments ought in abundant evidence which confirms the Bible der that reproduction is always "after its kind."

If space permitted we could cite illustration after ustration of the testimony of science to the truth of e Bible. No scientific fact contradicts the Bible. eories are not facts. "Thy Word is true from the ginning" (Ps. 119:160). The Bible is true scienti- ally.

TO INSURE a fruitful harvest, many farmers test their seed before they sow it. This is the service which Huling performs in this article. The Word of God stands every test. It is "good" seed. Those who sow it may be sure of reaping an abundant harvest. This article may be secured in tract form, at cost, from the writer at 1648 West 66th St., Los Angeles, Cal.

II. THE BIBLE IS TRUE HISTORICALLY

FOR years critics have held that many of the Bible historical references were not true. For instance, they laughed at the mention of "Sargon the king of Assyria," in Isaiah, chapter 20, verse 1. They said no Assyrian king by that name ever lived. Then along came Botta, the archaeologist, and he not only proved that there was an Assyrian king named Sargon, but dug up the ruins of his magnificent palace at Khorsabad. Recent discoveries have verified the Bible account of the Flood, the destruction of Sodom and Gomorrah, and numerous other historical citations. The fact is, every time an archaeologist turns over a spade in Bible lands, he confirms the truth of the Bible. "Heaven and earth shall pass away: but My Words shall not pass away." (Mark 13:31) The Bible is true historically.

III. THE BIBLE IS TRUE PROPHETICALLY

THE return of the Jews to Palestine today, from all over the world, is just one of hundreds of fulfilments of Bible prophecy.* Once, God regathered the Jews to their own land. However, Isaiah writes in chapter 11, verse 11, "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left." That is what we are witnessing today.

*Note.— Except for prophecies in the Pauline epistles relating to "the last days," we believe that current happenings should be regarded as FORESHADOWINGS rather than actual FULFILMENTS of prophecy. We see many foreshadowings today, but the fulfilment of prophecies pertaining to Israel awaits the period of tribulation which shall come upon the earth after the Church has been raptured into the presence of her Lord. (Ed.)

In the past, Bible prophecies concerning nations, and concerning the first coming of the Lord Jesus Christ, were fulfilled to the letter. Today, Bible prophecies concerning what world conditions would be just before the second coming of Christ, are being remarkably fulfilled before our very eyes. Worldwide unrest, fear, preparation and dread of war, the League of Nations, and the rise of the revived Roman Empire are some examples. Turning away from the Bible, the Word of God, compromise with evil, the ever-rising flood of lawlessness, the undermining of the home, unprecedented famines, pestilences, and earthquakes are other instances. And in the future, Bible prophecies will likewise be fulfilled. The Lord Jesus Christ Himself will come again. And before He returns to reign, fearful judgments will fall upon this Christ-rejecting world. "I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done" (Isaiah 46:9, 10). The Bible is true prophetically.

IV. THE BIBLE IS TRUE PSYCHOLOGICALLY

PSYCHOLOGY is the study of human behaviour. "Thy Word is truth" (John 17:17) is the testimony of the Lord Jesus Christ to the Bible. Only the Bible gives the true and complete explanation of human behaviour. It tells us that "out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: All these evil things come from within, and defile the man" (Mark 7:21-23). There is nothing about this statement that is hard to understand. A widely known writer, by his own confession a spiritual derelict, once said: "It is not the things in the Bible which I do *not* understand that bother me; it's the things I *do* understand."

The record of the centuries is that every evil on earth has come out of the heart of fallen mankind. This is true in every clime. A group of Chinese once asked some missionaries, "Who wrote the Bible?" They answered, "Many years ago, 'holy men of God spake as they were moved by the Holy Spirit' (II Pet. 1:21)." The Chinese replied, "We don't believe that. We think you missionaries wrote it." When asked why they thought so, they responded, "Because it describes the Chinese exactly."

Yes, the Bible describes exactly human nature always and everywhere. As some one has well said, "Whoever made that Book made me for it knows all about me!" And for this reason the Bible meets the deepest needs of the human heart. It is a psychological fact that bad men *could not* have written it, and good men *would not* have written it, if it were not true. You will know that the Bible is the Word of God, when you find it God's Word to your own heart. "The Word of God . . . . is a discerner of the thought and intents of the heart" (Heb. 4:12). The Bible is true psychologically.

FURTHERMORE, since the Bible is true about the foregoing matters, we can be absolutely sure that the Bible is also true about the following matters of eternal import.

V. THE BIBLE IS TRUE IN ITS TESTIMONY TO ITSELF

EVERY accused one has the right to testify in his own behalf. Hear what the Bible has to say about itself:

1. As to its Parentage

   All Scripture is given by inspiration of God (II Tim. 3:16).

2. As to its Purity

   The Words of the Lord are pure Words (Ps. 12:6).

3. As to it Permanency

   For ever, O Lord, Thy Word is settled in heaven (Ps. 119:89).

4. As to its Power

   The Word of God is quick (living), and powerful, and sharper than any twoedged sword (Heb. 4:12).

5. As to its Purpose

   The Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus (II Tim. 3:15).

6. As to its Preciousness

   I have esteemed the Words of His mouth more than my necessary food (Job 23:12).

7. As to its Pre-eminence

   Thou has magnified Thy Word above all Thy Name (Ps. 138:2).

   Thus saith the Lord, ... to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My Word (Isa. 66:1, 2).

Now some one will say, "Yes, that is what the Bible says, but how can I know that the Bible's testimony to itself is true?" In the same way in which the Lord Jesus Christ said anyone could tell whether or not His message is God's Word, namely, by willing to do God's will the best you know. Here is His challenge:

> If any man willeth to DO His (God's) will, he shall KNOW of the teaching, whether it is of God, or whether I speak from myself (John 7:17 R. V.).

We say, if we *know* what God's will is, we may *do* it. But God says, if we set our will to *do* His will, we shall *know* it. So we see that the one and only way to *know* what God's will is, is willing definitely to *do* God's will, no matter what the cost. Therefore, the responsibility of knowing what God's will is, rests upon us. As God's creatures, it is only fitting and right that we should surrender our wills to do His loving, all-wise holy will. Tennyson writes truly:

> Our wills are ours, we know not how;
> Our wills are ours, to make them Thine.

When the supreme object and purpose of our life is to *do* God's will, we will *know* for a certainty that the Bible is the Word of God. "Thy testimonies are very sure" (Ps. 93:5). The Bible is true in its testimony to itself.

(Continued on p. 162)

STRANGE TRIUMPHS OF THE PRINTED WORD IN GUATEMALA

by W. Cameron Townsend
Missionary under the Central American Mission

UNTIL the year 1848 the Catholic church successfully prevented the distribution of the Scriptures in Guatemala. In that year, however, a epresentative of the British and Foreign Bible Society ntered the forbidden land as a teacher of English. He rought Spanish Bibles with him and endeavored to isely distribute them. His work was soon brought to ie attention of the government, and he was forced to ave Guatemala at once. However, during his short ay he had had the privilege of teaching a young man ho afterwards became one of the most influential atesmen of Central America, Lorenzo Montufar. he seed sown by the missionary and the printed Word hich he left in the hands of the brilliant youth brought rth fruit which afterwards played a great part in the tablishment of liberty of worship in the five countries Central America.

This was brought about in Guatemala in the year 371, but over a decade passed before protestant mis- ns made an attempt to enter the open door. Two more cades went by before their efforts assumed an aggres- e character. Missionaries began to work in many of e larger towns, and the American Bible Society sent lporteurs through the length and breadth of the land, lling and giving away portions of Scripture. Later , the Bible House of Los Angeles, the Grant Pub- shing House, and other agencies, gave valuable assis- nce in this respect and also in supplying suitable tracts r distribution. Many remarkable stories are told of w a tract or Gospel has found its way into the hands some individual bringing about his conversion and er the establishment of a congregation in his town village. It is my purpose to relate a few of these for e inspiration of the readers of "*Grace and Truth.*"

FIRST of all, let me say that no one should become discouraged if he gives out a tract or spel and the recipient tears it up. The proper thing do is to pray that in spite of seeming defeat God will e that torn portion of His Word to the conversion of ne soul.

Silverio Lopez, a Cakchiquel Indian of Guatemala o had somehow learned to read, was trudging along road from San Antonio Agnas Calientes to Antigua. heart was heavy. The witch-doctor had prescribed burning of candles before certain Romish shrines as the remedy for Silverio's sick child. Wax candles were expensive, and the witch doctor's prescriptions had miserably failed a few months before, but there seemed to be nothing else to do. As he trudged along, his glance fell upon bits of torn paper on the trail. He picked up a slip and read: "My house shall be called the house of prayer, but ye have made it a den of thieves." That verse struck a responsive chord in his heart. He noticed that it was a quotation from a book, and he determined to look it up in a volume he had purchased from a peddler years before.

Upon reaching home the Book was found, and, sure enough, it contained the verse which he had read on the slip of paper. He concluded that the thieves referred to were the priests and witch-doctors. The following day he retraced his steps to Antigua and went to the chapel of the Central American Mission. It was not without great misgivings, for he had been told that the protestants were in league with the devil, but he knew that they taught the Book which revealed the wickedness of witchcraft, and he was determined to know more about

MR. AND Mrs. W. Cameron Townsend have only recently finished translating the New Testament into the language of the Cakchiquel Indians of Guatemala, among whom God has given them a most fruitful ministry. While they were in this country, seeing this Cakchiquel New Testament through the press, the Townsends visited The Denver Bible Institute. God used their visit and testimony to bring rich blessing. Of special interest and helpfulness were a number of incidents which they narrated, showing God's use of His Word in the hearts of men and women on the mission field. We asked Mr. Townsend to tell these stories to the readers of "Grace and Truth," and here is his response to this request.

it. The pastor, Isidro Alarcón, received him gladly and expounded to him the Way of Life. Silverio believed and went home a saved man. The pastor also told him of a simple remedy for his child which he bought and administered with the desired effect. Silverio was too happy to keep the Good News to himself, and so he told his friends. Within a month some forty Indians in his home vicinity had been saved, and a long chain of blessings had been started for the Cakchiquel Indians.

IN ANOTHER section of the country an Indian named Pancho had been drinking upon a certain occasion. When he came to from a stupor of several hours' duration, he reached for his bottle to get another drink. The bottle was empty. As he wistfully replaced the stopper, he noticed that it was a sheet of paper folded over and rolled together so as to serve as a cork. He unrolled it and found it to be a sheet out of a New Testament. The saloon keeper had been given a Testament and was using it up sheet by sheet in lieu of corks. Pancho slowly read his sheet over and pondered its words. They were new to him. There was something satisfying about them which took away the craving for drink which had existed before. Pancho accepted Christ and experienced a wonderful transformation in his life.

THERE is a custom in some Latin American countries of rounding up recruits for the army by sending out squads of soldiers to bring in all the men they can find to the recruiting station. Word went out one day in a town in eastern Guatemala to the effect that troops had arrived to forcibly take all available men for army service. One of the citizens had no other place to hide than in the loft of his hut. There he sat for several long hours, waiting for the soldiers to leave town. The long wait became monotonous. He looked around for something to read. Amongst the rubbish was a tract which had been given out by a missionary or native evangelist sometime before and had been carelessly thrown into the loft. He dusted it off and began to read. He read it over and over again. It told of Jesus' power to save. He believed and came down out of that loft, like Zacchaeus from the tree, a transformed life.

NOT only saloon keepers use Gospel literatur in dispatching their wares. Paper is high i Guatemala, and many a keeper of a little store ver graciously takes from the colporteur a portion of Scrip ture, promising to read it, but in his heart purposing t use it as wrapping paper. Nor is this all. Some me tear sheets out of a Gospel or Testament which ha come into their possession and use them for rollin cigarettes.

An Indian in Acatenango did this. A Gospel ha been given him, and day after day he would use it pages for rolling his "smokes." One day as he wa resting under the shade of a tree near where he had bee working, he did this, and as he puffed away at his cigar ette he noticed that very few pages remained in th little booklet. He recalled that the man who had give it to him had said that it was God's Word. He decide that he had better investigate it before he had used u all the pages. He began to read and, oh! the power o those divine utterances! The Light burst in upon h soul and he became a changed man.

"*THE* entrance of Thy Words giveth light. Wherever that Word is entering into the hear and homes of Latin America, it is dispelling the dens darkness which has so long existed. A million Testa ments in Spanish and Portuguese are even now bein distributed. As this precious seed is watered by your fe vent prayers, thousands of results such as I have enume ated here will be seen. The sad part is that there a several hundred Indian tribes who understand very litt or no Spanish or Portuguese. With the exception o four tribes, the whole New Testament has never bee translated into their tongues, and hence they are out o reach of the printed page. Will you not pray that Go will thrust out laborers to learn their languages an translate the Scriptures into them? God's Word printe in the vernacular has everywhere been the foundatio stone of spiritual progress. May it not be longer denie the Indian tribes of Mexico, Central and Sou America!

THERE was once a caravan crossing to the north of India, and numbering in its company a godly and devout missionary. As it passed along, a poor old man was overcome by the heat and labors of the journey, and, sinking down, was left to perish on the road. The missionary saw him, and, kneeling down at his side when the rest had passed along, whispered into his ear, "Brother, what is your hope?" The dying man raised himself a little to reply, and with a great effort succeeded in answering, "The blood of Jesus Christ cleanseth us from all sin," and immediately expired with the effort. The missionary was greatly astonished at the answer, and at the calm and peaceful assurance of the man; he felt assured he had died in Christ. How, or when, he thought, could this man, seemingly a heathen, have gotten the knowledge of this salvation? And, as he thought of it, he observed a piece of paper grasped tightly in the hand of the dead man. What do you think was his surprise and delight when he found it was a single leaf of the Bible, containing the first chapter of the First Epistle of John! On that page the man had found the Word of Life!

GIVING IN VIEW OF THE LORD'S RETURN

by W. E. Pietsch

TO GIVE of our means in support of a faithful testimony is one of the means of sowing the seed. But we need to be sure that the testimony which we are supporting is true to the Word of God. This article, which appeared first in "The Bible Witness," brings a much-needed word of exhortation. Because he bears uncompromising testimony against existing evils God is richly blessing the ministry of Evangelist Pietsch. His blessing was very evident in a conference which Pietsch conducted at The Denver Bible Institute recently, and we are sure that it will attend his ministry in England, Scotland, Ireland, and Australia during the next several months.

THE blessed hope of the return of our Lord is a doctrine held by many, and the Holy Spirit Himself is awakening believers in various camps to a unity of thought concerning this theme as recorded in I Corinthians 15:51-58 and I Thessalonians 4:13-18. One are not set any date as to when this great event will take place, yet it is very significant how the Spirit of God is impressing ministers to preach his truth more frequently.

The unsettled conditions in Europe, Russia, and China; the vast army of unemployed the world over; conditions among the Jews, all indicate that the event cannot be very far away.

In studying the Word of God, we find that the people of the earth are divided into three classes, namely, Jew, Gentile, and Church of God. The orthodox Jew is looking for the Messiah. The Church of God is looking for the coming of the Lord. The atheistic Jew and Gentile are looking for the super-man, which is partially portrayed in the character of Mussolini.

"Modernists" would readily line up with the latter class after the rapture. In view, therefore, of these momentous issues, should we not be much in prayer as to our responsibility as God's stewards in giving what the Lord has entrusted to us, so that the Gospel of God's grace can be preached without the taint of "Modernism"?

DESIGNATING funds to avoid our money going into modernistic channels, and yet remaining in modernistic-controlled conventions in view of God's plain injunction, "Come out from among them" (II Cor. 6:14-18), is to act contrary to God's direct command, and only helps the "Modernists" to carry out their programs.

Our Bible Institutes and fundamental movements must realise the crisis is upon us, and the hour demands clean-cut separation from "Modernism" and fanaticism of every description. Students must be trained to meet the need of the hour, and the passivist attitude toward "Modernistic" denominations which is so frequently met with is an abomination to the Lord. When fundamentalist believers will only support clear definite Bible Institutes and evangelical movements which are free from all entangling alliances, and leave the "Modernists" to support their own work, the testimony will go forth more vigorously.

INTERDENOMINATIONAL movements are a part of the apostasy. How can you be interdenominational and not be part of the corruption? I firmly believe that if the Bible Institutes will stand clean cut and separate from the apostate denominations, training their students to meet this crisis, God will open His storehouse and provide for financial needs. May I be permitted to ask each one of us to search our hearts. Are we giving as God would have us?

STEWARDSHIP is a tremendous responsibility. Raising money must be done in God's way if we claim to be fundamentalists. If we believe the Lord is coming soon, why should we horde up money or even plan to leave it in our wills? Kindly note II Corinthians 5:10, "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad."

From this Scripture one would be led to believe that all the Lord credits to our account is what we give and do while in the body, not what we leave in our wills. Does it not behoove us to give generously as He prospers us, in view of the Lord's return?

Giving is a part of worship with the eye of the Lord looking on. How often we give for the praise of man, and even give to things that we know to be unscriptural because fear of man and business interests urge us to do so in direct opposition to the Word of God.

Brethren, give in view of the Lord's return, to those who are standing true to God's principles.

HOW WERE OLD TESTAMENT BELIEVERS SAVED?

by C. REUBEN LINDQUIST

HOW were the Old Testament believers saved? To many this is a most perplexing question. Some seem to think that God's method of saving believers in Old Testament times was radically different from the plan of salvation which He offers to believers today. Because the Old Testament believers lived under the Law, many conclude that they were saved by keeping the Law, which would mean that they were saved by their own good works. Others suggest that they were saved by grace but their assurance of that salvation depended upon their good works. But what does God's Word say in answer to this question?

In the New Testament, we find the apostle Paul, led by the Holy Spirit, presenting in no uncertain terms, the plan of salvation as offered to guilty, hell-doomed man today. It is set forth in the following Scripture:

> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast (Eph. 2:8-9).

In this passage Paul gives us three outstanding facts concerning God's present plan of salvation:

First: Salvation is "by grace."

Second: Salvation is "by faith."

Third: Salvation is "not of works."

Today man is saved "by grace," "through faith," and "not of works." How does this plan of redemption differ from that offered to the Old Testament believer who lived under the Law?

We shall seek to demonstrate, from God's Holy Word, that the Old Testament believers, though they lived under the Law dispensation, were saved by grace through faith; and not of works, even as we of the present time. The Scriptures definitely declare that,

OLD TESTAMENT BELIEVERS WERE SAVED BY GRACE

TURNING to the fifteenth chapter of Acts, we find the apostle Paul in the act of delivering an address before the Council at Jerusalem. The occasion was one in which Peter was taking issue with the brethren of the council in regard to the legalized ministry of "certain men" who had gone from Judea to Antioch, teaching that, "Except ye be circumcised after the manner of Moses, ye cannot be saved" (vs. 1). Let us remember that Peter himself was a Jew, having been an ardent keeper of the Law in his early life and ministry. This was demonstrated by his response when God caused a vessel to come down out of heaven, containing all manner of four-footed beasts, wild beasts, creeping things, and fowls of the air—accompanied by the definite command, "Rise, Peter, kill and eat." To this Peter replied, "Not so Lord, for I have never eaten anything that is common or unclean." There was indeed conviction back of that response. Truly this new revelation seemed to be contrary to the command given to Moses (Lev. 11), and Peter was slow to accept this new vision, even though it came as a divine command from God Himself. While Peter pondered in his heart just what this vision should mean, three men, sent from Cornelius, the Roman Centurion, a Gentile, stood before the gate and inquired for him. It was then that the Spirit of God confirmed the message of the vision

IN THE symbolism of the Parable of the Mustard Seed our Lord Jesus Christ is represented as sowing a seed. This seed represents the faith of Abraham, and the tree which grew from it represents the nation Israel. Inasmuch as it deals particularly with this notable seed sowing, Lindquist's clear, convincing answer to the question, "How Were Old Testament Believers Saved?" will be of special interest.

to Peter, "Arise therefore, and get thee down, and go with them, doubting nothing" (Acts 10:20). So Peter arose and went down to the house of Cornelius, and these are the words that Peter addressed to Cornelius:

> Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath showed me that I should not call any man common or unclean . . . .
>
> Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. The Word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all) (Acts 10:28, 34-36).

And so Peter, who formerly was bound by the Law and held captive by the traditions of his fathers, having caught a glimpse of God's grace in His dealing with the Gentile as well as the Jews, makes bold to exclaim to the men of the Council,

> Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles, by my mouth should hear the Word of the Gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us . . . . But we believe that THROUGH THE GRACE OF THE LORD JESUS CHRIST WE SHALL BE SAVED, EVEN AS THEY (Acts 15:7-8, 11).

There can be no question as to who the "them" and the "they" refer to. The context reveals that Peter was speaking of those who lived under the Law—the believers who lived back in Old Testament times. His declaration in answer to the legalistic teachers of the Law of Moses who preached the ordinance of circumcision as the prerequisite to salvation, is this, "We believe that through the *GRACE* of the Lord Jesus Christ, we shall be saved, *even as they.*" The Old Testament believers were saved by *GRACE*. This is confirmed by the apostle Paul in his letter to Titus when he says,

> For the grace of God that bringeth salvation hath appeared to ALL men (Titus 2:11).

The Scripture also teaches that,

OLD TESTAMENT BELIEVERS WERE SAVED BY FAITH IN CHRIST

> Now faith is the SUBSTANCE of things hoped for, the EVIDENCE of things not seen (Heb. 11:6).

IN THE twenty-second chapter of Genesis we read the account of Abraham, journeying through the land of Moriah together with his son Isaac, there to make an offering in obedience to God's command,

> And He said, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of (Gen. 22:2).

> *THEY that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.*
>
> —*Ps. 126:5-6*

The command of God was given, "And offer *him* there for a burnt offering." How could God expect Abraham, a poor, weak, finite human being, to take his only son and place him upon an altar, shed his blood, and kindle a fire to consume his body for a "burnt offering," the body of him through whom God had promised the Seed? Surely God could not be so unjust and unmerciful and inconsistent in his dealing with man! But wait! What was the meaning of it all? What was the impelling motive that stirred in the heart of Abraham, that made him willing to press on and on with this ordeal ahead? What was it that gave strength to his soul as he and his beloved son pressed on, ever drawing nearer and nearer to the appointed place? What was the consoling influence that steadied his heart and gave him assurance when his son, looking up into his face, inquired, "Behold the fire and the wood, but where is the lamb for a burnt offering?" and Abraham replied, "God will provide *HIMSELF* a lamb for a burnt offering"?

There is only one answer and that answer is clearly set forth in God's Word. Abraham had *faith* in the Word of God.

> By FAITH Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said; that in Isaac shall thy seed be called (Heb. 11:17-18).

The same faith that stirred in the heart of Abraham when "he went out, not knowing whither he went," in response to God's command, "Get thee out of thy country, and from thy kindred, and from thy father's house, into a land that I will show thee;" was again in evidence as he willingly bound his son to the altar and raised the knife to strike the death-dealing blow. Yes,

(Continued on p. 160)

"INCORRUPTIBLE SEED"

by G. R. TUREMAN
Pastor of the First Baptist Church of Village, Virginia

GOD wants all of His children to sow the seed and to share in reaping the harvest; but only a few have caught the vision. We trust that God will use Tureman's stirring appeal to awaken many from their lethargy, to instil into their hearts a new appreciation of the need of a lost world and the immensity of the opportunity which is ours, and to lead them forth into an abundant ministry in making Christ known.

Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever (I Pet. 1:23).

OUR text gives us a description of the Word of God. It describes it as the "incorruptible seed" by which the new birth is produced. This thought is seen throughout the Bible. In Psalm 126:6 we read,

He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

Here the Word of God is the precious seed. It was sown by the Lord Himself in His first coming, and in His second coming He will bring His sheaves with Him. This same precious, incorruptible seed is to be sown by us until He comes again.

The Parable of the Sower and the Seed given by our Lord makes the Word of God the seed. And in His parable He shows us that there are four kinds of hearers of the Word. The seed which fell by the wayside was taken away by the devil; the seed which fell upon stony ground was withered away by the flesh; the seed which fell in thorny ground was choked out by the cares of the world. Beware of this anti-Christian trio. But some seed fell on good ground, willing hearts, and brought forth fruit. If the sower had refused to sow the seed because three-fourths of it was to be fruitless, there would have been no harvest.

Carrying on the figure, there never was so much human soil as we have today. It is said that in the United States there are 65,000,000 people who show no interes in Christ whatsoever. More than 400,000,000 live i China. Over 300,000,000 live in India. About 150 000,000 live in Africa. About 800,000,000 live in th rest of the world. The task of reaching the lost toda is greater than ever before. It is thought that the world' population in the time of Christ was about 54,000,000 Just think! It is more than thirty times that today; an there are more unsaved people in the United States with only about one-sixth of the world's population than there were saved and unsaved in the world in th time of Christ. What an opportunity we have today o sowing the incorruptible seed! And what a blow thes facts must be to those who are always talking abou bringing in the Kingdom.

Christ is Prophet, Priest, and King. The worl publicly rejected Christ and all of His claims at th cross. The "Modernist" rejects Christ and all of Hi claims every day. The Post-millennialists reject Hi Kingship. God will never honor any denomination church, or person who denies or is silent on any of thes three great offices of Christ. "He that honoreth not th Son honoreth not the Father."

The Gospel never was designed to bring in th Kingdom or to convert the world. Wherever it i preached there will be the four kinds of hearers. Th Lord Jesus Christ alone has power to bring in the King dom, and this He will do when He returns the secon time.

THE supreme mission of every Christian and ever church is to give Christ as far as possible to ever lost soul in every generation, so that no soul will be with out an opportunity to accept Christ and be saved.

The only way by which any one of these million can be saved is through the new birth. My purpose i to show the place and power of the Word of God i producing the new birth, and then briefly to show th place and power of the Word in nourishing this ne life.

FIRST, the Word of God alone, through th Holy Spirit, has the supernatural power require to produce the new birth. The text is not only a direc statement of this fact, but it proves that no corruptibl seed is able to produce this new birth. By "corruptibl seed" is meant human teaching. Many today are teach ing salvation by works. Jesus said to Nicodemus, wh was a strict Pharisee, "Ye must be born again." W have been thinking of the Pharisees with scorn, and w

forget that they were men of the highest type in some respects. A large number of preachers today would be perfectly content if all were Pharisees. Think a moment what this would mean! If all were Pharisees, then all would be church-going, praying people, liberal in their gifts, honest in their business transactions, clean in their personal lives. If all were Pharisees there would be no need of jails or police courts. Each Sunday all the population would be at church services. There would not be enough churches to hold one-third of the people. Why the preacher would feel that the Millennium had surely come! It was to this kind of a person that Jesus said, "Ye must be born again," and not to one like the sinful woman of Samaria spoken of in John the fourth chapter. No one is a Christian simply because he calls himself a Christian, or because his parents were Christians, or because he lives in a Christian community, or because he is a member of a Christian church, or even because he engages in Christian activities. He only is a Christian who has been born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever.

The incorruptible seed alone has power, supernatural power, to produce the new birth. Paul teaches this as clearly as does Peter. "Thou hast known the sacred Scriptures which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15).

James also teaches this in James 1:21 (R.V.), "Receive with meekness the implanted Word which is able to save your souls."

The Psalmist taught this in Psalm 19:7, "The Law of the Lord (the Bible) is perfect, converting the soul."

THE question comes, By what process does the Word of God produce the new birth? The new birth can never be produced until the soul has been convicted of sin and made to feel its need of the Saviour. The Word of God alone has the power to convict of sin and produce that sense of need in the soul.

John Bunyan pictures Pilgrim leaving the City of Destruction, clothed in rags, with his face turned from his own house, a book in his hand, and a great burden upon his back. This condition, which is one of the very best descriptions of a sinner I ever saw, was produced as he read out of the Book (Bible). As he read he cried, "What shall I do to be saved?" Before he reached the Cross, Worldly Wiseman tried to turn him aside but was unable to do so. He asked Pilgrim, "How camest thou to have thy burden at first?" To which Pilgrim replied, "By reading this Book in my hand." When Pilgrim and Pliable, who were on their way to the Cross, fell in the Slough of Despond, Pliable got out of the mire on the side next to his own house, because he never was convicted of sin and made to feel his need of a Saviour.

In John 16:8 we read, "When He (the Holy Spirit) is come, He will convict the world of sin, and of righteousness, and of judgment." It is true, the Holy Spirit convicts of sin, righteousness, and judgment; but the instrument used to do this is His own Word, which is the Word of God.

Our churches are filled with such members as Pliable, who never have had any conviction of sin. We are told that fifty-eight percent of 3,700,000 members of a prominent southern denomination never attend their own church, and seventy-five percent do not support the missionary causes, in the majority of cases not from conscientious convictions, but from indifference. Possibly more than half of our church members are stony or thorny ground Christians, at least if we can judge from their fruitless lives.

The Word of God declares that "the heart is deceitful above all things and desperately wicked."

Mark 7:21-22 says, "From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Here is the true X-ray of the human heart given by the Word of God. The Word of God declares man to be sinful in both nature and practice. He is spiritually dead and blind. These truths must be preached *first* to give the incorruptible seed a chance to convict the soul and produce the sense of need.

WHEN the soul is convicted of sin and is made to feel its need of a Saviour, then the Word of God alone has the power to produce faith in that soul. "Faith cometh by hearing and hearing by the Word of God" (Rom. 10:17). That is, faith cometh by hearing the Word of God. It is not enough that a soul be convicted of sin and convinced of the fact that there must be a change of heart. It is the Good News, the Gospel of God's grace, that a soul under conviction needs to hear. "God so loved the world that He gave His only begotten Son that whosoever believeth on Him should not perish,

Blessed are ye that sow beside all waters.

—Isa. 32:20

but have everlasting life." "The Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed." "Christ hath redeemed us from the curse of the Law, being made a curse for us." "When I see the blood I will pass over you." "Come unto Me all ye that labor and are heavy laden and I will give you rest." "He is able to do exceeding abundantly above all that we ask or think." "He that believeth on the Son hath everlasting life." "Believe on the Lord Jesus Christ and thou shalt be saved."

When a willing soul, under conviction of sin, hears the Gospel as it is in these and many other Scriptures, then the Word of God produces faith in that soul, and the mighty miracle of the new birth is performed by the supernatural power of the Word of God.

THE incorruptible seed not only has power to produce the new birth, but it is the only food upon which the new life is to feed. I Peter 2:2, which follows our text, teaches this: "As new born babes, desire the sincere milk of the Word, that ye may grow thereby." To desire the Word there must be life, for the child must be born before it desires food. Jesus said that, "Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God."

Not only does the Word have power to nourish the new life, but it has power to cleanse the life. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to Thy Word" (Ps. 119:9). It also has power to keep from sin. "Thy Word have I hid in my heart that I might not sin against Thee" (Ps. 119:11). Again, the Word has power to guide the new life: "Thy Word is a lamp unto my feet and a light unto my path" (Ps. 119:105).

There is nothing which is so important as sowing the incorruptible seed. May God help us to be faithful in such seed sowing.

William E. Gladstone said, "My only hope for the world is in bringing the mind into contact with the divine revelation."

PRACTICAL SUGGESTIONS

For Those Who Wish to Become Sowers of the Precious Seed

WHEN the Colorado Christian Fundamentals Association and The Denver Bible Institute, working in cooperation, undertook to distribute the Gospel of John throughout the state of Colorado, a folder was published, giving practical suggestions for the use of the Gospel of John. Believing that it may afford suggestions which readers of *"Grace and Truth"* will wish to adopt in their own communities; and trusting that God may use it to stimulate many to give His Word broadcast distribution, we pass on, herewith, the substance of that folder, making such modifications and additions as are necessary to adapt it to the needs of the *"Grace and Truth Family."*

I. THE SEED

THE Spirit of God says, "My Word . . . . shall not return to Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

A striking instance of this appears in a story told by a representative of the Pioneer Mission Agency, writing in the *Sunday School Times*.

"Eight or nine years ago, an Indian, while traveling in Guatemala, heard the marvelous message of salvation. He went to the missionary and bought a Book that told the story. He carried it home with him. He himself could not read it; he was an old Mam Indian.

"He had a young nephew who had learned to read a little Spanish. He took the lad to his home and had him read the Gospel. It was an amazing thing to him, and, in astonishment, he led the lad with the Book to a neighbor, that the neighbor might hear the wonderful story. Thus, day after day, he would go from home to home, having the young lad read the story of the Saviour and sharing with the other Indians the marvelous Gospel truths.

"When the old man died, the young boy, having grown to manhood, continued the work, the Indians paying him the money he would naturally earn in other work, that he might read the Bible to them and preach to them. Today more than half the village are Christians.

"A church has been organized, and they have erected their own building. Three times they have torn out the end to lengthen it. I am told that the home congregation has about 375 members, while there are twenty-five organized groups of believers with this church as a center."

Since God has promised thus to bless His Word, if we wish to reap a harvest should we not be diligent in sowing the Word of God as precious seed? "Let us not be weary in well doing, for in due season we shall reap if we faint not" (Gal. 6:9).

WHEN preaching and private talk are not available, you have a tract ready, and this is often an effectual method. Some tracts would not convert a beetle: there is not enough in them to interest a fly. Get good, striking tracts, or none at all. But a telling, touching gospel tract may often be the seed of eternal life; therefore do not go out without your tracts.

—*C. H. Spurgeon*

II. THE SOWING

HERE are a few practical suggestions for a genuine evangelistic ministry in the distribution of the Gospel of John.

1. Here is an activity in which the young people of your church, or even the boys and girls in the Sunday-school may be effectively set to work to the glory of God.

Why not get either your Young Peoples' Society or your Sunday-school to undertake to distribute the Gospels of John to every home in your neighborhood?

2. Undoubtedly the greatest blessing will come where those who distribute the Gospels also finance the campaign.

Why not enlist the young people and Sunday-school members to finance this move by their gifts and offerings? A suggestion to your church members might also help. Copies of the Gospel of John may be obtained from the Institute Book Nook at $1.25 per hundred, postpaid.

3. Given a basis of unity in the fundamentals of the faith, union campaigns many times prove to be the means of much blessing.

Why not enlist the fundamental pastors and churches of your neighborhood in a united campaign to place a Gospel in every home in your community?

4. Bible conferences many times prove to be a great stimulus in interesting Christians in giving God's Word to the lost, as well as in studying it for themselves.

Why not plan to hold a Bible conference in your church? (Such conferences can be from one day to a week or two in length.) If you do not know of fundamental teachers who can conduct such conferences, the Editor of "*Grace and Truth*" will be happy to offer recommendations.

5. The use of the Gospel of John in connection with personal work has long been recognized as tremendously effective.

Why not carry a number of copies in your pocket? When you wish to open a conversation with a soul with whom you wish to deal, offer a copy of the Gospel of John. As you talk with him about his soul's need, get him to read passages from the Gospel which will help to clinch your arguments and bring him face to face with the Saviour. Or, if time will not permit an extended conversation, give a clear word of testimony, and then leave a copy of the Gospel in his hands.

6. The use of tracts has long been recognized as an exceedingly valuable supplement to the distribution of God's Word.

Why not order a liberal supply of Gospel tracts for use in your campaign of Gospel distribution? As God supplies the means to publish them, The Denver Bible Institute will be glad to furnish, free of charge, as many tracts as you can use. Write for samples, addressing The Institute Publishing Company, 2047 Glenarm Place, Denver, Colorado.

7. A Gospel distribution campaign has real advertising value for your church.

Why not have inserts printed, to be pasted on the inside front cover of the Gospels, giving your church address and announcement of your meetings? Such a policy will tend to tie to your church any whose souls have been stirred by God's Word. We will be happy, upon request, to send samples of suitable inserts.

IN CONCLUSION, remember the word of promise, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5-6).

HOW WERE OLD TESTAMENT BELIEVERS SAVED?

(Continued from p. 155)

with man this is impossible, but with God "ALL THINGS ARE POSSIBLE." Abraham took God at His Word.

> For without faith it is impossible to please God. (Heb. 11:6).

Abraham had faith in the Christ of God. This is clearly indicated in the types presented in the narrative of Abraham's offering of Isaac. When the command came to Abraham to take his only begotten son and offer him for a burnt offering, upon a certain mountain in the land of Moriah, a mountain that God would show him, Abraham not only saw a geographical mountain, "afar off," but he also saw by FAITH, another mount—Calvary—where God's only begotten Son would be offered as a "burnt offering" for the sins of all mankind, including himself. Abraham saw by faith that the offering of Isaac, his only son, was merely a picture or a type of the offering up of God's only begotten Son, the "Lamb of God which taketh away the sins of the world." Abraham believed in the Christ of God.

As we read the story, we note that Abraham took the wood and laid it upon his son, causing him to carry it up the mountain side, alone. How significant! We believe that Abraham saw by faith the only begotten Son of God, the Lord of Glory, on His way to Mount Calvary "bearing His cross" (John 19:17). Abraham believed in the Christ of God.

Then, continuing, we read in verse nine that Abraham took the wood and laid it "in order" upon the altar; then he took his son, obedient unto death, willing to do the father's will, and laid him "UPON THE WOOD." Again we believe that Abraham saw by faith the manner in which the Son of God should die. He must die, accursed on the "tree" (Gal. 3:13). Truly Abraham believed in the Christ of God,

> Who His own self bare our sins in His own body ON THE TREE, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed (I Pet. 2:24).

Abraham's faith in Christ is further demonstrated in his instructions given to the young men who were accompanying them: "Abide ye here with the ass; and I and the lad will go yonder and worship and COME AGAIN TO YOU." Abraham was convinced that Isaac would return with him; but why?

> By FAITH Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called: ACCOUNTING THAT GOD WAS ABLE TO RAISE HIM UP, EVEN FROM THE DEAD; FROM WHENCE ALSO HE RECEIVED HIM IN A FIGURE (Heb. 11:17-19).

Abraham believed in the resurrection of the Christ of God. Because of this fact Abraham was fully persuaded in his own heart that even though God should permit him to take the life of his only son Isaac, God would raise him from the dead, and together they would return to join the young men awaiting them at the foot of the mountain. Abraham believed that the same Christ Who should give his life on Mount Calvary would again return in resurrection life, to join those who were awaiting him.

> He staggered not at the promises of God through unbelief: but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform (Rom. 4:20-21).

Abraham believed in the birth, death, and resurrection of the Lord Jesus Christ. By faith he looked forward to the coming Messiah, the Seed of the woman, the Son of David, the One Who should come, born of a virgin, to be put to death on the cross and on the third day rise again. Abraham believed God and it was counted unto him for righteousness. Abraham believed in the Christ of God and WAS SAVED.

> And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead (Rom. 4:22-24).

The Lord Jesus Christ Himself confirmed the faith of Abraham and made mention of it to the Pharisees. "Your father Abraham rejoiced to see My day: and he SAW IT and was glad" (John 8:56).

Yes, Abraham believed God, and it was counted to him for righteousness. He was saved by faith, and not only he, but all of the Old Testament saints who looked forward to the "Lamb of God, that taketh away the sins of the world." In defending the truth against the false teachers of Judea, Peter contends with the brethren of the Council thus,

> And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between US and THEM, purifying their hearts by FAITH (Acts 15:8-9).

For by grace are ye saved through FAITH (Eph. 2:8).

Suffice that for the season past
Hell's horrid language filled
our tongues,
We all Thy words behind us cast,
And loudly sang the drunkard's
songs.

But oh the power of grace divine!
In hymns we now our voices raise,
Loudly in strange hosannahs join,
While blasphemies are turned to
praise!

Bring your harps and bring your odours
Sweep the harp and pour the lay!
View His works! Behold His wonders!
Let hosannahs crown the day!

The Old Testament believers were saved by faith in Christ.

And last of all, the Scriptures clearly teach that,

OLD TESTAMENT BELIEVERS WERE NOT SAVED BY WORKS

FROM the time of the fall of man in the Garden of Eden down to the present time, mankind has been busily engaged in sewing fig leaves together in the vain attempt to cover up his own sin and establish his own righteousness before a holy and righteous God. In spite of all that God has said with regard to man's lost condition and his total depravity, through the ages man has continued to spurn the Word of God and reject God's plan of redemption, either IN TOTO or in part; and has gone about doing good deeds with the hope of gaining favor with God.

Cain, the first born child of our first parents sought favor with God by bringing forth fruit of the field, the product of his own toil and labor, a bloodless sacrifice. But Abel, his brother, brought forth of the firstling of his flock and slew it and laid it upon the altar before God, a bloody sacrifice. In contrasting the two and their offerings the Scripture says,

> And the Lord had respect unto Abel and to his offering: but unto Cain and his offering He had no respect (Gen. 4:4-5).

Was it because God was partial in His dealing with these two men that He rejected the offering of Cain and accepted the offering of Abel? Not so! God is a righteous Judge and is not the respecter of men's persons. All have sinned and come short of the glory of God. When we turn to the eleventh chapter of Hebrews we find the answer to our question.

> Through faith Abel offered to God a more acceptable sacrifice than Cain did, and through this faith he obtained testimony that he was righteous; God giving the testimony by accepting his gifts; and through it, though he is dead, he still speaks (Weymouth translation, Heb. 11:4).

Abel made an offering to God by FAITH. It was a bloody offering. He knew the truth which God later led Moses to record, "For the life of the flesh is in the blood; and I have given it to you upon the altar to make an atonement for your souls: FOR IT IS THE BLOOD THAT MAKETH AN ATONEMENT FOR THE SOUL" (Lev. 17:11). Cain also made an offering; a faithless, bloodless offering, a grand display of the fruit of the ground. His offering was quite in contrast to the loathesome, lifeless sacrifice offered by Abel. It was an offering representing human works; the result of human toil and labor.

Abel, recognizing his own lost and undone condition before God, saw in that lifeless, bleeding victim which lay before him a type or a figure of another Victim, the Lamb of God, bleeding for him. Cain, satisfied with himself, thought to gain the goodwill and favor of Almighty God by flaunting before Him a mess of fruit and vegetables, typical of human works. Abel believed the Word of God and brought forth his offering as the result of his faith in that Word. Cain rejected the Word of God, and his offering was the product of his own imagination and conception. Abel presented his offering by faith on the ground of the finished work of a substitute; his offering was accepted. Cain presented his offering on the ground of good deeds, complete in itself; his offering was rejected. Abel, though damned and doomed before God and without merit in himself, was declared righteous before God because he offered "by faith." Cain also an alien before God, became a murderer, a fugitive, and a vagabond before the face of the Lord, a picture of the natural, sinful man who rejects the Word of the living God and seeks to commend himself to God by his own good deeds. Abel, though dead, still speaks, saying,

> For without faith it is impossible to please God (Heb. 11:6).

> Not by works of righteousness which we have done but according to His mercy He saved us (Titus 3:5).

That the Old Testament believers were not saved by their good deeds is further confirmed by the testimony of the apostle Paul. In discussing the salvation and the justification of Abraham he says,

> What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory: but not before God. For what saith the Scriptures? Abraham believed God, and it was counted unto him for righteousness (Rom. 4:1-4).

We note from the direct statement of this passage that Abraham, the father of the nation Israel, though he lived under the Law, was not saved by his good deeds or by keeping the Law, but simply by believing God.

> For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the Law, but through the righteousness of faith (Rom. 4:13).

The expression "or to his seed" refers to the rest of the Old Testament believers. In reading the first ten verses of the tenth chapter of Hebrews, we find that the Old Testament believers were not made perfect nor were their sins blotted out by the offerings which they offered year by year, continually; but in Christ they were perfected forever and their sins were blotted out once for all. The blood of bulls and of goats could not purge away sin nor make the comers thereunto perfect. Each offering was merely an act of faith, in obedience to God's command, indicating that their sins were atoned for or covered in anticipation of the supreme sacrifice of Christ on the cross, the Lamb offered "without spot or blemish." He alone could put away sin, even the sins that are past.

> Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of the SINS THAT ARE PAST, through the forbearance of God (Rom. 3:25).

DOWN FROM THE MOUNTAIN

Down from the mountain of Transfiguration,
Into the valley where sin doth abide;
There I must carry the words of salvation,
Thru Jesus the crucified.

Down from the mountain of transendent glory,
Into the valley of death and despair;
I am commissioned to tell the glad story
Of love for the lost ones there.

Up to the mountain when tempest sweep o'er me,
Up to Thee my strength to renew;
Up to the mountain where Jesus restores me
And fits me His work to do.

Oh, it pleases me well,
On the mountain to dwell,
When the Saviour doth call me up there;
But the strife in the valley,
Where sin's minions rally,
Demand all my strength and care.

—*E. T. Cassel*

So Christ was once offered to bear the sins of many (Heb. 9:28).

It is to this end that Peter adds his clear testimony as he rebukes the men at the Council of Jerusalem on this wise,

Now therefore why tempt ye God to put a yoke upon the disciples which neither our fathers nor we were able to bear (Acts 15:10).

Peter refers to the Law as being a "yoke" and definitely states that neither the Fathers, referring to the Old Testament patriarchs, nor they, the disciples of Christ, who lived under the Law, were able to bear it. How perfectly this agrees with the testimony of Paul when he says,

For what the Law could not do in that it was weak through the flesh, God (did). Sending His own Son in the likeness of sinful flesh, and for sin, (He) condemned sin in the flesh (Rom. 8:3).

Knowing that a man is not justified by the works of the Law, but by faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: FOR BY THE WORKS OF THE LAW SHALL NO FLESH BE JUSTIFIED (Gal. 2:16).

I do not frustrate the grace of God: for if righteousness come by the Law, then Christ is dead in vain (Gal. 2:21).

For Christ is the end of the Law for righteousness to every one that believeth (Rom. 10:4).

Surely in the light of such scriptural testimony and evidence we are bound to conclude that the Old Testament believers were not saved by their good works but by faith in the finished work of Jesus Christ on the cross. If man's salvation depended upon his good works, Lot, the brother of Abraham, would surely have been lost and damned forever, because the Scripture does not indicate that he had any good works to his credit whatever. On the contrary, we are informed of his terrible sin and rebellion and his continued backsliding. Yet in spite of all this he was declared to be a "righteous man," even as he sat in the gate of that wicked city of Sodom. On what ground was he declared righteous? Surely not on the ground of his good works. His righteousness was imputed to him on the basis of his faith in Christ.

But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness (Rom. 4:5).

HOW were the Old Testament believers saved? The answer to this question can be summed up in the words of the apostle Peter, addressed to the Council at Jerusalem.

First: they were saved by grace:

We believe that through the GRACE of the Lord Jesus Christ we shall be saved, even as they (Acts 15:11).

Second: they were saved by grace through faith in Christ:

And putting no difference between them and us, purifying their hearts by FAITH (Acts 15:9).

Third: they were saved by grace through faith and that not of works:

Now therefore why tempt ye God to put a yoke upon the disciples which neither our fathers nor we were able to bear? (Acts 15:10)

IN CONCLUSION let us note, first, that God cannot and does not respect the good works of any man, whether Jew or Gentile, whether in the Old Testament or in the New, in exchange for salvation. There is no difference; He hath concluded all under sin. Man must receive salvation as a gift from God in order to be saved. Salvation is by grace, an unmerited favor extended to all guilty mankind.

Second, it is impossible for depraved and lost man to perform good works acceptable to God of his own volition. "It is not in man to do good." Can the Ethiopian change his skin or the leopard his spots? Then may ye do good that are accustomed to do evil." Man's salvation must of necessity come from another source since he is unable to please God in himself. Grace is God assuming all of guilty man's responsibility.

Third, salvation is offered to mankind on the basis of the "finished work" of Jesus Christ at Calvary's cross, and must be received on that basis. It cannot be added to by good works. When Christ, hanging upon Calvary's tree, cried out, "It is finished!" He declared that the plan of redemption was complete in His death upon that cross. There is nothing left for guilty man to do but to accept it. "Believe on the Lord Jesus Christ and thou shalt be saved!"

CAN WE BELIEVE THE BIBLE?

(Continued from p. 150)

VI. THE BIBLE IS TRUE ABOUT THE WAY OF SALVATION

THIS is so simple, many stumble over it. Here it is:

1. You need to be saved.

   There is no man that sinneth not (I Kings 8:46).

   The Son of Man (the Lord Jesus Christ) is come to seek and to save that which was lost (Luke 19:10).

2. You cannot save yourself.

   NOT BY WORKS of righteousness which we have done, but according to His mercy He saved us (Titus 3:5).

   For by grace are ye saved through faith; and that NOT OF YOURSELVES: it is the GIFT OF GOD: NOT OF WORKS, lest any man should boast (Eph. 2:8-9).

3. Christ died to save you.

   Christ died for our sins (I Cor. 15:3).

   He was wounded for our transgressions.

   The Lord hath laid on Him the iniquity of us all (Isa. 53:5, 6).

4. Accept Christ and be saved.

   As many as RECEIVED HIM, to them gave He power to become the sons of God, even to them that believe on His Name (John 1:12).

My friend, have you received the Lord Jesus Christ as your personal Saviour and the Lord of your life? If so, you are saved; if not, you are lost. God's Word says, "Believe ON the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Many believe ABOUT Christ who do not believe ON Christ. There is a vast difference. Believing ON Christ brings salvation. Do you ask, "What does it mean to 'believe ON the Lord Jesus Christ'?" It is NOT trying to follow His teachings or example. What we need first of all is a Saviour from our sin, and the right Master of our lives. After that He becomes our Teacher and Example. He said, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in" (Rev. 3:20). You have just heard His voice in His Word. NOW INVITE THE LORD JESUS TO

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

Shall We Continue to Advance?

NEVER in the history of The Denver Bible Institute has the progress in the work been more marked than in the past two or three years. And this progress is evident in every department. From most points of view the condition of the work is excellent.

Our one outstanding problem just now is the financial problem. In this there has been some improvement since the first of the year, but with all the wonderful manifestations of God's grace and faithfulness which we have witnessed in His moving upon the hearts of His children to supply the needs, we are still running behind nearly $500.00 per month; and the deficit incurred in the great building year of 1929-30 is not yet wiped out.

The $25,000.00 which we are pleading for by September first will not only wipe out the deficit of 1929-30, but will also care for the income for the monthly deficit in our current expenses which this year is witnessing. It must be evident to all that as wonderful as has been the progress made, and as excellent as is the condition in the various departments of the work of D. B. I., apart from the crushing financial needs, we cannot continue long to operate with a deficit, and further advance is impossible as long as that deficit exists. We therefore repeat our appeal to the friends of D. B. I. to plead with renewed importunity in prayer for the full supply of these imperatively needed funds.



East Entrance—Brookes Hall

At this writing the situation is as follows:

Needed by September first	$25,000.00
Supplied to date in answer to the D. B. I. Crisis Cry	3,820.36
Balance Needed	$21,179.64

Thus we see from these figures that the amount needed within the next four months, closing September first, is $21,179.64. Though the provision thus far has fallen far short of meeting the need, we are not discouraged. We believe that God is able! We believe that He is willing! We believe that He is faithful!

We do recognize, however, that the situation is critical. We realize that the next few months will tell whether we will be able to go forward aggressively in our God-given task, or whether we must lose much of the ground already gained. As we continue crying to God to supply the need, we appeal to the readers of "*Grace and Truth*" both with your prayers and with your gifts to respond even more heartily than ever to

"THE D. B. I. CRISIS CRY!"

A Promise to Count On!

THE promise found in II Corinthians 9:8 has definite bearing upon "The D. B. I. Crisis Cry!" Here it is:

> God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

These words were spoken to the Corinthian believers in connection with an appeal which the apostle Paul was

making for offerings to help meet the needs of the poor saints at Jerusalem. He had just been urging those Corinthian saints to be liberal in their giving. He had declared that,

> He that soweth sparingly shall reap also sparingly, and he that soweth bountifully shall reap also bountifully (II Cor. 9:6).

And he had gone on to say that,

> God loveth a cheerful (literally "hilarious") giver (II Cor. 9:7).

Then, lest any should say, "I would like to give liberally, but I am afraid I cannot afford it," he added the promise to which we have called attention.

In effect this promise says, "God is able to supply your need in such abundance as to make it possible for you to abound in giving to the needs of others."

Here is a word of encouragement for the friends of D. B. I., whom God has burdened to give largely to meet the need, but who have been hesitating lest they could not afford to give as liberally as they desire.

An example of how this works out was seen not long ago. A friend of the school, an earnest Christian worker, was especially burdened to give $5.00 to help meet the need. He had that amount in his pocket, but he had been saving it for another need. The Spirit of God so definitely burdened him for the need of D. B. I., however, that he reached in his pocket, pulled out that $5.00 bill, and handed it to Dean Fowler, trusting God to supply funds to meet the personal need for which he had been saving it. Later in the day he called Dean Fowler on the phone, filled with the joy of the Lord, and explained what his gift had meant. Then he added, "This afternoon, entirely unexpectedly, a man handed me $10.00, so you see God has given me back that $5.00 *with interest!*"

If God has burdened you to give, you can give safely, though it means personal sacrifice, for "God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work."

But this Scripture bears upon "The D. B. I. Crisis Cry!" in yet another way. The work of The Denver Bible Institute is being handicapped, and its very existence threatened, by the deficit of which we have already spoken, and by the other financial needs which are now crippling the work and which have led to "The D. B. I. Crisis Cry!" It is certain that with this burden pressing upon it, The Denver Bible Institute cannot long continue to "abound to every good work." For the work to continue and abound, full provision must be made of the $25,000.00 for which we have been pleading with God night and day. In the face of this need here is His promise:

> God is able to make all grace abound toward you, that ye, always having all sufficiency in all things, may abound to every good work (II Cor. 9:8).
>
> My God shall supply all your need according to His riches in glory by Christ Jesus (Phil. 4:19).

Can we doubt that in saying these things, our God had in mind the need of institutions such as D. B. I., which are bearing faithful testimony to His glory, as well as the personal need of the individual believers whom He desires to use to minister to the larger need?

Surely with such glorious promises to encourage us, we should be bold in asking Him to supply those things which are absolutely necessary to carry on the work which God has committed to us. And when His Spirit burdens our hearts to minister to the needs of others of His faithful servants, such a promise should encourage us to give liberally, though to do so apparently deprives us of the very necessities of life, for God will not permit those who thus honor Him to suffer in consequence of their generosity.

Words of Encouragement

READERS of *"Grace and Truth"* cannot possibly realize how much God has used their warm letters and their sacrificial gifts to encourage our hearts in these days of crisis in the work of D. B. I. Here are a few extracts from letters received in the past two or three weeks, which have been the means of special blessing:

A California reader writes,

> I am enclosing check for $5.00. I wish to renew my subscription to "Grace and Truth," and the balance ($3.50) can be put to whatever use you wish; that is, where it is most needed.
>
> I know the needs are so many and so great that this sum is but a drop in the bucket. I only wish it were in my power to send a thousand instead of this paltry sum!
>
> Hoping it will meet some little need in His Name, I am—

An Iowa reader writes,

> As I've just passed my seventy-ninth birthday yesterday, and my friends have remembered me with small gifts of cash, I'm constrained to send an offering to help on the existing deficit in current expenses, or if you feel it will do more good somewhere else, use it there. It is the Lord's money. I am praying that God will, in His own way, supply your every need at the D. B. I., for I'm sure we can't let the work there suffer; and I'm also sure that God will supply all needs. I have no income and am dependent on my relatives and friends for what I have. I try to set aside a tenth of all I receive for the Lord's work, but do not have very much. What I'm sending seems so small an amount when the need is so great.
>
> God bless all the students and workers at D. B. I!

And a letter from friends in Denver says,

> . . . . about our (D. B. I.'s) heavy deficit and the "crying" need to have this burden lifted as soon as possible. We were deeply interested and impressed by Benson Male's article in the March number of "Grace and Truth." It sure is a heart toucher,

Here is a work of God

WHICH IS

1. Training nearly a hundred young people for full time Christian work;
2. Sending many young people out each year to bear faithful testimony in the mission fields, or to enlist others for such service;
3. Giving opportunity to Christian working men and women to study God's Word in evening school classes;
4. Conducting Bible classes and Bible conferences where hundreds are learning of the riches of grace in Christ Jesus;
5. Reaching the uttermost parts of the earth through the pages of "Grace and Truth";
6. Circulating hundreds of thousands of unique gospel tracts each year;
7. Circulating thousands of booklets on Bible study themes, to instruct and encourage the hearts of God's children;
8. Doing a large part of the work necessary to place a copy of the Gospel of John in every home in the state of Colorado;
9. Conducting a radio program of gospel music and Bible teaching which is reaching throughout these neglected western states;
10. Conducting seven gospel missions and mission Sunday-schools where nearly a thousand souls are reached each Sunday with the Word of Life;
11. Conducting street meetings, shop meetings, laundry meetings, and factory meetings each week, where hundreds more are being given the Gospel;
12. Conducting a constant campaign of visitation evangelism, where consecrated young people carry the Gospel into the homes of Denver;
13. Defending The Faith against the heresies of the day;
14. Exposing the false religions, which are masquerading as wolves in sheep's clothing;
15. And which in all these activities is giving earnest Christian young people who could receive such training on no other basis an opportunity to work their way through school in training for their Lord's service.

Should such a work continue?

It cannot unless at least $25,000.00 is supplied above the average income for the first six months of this school year; and a large part of this amount is needed at once.

You will help to decide!

YOUR prayers and YOUR gifts will go a long way in deciding whether the work of The Denver Bible Institute can continue.

Have you prayed about the need?

Have you asked God what He would have you do?

Have you done as His Spirit has burdened you?

Would He have you send a generous offering today?

USE THE COUPON!
DO IT NOW!

Pin your check here.....X
Mail to The Denver Bible Institute
2047 Glenarm Place, Denver, Colorado

MY RESPONSE TO THE D. B. I. CRISIS CRY!

Yes! God has burdened me to help D. B. I. in this hour of critical need.

Enclosed you will find $..... cash offering

You may count on me for $..... ☐ per week
☐ per month

(Please indicate above by a check mark whether you expect to send your offering weekly or monthly.)

to help meet the deficit in Current Expenses; to help cover the monthly shortage; and to help prepare for further advance in the Building Program.

Name.....

Date..... Address.....

.....

and we trust it will reach many hearts and purses—indeed, all who can give anything, however small the amount. In the nature of things and in the trying times in which we are now living (I never saw anything like it since the great financial panic at the close of the last century), of necessity it will have to indeed be sacrificial giving on the part of our people and all others whose hearts we pray the Lord will reach, if we are going to raise the amount called for and needed by September 1.

We are praying with you and these dear, faithful students . . . . Since I've been put on only half of my former salary it's been hard to make ends meet; but we're going to try and put $25.00 in the crisis fund by September 1, if not long before, as the Lord opens the way.

Convey our love to the Dean and all the faculty—indeed to all in dear old D. B. I. May the Lord's rich blessings rest on you all in all circumstances and always.

Whoso
hath this world's good,
and seeth his brother have need,
and
shutteth up his bowels
of compassion from him,
how dwelleth the love of God
in him?

I John 3:17

The field is the world.

Matt. 13:38

COME INTO YOUR HEART, and He will. Just say to Him from your heart, "Lord Jesus, come into my heart, forgive all my sins, and take full control of my life from this day forward." If you do this sincerely this very moment, He will come in, and save you now and forever, make you His child, give you His peace, and make your life truly worth while. DO IT NOW. He will not come in unless, nor until you invite Him. Remember, He loves you with an infinitely tender love, and gave Himself to the awful death of the cross for your salvation. Will you not love Him and let Him into your heart? After you let Him in, and not before, He will solve every problem you are facing, no matter how pressing or perplexing. Receive with meekness the engrafted Word, which is able to save your souls" (James 1:21). The Bible is true about the Way of Salvation. And finally,

VII. THE BIBLE IS TRUE ABOUT THE ETERNAL PUNISHMENT OF THE UNSAVED, AND THE ETERNAL BLESSEDNESS OF THE SAVED

THE Lord Jesus Christ, Who loves us with an unutterable love, and Who died to save us from sin and hell, said: "And these (the unsaved) shall go away into everlasting punishment: but the righteous (those who

He that soweth the good seed is the Son of Man.

Matt. 13:37

have received God's gift of righteousness in Christ) into life eternal" (Matt. 25:46). Do not let the enemy of your soul fool you into thinking lightly of hell. The future state of the unsaved is as unending as the future state of the saved. The English words "everlasting" and "eternal" come from the same Greek word. To say that the Bible description of hell is figurative, does not make hell one whit less terrible. In fact, a symbol is always less intense than the reality which it symbolizes. What should concern us is not the "how" or "why" of hell, but God's most gracious provision for our deliverance from guilt and from hell. God warns us of hell so that none need go there. The strongest words in the Bible about hell were spoken by the compassionate Son of God Who died to save us from hell. The difference between heaven and hell is the Lord Jesus Christ. Have you definitely surrendered your heart and will to Him? If not, eternal punishment for your rejection of Him will be your portion. God said to His servant, "Hear the Word at My mouth, and give them warning from Me" (Ezek. 3:17). "Being warned of God of things not seen as yet" (Heb. 11:7). The Bible is true about the eternal punishment of the unsaved, and the eternal blessedness of the saved.

At a dinner attended by distinguished guests, an English authoress expressed her confidence in the Bible. "You don't mean that you believe the Bible?" she was asked. "O yes, indeed," was her response, "you see, I know the Author!" You, too, my reader, will know the Bible is the very Word of God when you know the Author, the Holy Spirit of God, by yielding your heart and will to the Lord Jesus Christ.

Intelligence never kept anyone from believing the Bible, although many think so. W. E. Gladstone, England's great Prime Minister, and Christian Statesman, said, "In my day I have known sixty-five master-minds, and all but five bowed their knee to Jesus Christ as Lord and Saviour." Mr. Gladstone called the Bible, "The Impregnable Rock

The seed is the Word of God.

Luke 8:11

of Holy Scripture." No, it is not intelligence, but simply an unsurrendered will, which prevents anyone from believing the Bible. When our wills are yielded to do God's will, believing the Bible is seen to be the only rational thing to do in view of the overwhelming evidence of the truth of its claims.

This Book, this holy Book, on every line
Marked with the seal of High Divinity;
On every leaf bedewed with drops of love
Divine, and with Eternal Heraldry
And signature of God Almighty stamped
From first to last; this Ray of Sacred Light,
This Lamp, from off the Everlasting Throne,
Mercy brought down, and in the night of time
Stands, casting on the dark her gracious bow,
And evermore beseeching men with tears,
And earnest sighs, to read, believe, and live!

Do not wait another minute, my friend, to invite the loving Lord Jesus Christ to come into your heart. Then you will know the joy, the power, and the security of salvation. Make Him the Lord of your life, and "Whatsoever He saith unto you, do it" (John 2:5).

He that receiveth seed into the good ground is he that heareth the Word, and understandeth it.

Matt. 13:23

RADIOGRAMS

The enthusiasm of our Radio listeners thrills us with joy in the Lord, and encourages us to press on with Him. If you live within listening distance of K L Z in Denver, tune in, and become a member of our great Radio audience. Then drop a line to the studio, letting K L Z management know you are listening in. We are asking God to greatly increase our already large hearing.

The D. B. I.—Fundamentals Radio Bible Class



560 Kilocycles
Sunday evening, 9:30

ANACONDA, MONT.

Last Sunday evening I had the pleasure of hearing the splendid sermon by the regular speaker whose name I did not get. I should be happy to receive these studies when they are put in print. The one I heard was on "The Infinite One."

LONGMONT, COLO.

I want you to know that my family and I enjoy your Sunday night broadcast very much. May God strengthen you to continue proclaiming the truth. If I am eligible I should like to join the class and receive the outlines promised.

MOBRIDGE, SOUTH DAKOTA

Please enroll my name in the D. B. I.—Fundamentals Radio Bible Class and send "Grace and Truth" as offered on Sunday evening the 5th.

LITTLETON, COLO. (Addressed to K L Z)

Just a word of praise for the Bible talks given on Sunday nights over K L Z by Dean Clifton Fowler. Please increase this type of broadcast and give us less jazz.

BRANDON, MANITOBA, CANADA

Having enjoyed a large number of your programs, I wish to take this opportunity of congratulating you on your wonderful organized method of bringing the much needed truth to the Radio public.

McFADDEN, WYO.

Would it be possible to get a copy of the sermon preached Sunday evening by Dean Fowler in the D. B. I.—Fundamentals broadcast?

AFTON, MO.

Sunday night we heard the D. B. I.—Fundamentals Radio program. We were delighted. We hope to get this program regularly.

BOULDER, COLO.

I wish to tell you how much we enjoy and appreciate the Sunday evening broadcast. My husband has to rise very early, hence must retire early, but so great is the benefit he receives from this broadcast that he sleeps in his chair the early part of the evening in order to listen in. We have never missed a service.

BROOMFIELD, COLO.

We listen in to the D. B. I.—Fundamentals programs every Sunday and get a lot of comfort from them. The singing is wonderful. We are praying for God's blessing on the work.

PAMPA, TEXAS

The program came over so clearly, it was almost as if the singers and the Dean were right here. Your broadcasts are a great blessing to us, and we are inviting neighbors to listen in also. Hope the reception is as good every where as here.

DENVER, COLO. (Addressed to K L Z)

Tuning in on the D. B. I.—Fundamentals program on Sunday evenings is a real privilege and we feel grateful to K L Z for allowing this wonderful Bible teaching to have a place in their program. In our opinion Dean Clifton Fowler is excelled by none in Bible interpretation and exposition.

LANGDON, NORTH DAKOTA

I want to express my appreciation to the teacher or minister who taught a lesson on "Sonship" Sunday evening. I believe I have never heard a more wonderful exposition of the Word.

DENVER, COLO. (Addressed to K L Z)

Do you realize what a real service you are giving in presenting on your Sunday program the D. B. I.—Fundamentals Radio Bible Class? I want to take this opportunity to thank you for this broadcast. After the evening service at our own place of worship, it is a great privilege to return to our home and tune in on such a program of gospel song and proclamation of God's Word. One does not have to be "fishing" around for something good, for he knows where to find it now with this service on the air. So I say, "Thank you and keep it up."

IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

A trip to Palestine! Who would not like to go? And after hearing Professor Edward A. Marshall, of Kalamazoo, Michigan, and seeing the pictures painted by Mrs. Marshall, it is almost difficult to believe that we have not been to the Holy Land. For example, while at D. B. I., April 5-7, under the joint auspices of the Colorado Christian Fundamentals Association and The Denver Bible Institute, Dr. Marshall spread before us a beautiful scene, then began adding buildings and characters to form a village, all with wonderful perspective, and illustrative of the lives and customs of the Jews in the time of Christ's earthly ministry. With each addition to the picture, he referred to its connection with some passage of Scripture whose meaning had been rather cloudy to many who heard him, and lo! each passage glowed with new light! Beyond that, at every opportunity he applied the truth in a personal way, with evident spiritual power.

Announcement has been received concerning the fourteenth annual convention of The World's Christian Fundamentals Association. It is to be held at Philadelphia, in Bethany Presbyterian Church, May 17-24. The theme for discussion will be, "The Personal Return of Christ." The list of subjects indicates that there will be some very valuable and timely messages; and the roster of speakers, although not completed, makes one strongly desirous of being present. Those named thus far are Dr. H. A. Ironside, Dr. A. C. Gaebelein, Dr. W. B. Riley, Dr. W. H. Houghton, Dr. W. H. Rogers, Dr. S. P. McLennan, Dr. M. R. De Haan, Paul W. Rood, Arthur H. Carter, David L. Cooper, and Miss Elizabeth L. Knauss. This information ought to be all that is needed to stir every Fundamentalist who can do so to begin making preparations to attend the convention.

The Colorado division of the World's Christian Fundamentals Association is doing splendid work under the able direction of Mr. J. D. Heinzman. In cooperation with The Denver Bible Institute, the Association is engaged in three important activities: holding Bible conferences, conducting a Radio Bible Class, as reported under "Radiograms," and undertaking the state-wide distribution of the Gospel of John. It is this Gospel distribution which Mr. Wilson reports at some length in this issue of "Grace and Truth," page 147. In all of these avenues of testimony, the Colorado Christian Fundamentals Association and The Denver Bible Institute enjoy a very happy fellowship.

Bubonic plague!—chilling words, terrifying news to the African native! The latest report from Rev. and Mrs. Erdie Nelson, in Mwanza, Tanganyika Territory, East Africa, tells of an outbreak of this dread disease in that vicinity—this in addition to a serious drought. But more serious is the spiritual drought and the plague of sin. We need to pray for the Nelsons as they minister to the bodies and souls of those who are in such dire need, and let us pray especially that they may be protected from the plague if to spare them be pleasing to God.

Early last year the Bishop of Valencia, Venezuela, published an article stating that civil marriage was only recognized concubinage. This statement is contrary to the Constitution of Venezuela, which requires marriage under civil authorities first. The Bishop was ordered to retract his statement and take an oath to uphold the Constitution. Upon his refusal, he was expelled from Venezuela. In retaliation, foreign priests throughout the country began performing marriages of couples who omitted the civil rites. Then the government put a ban upon all foreign priests entering the country. The law was aimed at Roman Catholics, but they protested that it should include Protestant ministers as well. Consequently, beginning last November, this interpretation was given the law to avoid discrimination.

This means a serious problem for the Orinoco River Mission, working in that country. Nine missionaries are home on furlough: Rev. and Mrs. D. D. Turner, Rev. and Mrs. J. Raplee, Mr. and Mrs. H. F. Tuggy, Mr. and Mrs. G. W. Jackson, and Miss Dorothy Garrison. The question is whether or not they will be allowed to return, since the Raplees, who started for the field, have been detained in New York. (Condensed from "Praise and Prayer," organ of The Orinoco River Mission, of which Rev. Van V. Eddings is General Director.)

Rev. and Mrs. Stanley R. Skivington, '25, working with this mission on the Island of Margarita, are facing the same problem in a slightly different way. They are still on the field and should be having a furlough soon, but do not wish to run the risk of being unable to return, and so purpose to forego their furlough indefinitely. We are happy to learn of their attitude, however, for they say they are "not greatly disappointed."

The mission reports that Brother Skivington "has proven the usefulness of a car in evangelism . . . . using the Ford in keeping the work going well, all over the Island of Margarita."

Miss Anna Thorell, another missionary from D. B. I. working with the Orinoco River Mission in Venezuela, wrote of a visit to Barcelona. Here is a portion of her letter:

> A number of the people here were familiar with the Gospel because of the work that was carried on for a number of years, and some are well instructed in the Word. But as is the result when the Word is

(Continued on p. 179)

IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

CHRISTIANITY AND COMMUNISM

Here is a book which speaks plainly about the appalling conditions which Communism has produced in Russia. It is written by an earnest Christian minister, who is an eye-witness of conditions of which he speaks, Mr. Astakhoff having preached the Gospel for nine years in Russia. He rightly says that Communism is actuated by the spirit of Antichrist; but he avoids the pitfall into which many who comment upon the signs of the times fall, for he clearly distinguishes foreshadowings and fulfilments of prophecy, and he correctly holds that Communism is a foreshadowing of the kingdom of Antichrist and preparatory to it. He also speaks with clear perception when he classes "Modernism" with Communism and declares that the one prepares the way for the other. There is only one thing which, much to our regret, prevents us from recommending this book without qualification, and this is that the author in two paragraphs teaches the erroneous theory of the "split rapture."

"Christianity and Communism," by N. I. Saloff-Astakhoff, 5¼x7½ inches, 60 pages, art stock cover, 35 cents. Published by the author, 164 Second Ave., New York City.

THE TEACHING OF EVOLUTION

In this brief discussion Dr. Dawson points out the unfairness of teaching evolution to school children: first because evolution is not an elementary study, and also because it is presented in a biased manner. He contends that the student of science should be taught the FACTS first, before being taught a theory that attempts to explain the facts. Dr. Dawson concludes, "If evolution must be taught, it should be put . . . . in the most advanced classes in the university. The student will then be in a position to . . . . make his choice between accepting the views of a pagan philosophy, or believing the revelation from God which the Scriptures give us."

"The Teaching of Evolution," by W. Bell Dawson, M.A., D.Sc., F.R.S.C. 5x8 inches, 10 pages, paper cover. Obtainable from W. Bell Dawson, 7 Grove Park, Westmount, Montreal, Canada.

IS FAITH FOUNDED ON CERTAINTY?

In a clear, logical, convincing manner, Dr. Dawson shows that our faith, a reasonable, intelligent faith, is founded on reality because it is based on the character of God as He truly is—as He is pictured in the whole Bible which is God's revelation to us of His own character. The author carries his line of thought into the practical Christian life, showing how God's truthfulness and faithfulness to His promises form a certain foundation for confident praying. Occasionally Dr. Dawson takes a thrust at the destructive Higher Criticism, "Modernism," and New Thought, for their befogging of the issue. He defends the fundamental doctrine of reconciliation to God through the substitutionary sacrifice made by Christ Jesus. And he delights one's heart by emphasizing Christ-centeredness as a remedy for our self-centeredness.

"Is Faith Founded on Certainty?" by W. Bell Dawson, M.A., D.Sc., F. R. S. C, 4½x6½ inches, 48 pages, art stock cover. Evangelical Publishers, 366 Bay St., Toronto, Can.

THE RESURRECTION OF JESUS

In this brochure the evidence presented in the Gospels concerning the resurrection is weighed by a clear thinker, and is found to prove that Jesus rose. The writer refutes several objections and false beliefs: that the disciples were deceived; that Jesus only swooned on the cross, regaining consciousness in the tomb; that the resurrection was only spiritual; various attempts to explain away the empty tomb; alleged discrepancies in the Gospel narratives; and the objection that the modern scientific mind cannot be expected to accept the miraculous. This is a helpful discussion of a vitally fundamental subject.

"The Resurrection of Jesus, Considered from the Lawyer's Viewpoint," by David Lee Jamison, LL.B. 4½x7 inches, 32 pages, art stock cover, 35 cents. Published by the Biola Book Room, 536 South Hope Street, Los Angeles, Cal.

THE TABERNACLE

ITS GOD-APPOINTED STRUCTURE AND SERVICE

Here is one of the very finest devotional studies on the Tabernacle and its ordinances which it has ever been our privilege to read. The writer clearly presents its typical setting forth of the Person and work of our Lord Jesus Christ; and the believer's identification with Christ and the revelation of God's will for his life which the Tabernacle embodies are faithfully presented, with rare spiritual insight. Throughout the discussion, passages from the New Testament are linked with the types being treated, and the interpretation is supported in a manner which is most convincing. This book will not only instruct, but edify as well; for it will deepen ones appreciation both for the wealth of typical teaching in the Old Testament and of the marvelous grace which God has shown toward us in Christ Jesus.

"The Tabernacle—Its God-Appointed Structure and Service," by Iris Ikeler McCord. Published by the Bible Institute Colportage Association. 5¼x7½ inches, 72 pages, art stock cover, 40 cents.

All books of which favorable mention is made on this page may be ordered through the Institute Book Nook

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

BROTHERLY LOVE

Rom. 12:10

Scripture reading:

I John 2:7-11
I John 3:14-16
I John 4:20-21

I. BROTHERLY LOVE DEFINED

Philemon 16
II Thess. 3:6
I Cor. 5:10-11
I Cor. 6:6

II. BROTHERLY LOVE ENJOINED

A. Love the essential characteristic of brotherhood
I Pet. 2:17
Heb. 13:1
I Pet. 1:5-7

B. Brotherly love a mark of growth in grace
I Pet. 1:5-7

C. Brotherly love has practical effects on the Christian life
Rom. 12:10
I Pet. 3:8

II. BROTHERLY LOVE EXPRESSED

A. Refrains from stumbling the brotherhood
I Cor. 8:11-13

B. Ministers to the material needs of the brotherhood
I John 3:17
Jas. 2:15-16

C. Ministers to the spiritual needs of the brotherhood
II Thess. 3:14-15

V. BROTHERLY LOVE ATTAINED

I Pet. 1:22

—H. A. W.

WHO DID ABRAHAM SEE?

John 8:56

I. HE SAW CHRIST AS THE SEED

Gen. 13:15-17
Gen. 15:4-5, 18
Gal. 3:16

This suggests the incarnation, typified by the miracle birth of Isaac.

Gen. 17:17
Gen. 18:11-13
Rom. 4:18-22

II. HE SAW CHRIST AS THE SAVIOUR

A. He saw Him as the Lamb of Sacrifice.
Gen. 22:8, 13-14

B. He saw Him as One raised from the dead.
Heb. 11:17-19

III. HE SAW CHRIST AS THE SOVEREIGN

A. King of Righteousness
Heb. 7:1-3

B. King of Peace
Heb. 7:1-3

C. Priest of the Most High God
Gen. 14:18-20

—H. A. W.

BLESS THEM WHICH PERSECUTE YOU

Rom. 12.14

I. THE ASSUMPTION OF PERSECUTION
II. Tim. 3:12
Phil. 1:29

II. THE EXAMPLE OF THE SAVIOUR
I Pet. 2:20-24

III. THE OPPORTUNITY FOR TESTIMONY
I Pet 3:1

IV. THE REWARD OF ENDURING
Matt 5:11-12

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON
Illustrations by ALBERT MYGATT

Third Quarter, Lesson 1 **Sunday, July 5, 1931**

THE GIFT OF THE HOLY SPIRIT

Lesson Text: Acts 1:1—2:47
(Assigned for printing: Acts 1:6-9; 2:1-8)
Devotional Reading: John 16:7-14

Golden Text:

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

For the next several months we shall be studying in the book of Acts. At the outset, therefore, it will be well to take a bird's-eye view of the book as a whole.

Dispensationally the key thought of the book of Acts is transition. God's dealing with the Jews under the old dispensation is drawing to a close; and a new order of things is taking its place. God is here giving Israel a final opportunity to receive His offer of the Kingdom before setting them aside until the Great Tribulation, when His dealing with them shall be resumed. As they reject His offer, He turns to deal particularly with the Gentiles. This transition is seen chiefly in two facts. First, it appears in the fact that throughout the earlier part of the book the apostle Peter is to the forefront, the apostle to the circumcision; whereas in the latter part of the book attention is centered in Paul, the Apostle to the Gentiles (Gal. 2:7). Second, this transition is seen in the fact that the apostle Paul specifically declared that he was turning from the Jews and that the message was to be sent to the Gentiles because the Jews had rejected it (Acts 13:46; 22:21; 28:25-28).

From the Messianic standpoint the message of the book of Acts is preeminently that of Christ's resurrection. This note is sounded in the opening of the book, which declares that he "shewed Himself alive after His passion by many infallible proofs" (Acts 1:3), and it is the key note of the messages which are scattered throughout the book, the narrative of which could well be summed up in the words, "With great power gave the apostles witness of the resurrection of the Lord Jesus."

And from the individual point of view, the book of Acts is a book of testimony. It is the story of the fulfilment of the promise of Acts 1:8, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Now let us turn to the study of the lesson assigned for today.

I. THE PROMISE OF THE SAVIOUR (Acts 1:4-8)

The first section of our lesson contains both a promise and a commission.

The promise is the coming of the Holy Spirit. In verse four our Lord commands the apostles to wait at Jerusalem for the promise of the Father. In saying this He is referring to such promises as John 14:16-17; 15:26-27; 16:7-14), in which we read of His promise that when He went away He would send the Comforter to them. And His reference is clearly explained in verse five, where we read, "John truly baptized with water; but ye shall be baptized with the Holy Spirit not many days hence." This promise is further explained in verse eight, where we read of the power which the apostles should receive after the Holy Spirit was come upon them.

In this verse (verse 8) we read also of our Saviour's commission. "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." As stated before, we see this commission being carried out in the rest of the book of Acts, and there, too, we see the operation of the power which became theirs through the coming of the Holy Spirit upon them.

Our Saviour's commission to the apostles is also His will for us. It is His desire that we shall be His witnesses, and as to them, so to us He has given His Holy Spirit to empower us in fulfilling the commission which He has given us (II Tim. 4:1-2; I Cor. 12:7-11, 13; John 15:26-27).

II. THE PROCLAMATION OF THE TWO WITNESSES (Acts 1:9-11)

When our Lord had given the promise of the Holy Spirit to the apostles, He was taken from them into heaven. And as they stood in astonishment gazing into heaven, two men in white appeared to them and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

These two men were typical of the two witnesses who shall preach the Gospel in the Great Tribulation. Indeed there is reason to believe that they are identical with them. Two men had appeared with Jesus on the mount of transfiguration—Moses and Elias (Mark 9:2-4). These same two men will bear witness upon the earth during the

Great Tribulation, immediately prior to Christ's second coming (Rev. 11:3-7—compare Exodus, chapters 7-11; Deut. 18:15; I Kings 17:1). Though their names are not given us here in the book of Acts, what is more reasonable than to conclude that the two men who stood by the apostles on that day, prophesying of our Lord's second coming, were the same two who had already appeared to three of their number, and who were yet to appear to Israel in the midst of the kingdom of Antichrist? But whether or not they are identical with them, certainly these two witnesses typified the two witnesses of the Great Tribulation.

The prophecy of these two witnesses will be literally fulfilled at Christ's second coming. When He departed it was visibly, and a cloud received Him out of the sight of His disciples (Acts 1:9); when He returns it will be "with clouds; and every eye shall see Him" (Rev. 1:7). He ascended from the Mount of Olives (Acts 1:12); so when He returns, "His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east" (Zech. 14:4). Bear in mind, however, that it is at the Revelation of Christ, at the end of the Great Tribulation, when He comes to establish His Kingdom that these things will be fulfilled, and not at the Rapture, for then His people shall be caught up "to meet the Lord in the air" (I Thess. 4:17).

III. THE PORTION OF MATTHIAS
(Acts 1:13-26)

The remaining verses of chapter one tell how Matthias was selected to take the place of Judas among the twelve.

There has been much discussion as to whether or not Matthias was God's choice for the successor of Judas. Some teachers maintain vigorously that in His subsequent calling of Saul of Tarsus God showed His disapproval of the choice which was made in that upper room, and that Paul is God's choice for Judas' successor. Such discussions seem to be of little value, and there seems to be nothing of vital importance involved in whether or not Matthias or Paul was God's choice.

But since some are puzzled about this matter we will state that we consider that the choice of Matthias was normal and proper enough. There is nothing in the passage describing His choice to indicate that the disciples made a mistake. The use of the lot, which is commonly pointed to as the point where they went astray, was not out of the way when we consider that among the children of Israel God frequently used the lot to reveal His will (see Lev. 16:8-10; Josh. 18:6-10; Neh. 10:34; 11:1; Prov. 15:33). On the other hand, that Matthias was truly one of the twelve is indicated in Paul's language in I Corinthians 15:5, 8, in which, rather than including himself with the twelve, he speaks of himself as distinct from them.

IV. THE POURING FORTH OF THE SPIRIT
(Acts 2:1-13)

In the first part of chapter two we read of the pouring forth of the Holy Spirit. This outpouring was the fulfilment of the Saviour's promise in chapter one. It was the baptism of the Holy Spirit.

There is much false teaching on this point today, particularly among the Pentecostal people Among many false teachings, two are most prominent. First, it is false to teach that believers should seek the baptism of the Holy Spirit as an experience subsequent to conversion. Second, it is false to teach that the baptism of the Holy Spirit is always manifest in speaking with tongues. The falsity of these positions is demonstrated in four lines of positive teaching which the Scriptures present.

First, God's Word plainly teaches that since the transitional days of the book of Acts all believers are baptized with the Holy Spirit upon believing. This we find in I Corinthians 12:13, "By one Spirit are we all baptized into one body." Connect this with I Corinthians 1:1-2, in which the book is addressed not only to the believers at Corinth, but with them to "all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours." In this light, I Corinthians 12:13 is seen to be a straight-

NOW READY!

The third large issue of

"A Suggestion for Developing the Prayer Life"

by Dean Clifton L. Fowler

This twelve page booklet has been greatly used of God to bless His children.

After reading a copy, a pastor wrote recently, saying,

"Could you send me a supply of your tract "A Suggestion for Developing the Prayer Life," by Dean Clifton L. Fowler?

"This is a rural church, sadly neglected spiritually, and in a run-down condition. So far as I know I am the first pastor that makes a practice of reading a portion of Scripture and praying in each home that we visit. In some homes, homes of members of my church, that has never been done, I am told. It is my custom to kneel in prayer in each home, and we find that so many are entirely unaccuctomed to that, some won't kneel, though they are considered good members of this church. The prayer life is practically unknown amongst the great majority.

"It is pathetic to see the ignorance in spiritual things. The other day a lady member asked, 'What are we supposed to say when we pray?' and she has attended quite faithfully for many years.

"I feel that a wise distribution of the above mentioned tract will be of material aid in developing the prayer life of my parishioners."

This tract has run through two large issues, and for several months it has been out of print.

A third large issue is just off the press.

If you have not read this booklet, send for a copy today.

And if you desire a number of copies to hand to your friends or to enclose in letters, let us know.

Though this tract is twelve pages in length, and costs considerable to publish, it is distributed free as God supplies the means.

Ask for
"A SUGGESTION FOR DEVELOPING THE PRAYER LIFE"
by Dean Clifton L. Fowler

THE INSTITUTE PUBLISHING CO.
2047 Glenarm Place,
Denver, Colorado

forward declaration that all that in every place call upon the Name of the Lord Jesus Christ are baptized into the body of Christ.

Second, God's Word plainly teaches of these believers, who were all baptized with the Holy Spirit, that all do NOT speak with tongues. In I Corinthians 12:26-30 we read of the distribution of gifts in the church, and then the questions are asked, "Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" These are rhetorical questions which necessitate the answer, "No!" This is clear in the English, but it is doubly clear in the original. There are two negatives in the Greek, one of which, used in a question, anticipates the answer "Yes," the other of which, the answer "No." It is the negative which anticipates the answer "No" which is used in this Scripture. Since this passage follows the statement of I Corinthians 12:13 which we have noted, we are forced to the conclusion that not all who are baptized with the Holy Spirit speak with tongues.

Third, God's Word teaches that the need of believers in this age is to be filled with the Spirit, rather than to be baptized by Him. Nowhere, outside of the book of Acts, are believers told to "tarry" until they are baptized by the Holy Spirit; and nowhere are they enjoined to seek the baptism of the Holy Spirit, nor even to receive it. But they are admonished to be filled with the Spirit. This we read in Ephesians 5:18, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." To be filled with the Spirit we need simply to yield ourselves to God and permit His Spirit Who already dwells in our hearts to have His way in our lives. (See I Cor. 13:19-20. One of the clearest discussions which we have ever seen on this subject is the booklet, "The Simplicity of the Spirit-Filled Life," by L. L. Legters. It may be obtained from the Institute Book Nook for $.30, postpaid.)

And finally, God's Word teaches that to be filled with the Spirit leads always to testimony concerning the Lord Jesus Christ, rather than leading to speaking in tongues. Sometimes when men were filled with the Spirit they did speak in tongues, but not always. They did, however, invariably speak of the wonderful works of God and magnify the Lord Jesus Christ when they were filled with the Spirit, whether they were speaking in strange tongues or in their own tongue. An example of this is the experience of Peter before the Sanhedrin, when he was filled with the Holy Spirit and spoke boldly in his own tongue concerning the Lord Jesus Christ (see Acts 4:8-12—compare Acts 1:11; 4:31).

Let us not be deceived by the evil one into begging God to give us what He has already given us—namely the baptism of the Holy Spirit; but rather let us joyfully accept the assurance of His Word that our bodies are already the temple of the Holy Spirit, and yielding ourselves to Him, let us permit the Holy Spirit to fill us (I Cor. 6:19-20).

V. THE PROPHECY OF JOEL
(Acts 2:14-21)

On the day of Pentecost, when Peter began his sermon, he quoted the prophecy of Joel 2:28-32. This Scripture is too long to quote here, but the reader will refer to it for himself.

The prophecy of Joel was fulfilled only in part on the day of Pentecost. There was on that day a mighty outpouring of the Holy Spirit, as Joel had prophesied (Joel 2:28-29). But there was no manifestation of the wonders in the heavens; the sun was not darkened, and the moon did not turn to blood. And, while some called upon the Name of the Lord that day, and were saved, there was no national deliverance such as Joel prophesied. It is evident from this that the fulfilment of this prophecy was interrupted. And this fact is one of the clearest evidences of the transitional character of the book of Acts to be found in the pages of that book. The explanation for the interruption in the fulfilment of this prophecy was the unwillingness of the children of Israel to receive the Lord Jesus Christ as their Messiah and their King. The three thousand who responded were only a pitiful handful among the hundreds of thousands of the children of Israel who thronged the city of Jerusalem that day. Because of Israel's unwillingness to receive her Messiah, God has postponed the establishment of His Kingdom.

But the rest of the prophecy of Joel will be fulfilled in the Tribulation and the Kingdom of our Lord Jesus Christ. To read the prophecy of Joel with its context is to realize that this is its setting. And to read Matthew 24:29-37 is to realize that the signs in the heavens and the deliverance in Zion of which Joel speaks will be witnessed at the second coming of our Lord Jesus Christ (cf. Joel 2:10-11; 2:30-32 with Matt. 24:19-31).

VI. THE PREACHING OF PETER
(Acts 2:22-40)

The quoting of the passage from Joel was only the Scripture reading, or introduction, for Peter's sermon. This sermon is a model for God's messenger in all ages.

Peter's sermon was centered in the Lord Jesus Christ. How different it was from many so-called sermons today which talk about nearly everything under heaven but leave Christ out. If we would win souls we must follow Peter's example and tell them of Christ, for there is none other Name under heaven given among men, by which we must be saved. It is no human philosophy but the Gospel of Christ which is the power of God unto salvation to everyone who believes (Acts 4:12; Rom. 1:16).

Peter's sermon was based on the Word of God. Not only did he quote the prophecy of Joel, but he supported his argument for the resurrection, and his proclamation of the Lordship of Christ, with other Scriptures from the Psalms. (In verses 25-28 he quotes Ps. 16:8-11; and in verses 34-35 he quotes from Ps. 110:1) in doing this he sets an example for us, for God's Word admonishes us to "preach the Word" (II Tim. 3:16-17; II Tim. 4:2).

VII. THE PROSPERITY OF THE CHURCH
(Acts 2:41-47)

Finally our lesson brings before us the prosperity of the early church. This prosperity was evident in two facts.

Their number was increased by the fact that God added

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to the church on the day of Pentecost about three thousand souls. While we should not make numbers a criterion of blessing, nevertheless it is a blessing when souls who are born again are added to the company of believers. And where God's blessing is truly being poured out on His work, there will be added to the number souls who have been won to the Saviour. The additions on the day of Pentecost were not the end of God's blessing, however, for He "added to the church daily such as should be saved" (Acts 2:47).

But in nothing is the blessing of God and the prosperity of the church more evident than in the marvelous spirit of unity which prevailed among the disciples. While the community life which is here described is not given as a rule for God's children, such a condition would be impossible without real spiritual unity. We should not think it marvelous to find, even today, as we do here and there, groups of believers among whom such conditions are at least approximated. It is a blessed good thing when the tender care of the saints each for the other provokes the exclamation on the part of those who witness it, "Behold how they love one another!"

VITAL-TRUTH ILLUSTRATION

A homely illustration was once used by the old German preacher, Flattish. A lady told him she had been seeking and longing in vain for the presence of the Holy Spirit; this gift of God was her chief desire, but still beyond her attainment. "Dear lady," said Flattish, "the other morning I searched about diligently, but all in vain, for my stocking; I wanted it, but could find it nowhere. Suddenly I discovered that in reality I had it on! Madam, you have what you desire: your seeking and longing prove the indwelling power of God's Holy Spirit, and all you have to do is to cease searching, and be happy in receiving." The lady found peace in believing.

—The Sunday School Times

Third Quarter, Lesson 2 **Sunday, July 12, 1931**

THE PREACHING OF THE APOSTLES

Lesson Text: Acts 3:1—4:31; I Cor. 1:21-25
(Assigned for printing: Acts 4:1-14)
Devotional Reading: Rom. 10:8-15

Golden Text:

"We ought to obey God rather than men" (Acts 5:29).

The lesson committee has acted wisely in associating I Corinthians 1:21-25 with today's lesson. In that Scripture we read: "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." In today's lesson we find the truths of this Scripture working out. To the lame man at the temple gate, who believed the word spoken to him, and to the five thousand among the temple throng who received the Saviour, Christ proved to be the power of God. But to the chief priests and rulers of Israel He proved to be a stumblingblock.

Now let us study the preaching of the Apostles with the thought uppermost in mind that it is an example and model for all who would serve their Lord in testimony.

I. AN EXAMPLE OF ALERTNESS
(Acts 3:1-16)

First, we note that the preaching of these faithful witnesses was an example of spiritual alertness.

This is seen in their dealing with the lame beggar at the temple gate. They were always on the lookout for the opportunity to bring blessing to those with whom they came in touch. And so when they saw this poor beggar, lame from his mother's womb, they had compassion on him, and lifting him to his feet, in the wonder-working Name of Jesus they bade him to walk. As we have said before, the physical miracles of the Apostles were wrought for the special purpose of accrediting their message to Israel in the days when the old dispensation was passing out and the new was coming in. There is nothing in the Scripture to indicate that we should expect such miracles to be wrought today, though of God's willingness and power to answer prayer there are many examples. But there is a lesson for us, none the less, in the Apostles' dealing with that lame man. We have the privilege, even as they, of speaking the Word of God to souls in need; and is it not a greater miracle to see the lost pass from death to life through trusting the Saviour than to see a lame man made to walk? How many opportunities we pass by every day, unheeding, neglecting to speak the word of life to those who are dead in sins. Have we not passed many crippled beggars by without thinking to speak to them of the Saviour, or at least to hand them a gospel tract? We could not have healed their physical infirmity, it is true, but yet we could have said to them, adapting the words of the Apostles, "Silver and gold have I none, nor yet the power to heal you, but such as I have give I thee—believe on the Lord Jesus Christ and thou shalt be saved."

The alertness of these servants of Christ was seen also in the readiness which they showed to grasp the opportunity for testimony which was opened to them through the healing of the lame man. As he clung to them, the multitudes who thronged the temple came running together to see the miracle which had been wrought. Seeing that they had the attention of the people, Peter proceeded to preach the Gospel to them, telling them that though they had sinned in killing the Prince of life, their sins might be blotted out if only they would turn to Him as their Saviour. Such alertness should characterize all of God's messengers, for the Scriptures enjoin us, "Preach the Word, be instant in season, out of season" (II Tim. 4:2).

This spirit was manifest in a wonderful measure in the life of Dwight L. Moody. It is said that as Moody stepped into the depot in a strange city, with his travelling bags in hand, he stepped up to a man who was standing near and asked him for directions as to how to reach a certain address in that city. Having received the information which he requested, he then asked if the man who had so kindly assisted him were trusting the Saviour. "That is none of your business!" was the gruff response, given as the other turned on his heel and started to leave. "Wait," cried Mr. Moody, "it IS my business, it is EXACTLY my business." And setting down his travelling bag, he grasped the sleeve of the other and sought to detain him. "Then you must be Dwight L. Moody" said the other, turning about with a smile. Oh! wonderful reputation! And yet such should be the reputation of every true Christian—all who know us should recognize that we are on fire for souls and alert to seize every opportunity which offers to tell them of the Saviour.

II. AN EXAMPLE OF SCRIPTURALNESS
(Acts 3:16-26)

Next, we note the example of scripturalness which these Apostles present. Not only did they seize their opportunities to tell of the Saviour, but they employed the Word of God with mighty power.

First Peter employed the Scriptures of the Prophets. He called attention to the fact that God had said by the mouth of all of His prophets that Christ must suffer, and he declared that these prophecies had been fulfilled (Acts 3:18). He then reminded his hearers that times of refresh-

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ing were yet to come from the presence of the Lord, and that these times of refreshing were to come when God should send Jesus back again. This prospect also he linked with the scriptures of the prophets (Acts 3:19-21). In doing this he was voicing practically the same truth as that which later he wrote in the first epistle which bears his name, namely, that the Spirit of God, through the prophets, had "testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:11).

Next Peter used the Law of Moses. First he quoted from Deuteronomy 18:15, where Moses had prophesied that the Lord would raise up unto the children of Israel a prophet like unto Himself. This prophecy he declared had been confirmed by the testimony of all the prophets from Samuel on. Next he reminded them of the covenant made with Abraham that in his seed should all the kindreds of the earth be blessed. In so saying he referred to Genesis 22:18. Then he proceeded to show that both the prophecy of Moses and the covenant with Abraham had been fulfilled in the Lord Jesus Christ.

We have already seen, in the last lesson, how Peter used the Psalms in his sermon on the day of Pentecost.

Such use of the Scriptures sets a noteworthy example for all who would be fruitful in their Lord's service. Men are prone to peddle their own opinions on spiritual matters, and in many pulpits today one may hear about almost anything in the universe except the Word of God. A minister was once made to think seriously by the question of a village barber. This minister had come into town on Saturday, and thought he would have a hair-cut in preparation for his ministry in the village church the next day. The barber was an amiable soul, and inquired the kind of work his patron was doing. "I am supplying the pulpit in the village church tomorrow," was the minister's answer. "Supplying the pulpit?" echoed the barber (who was not familiar with theological phraseology), "supplying it with what?" Many who profess to be preaching the Gospel might do well in all seriousness to ask themselves a similar question. Let us remember, God's Word says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16-17). Since the Word of God was given to fit the man of God for all good works, surely it is foolish for him to set that Word aside for mere human opinion (see also Eph. 6:17; Heb. 4:12; II Tim. 4:2).

III. AN EXAMPLE OF CHRIST-CENTEREDNESS

Again the preaching of the apostles sets us an example of Christ-centeredness.

Nothing but occupation in Christ could have led them to speak as they did in the presence of the Sanhedrin. Had they been occupied with their own safety, or had they been occupied with the opinion of the men with whom they were dealing, they would have spoken very differently. But their own souls were occupied with Christ, and through occupation in Him they were kept from fainting in the hour of adversity. The proud and haughty rulers of Israel needed the salvation which Christ had provided for them as sorely as had the beggar at the temple gate, or the throng within the temple court. And so they preached Christ to the very men who only a few days before had sentenced Him to death. There is something to thrill the heart with joy in the thought that the very priests who had plotted the death of the Son of God heard the Gospel of His grace from the lips of His servants.

And the message which these men heard exalted Christ in no uncertain terms. Having told them that it was by the Name of Jesus Christ of Nazareth Whom they crucified, that the lame man stood before them whole, Peter went on to say, "Neither is there salvation in any other: for there is none other Name under heaven given among men, whereby we must be saved" (Acts 4:12). From this we see that Christ was the center and the substance of the apostle's message. As we pointed out in our last lesson, such a testimony is the inevitable result of being filled with the Holy Spirit. He always leads us to magnify the Lord Jesus Christ.

Let us pause here for a moment longer, however, to note that the Gospel which Peter preached was identical with the Gospel which Paul preached. In the fifteenth chapter of I Corinthians the apostle Paul tells us that his Gospel consisted in three facts:

1. Christ died for our sins (I Cor. 15:1-3).
2. Christ rose again from the dead (I Cor. 15:4).
3. Christ is coming again (I Cor. 15:51-58 cf. I Thess. 4:13-18).

This was the message which Peter preached on the day of Pentecost:

1. "Jesus . . . . ye have taken and with wicked hands have crucified and slain" (Acts 2:22-23).
2. "Whom God hath raised up . . . . (Acts 2:24-32).
3. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus . . . . Lord and Christ" (Acts 2:33-36). (In this is the implication of His second coming. Cf. Acts 2:34-35 with I Cor. 15:24-25; and Heb. 10:13).

This was also the substance of Peter's message in the temple porch:

1. "Ye . . . . killed the Prince of Life" (Acts 3:13-15a).
2. "Whom God raised from the dead" (Acts 3:15b-18).
3. "And He shall send Jesus Christ" (Acts 3:19-21).

And it was the same Gospel which Peter preached to the priests and rulers of Israel in the Sanhedrin:

1. "Jesus Christ of Nazareth, Whom ye crucified" (Acts 4:10a).
2. "Whom God raised from the dead" (Acts 4:10b).
3. "This stone . . . . is become the head of the corner" (Acts 3:11. The stone becoming the head of the corner is linked with Christ's judgment upon His enemies at His second coming. Luke 20:17-18; cf. also I Pet. 2:7-8; Ps. 118:22).

This Gospel is the gospel of which Paul wrote, "I am not ashamed of the Gospel of Christ: for it is the power of

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God unto salvation to everyone that believeth; to the Jew first and also to the Greek (Rom. 1:16).

IV. AN EXAMPLE OF BOLDNESS

Finally, the preaching of the apostles presents an example of holy boldness in the proclamation of the Word of God.

As Peter and John stood before the Sanhedrin this boldness was evident. Not only did they preach Christ to those who had condemned Him to death, but when they were threatened and commanded not to speak any more in His Name, Peter and John made answer, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4:19-20).

And the same boldness was evident in the body of the disciples when Peter and John returned and told them of their experiences. In their prayer they quoted Psalm 2:1-2. This Scripture primarily relates to the Antichrist's rebellion in the Great Tribulation; but the disciples made the personal application and interpreted it as applying to the crucifixion of the Saviour and to the persecutions which they were suffering. And the same application may be made to the experiences of any child of God who is suffering persecution for the sake of his testimony. In such an hour may we, like those early disciples, pray, "And now, Lord, behold their threatenings: and grant unto Thy servants, that with all boldness they may speak Thy Word" (see II Tim. 3:12 and note that this is followed very closely by II Tim. 4:2-5; II Cor. 3:12; 4:13).

VITAL-TRUTH ILLUSTRATION

During Mr. Baxter's residence in Coventry he, in company with several of the ejected ministers who resided there, commenced preaching in a house by the side of a common, not many miles from the city. The time of service being rather early in the morning, Mr. Baxter set out for the place the preceding evening. The night being very dark, he missed his way, and after wandering about for a considerable time, he spied a light on a rising ground at a considerable distance, to which he immediately bent his steps. On his arrival, he found that it emanated from the window of a gentleman's house.

He called and begged to be allowed to remain until morning, at the same time stating that he had lost his way.

The servant informed his master that a person of very respectable appearance was at the door and wished to be accommodated for the night. The gentleman ordered the servant to invite him in. The invitation was accepted and Mr. Baxter met with the greatest hospitality. At supper, the gentleman inquired what was the profession or employment of his guest. Mr. Baxter, from several things spoken by his host, saw it necessary to be upon his guard, and replied: "I am a man-catcher, sir."

"A man-catcher," said the gentleman, "are you? You are the very person I want. I am a justice of the peace and am determined to seize upon one Dick Baxter, who is expected to preach at a neighboring cottage tomorrow morning, and you shall go with me, and I doubt not we shall easily apprehend the rogue." Mr. Baxter no longer remained ignorant of the quality of his host, and consented to accompany him.

After breakfast the next morning they accordingly set out in the magistrate's carriage for the place. When they arrived, the people were beginning to assemble outside of the house, but no Dick Baxter made his appearance to preach. The justice seemed to be considerably disappointed and said to his companion that he supposed Mr. Baxter had been apprised of his design and would not fulfil his engagement. After waiting for some time in ardent expectation for the approach of the non-conformist, but without result, Mr. Baxter told the magistrate that it was a pity for so many people to be collected together on Sunday morning especially, without something being said to them respecting religion, and hoped he would deliver a short address to them on the subject. He replied that as all religious services should begin with prayer, he could not perform that duty, not having his prayer book in his pocket. "However," said the gentleman, "I am persuaded that a gentleman of your appearance and respectability

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would be able to pray with them, as well as talk to them. I beg, therefore, that you will be so good as to begin with prayer."

After a few modest refusals, Mr. Baxter commenced the service with prayer, at once solemn and fervid, for which he was so remarkable. The magistrate soon melted to tears. The man of God then delivered a most impressive sermon, after which the magistrate stepped up to him and said that he felt truly thankful that Baxter had not come, for he had never heard anything that so much affected him in the whole course of his life. Baxter, turning round to him with a pathos not to be imitated, said: "I am the very Dick Baxter of whom you are in pursuit; I am at your disposal." But the justice, having felt so during the service, entirely laid aside all his enmity and ever afterwards became one of the most decided friends of the non-conformist, and died, it is believed, a decided Christian.

—Christian Life Missionary

Third Quarter, Lesson 3 **Sunday, July 19, 1931**

SOCIAL SERVICE IN THE EARLY CHURCH

Lesson Text: Acts 4:32-35; 6:1-7; 9:36-39; II Cor. 9:1-15
(Assigned for printing: Acts 4:32-35; 6:1-4; II Cor. 9:1-7)
Devotional Reading: Ps. 112:5-10

Golden Text:

"He said, It is more blessed to give than to receive" (Acts 20:35).

We regret exceedingly that the lesson committee has seen fit to skip about so much in assignments for our studies in the Book of Acts. Such an arrangement as that exemplified in today's lesson text and that for next Sunday may have some advantages, but it makes it difficult if not impossible to furnish a consecutive study of the different divisions of the book. We note, too, that large portions are to be omitted; all of chapter five, half of chapter six, and most of chapter seven being given no place in the next few assignments. Such gaps as these tempt us to depart from the regular lesson schedule in order to treat the passages omitted. But to be fair to our readers who are using the International Uniform Lessons we must follow the lesson assignment.

We cannot refrain, however, from registering a word of protest against the title given to today's lesson. The conditions which are described in our lesson Scriptures have very little in common with what is called "Social Service" today, and such a title may be very misleading. Let us call our lesson instead, "A Study in Christian Giving." Starting from this point of view, three facts are instantly suggested.

I. CHRISTIAN GIVING A MANIFESTATION OF SPIRITUAL GROWTH
(Acts 4:32-37)

In Acts 4:32-37 we have probably the most amazing example of Christian generosity ever witnessed.

Its unanimity is one of the most striking characteristics of this giving. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts 4:32). "Neither was there any among them that lacked" (Acts 4:34). What a wonderful condition was this! Unity among believers on any point is a miracle of God's transforming power, and such unity in unselfishness and care for one another as that which we see here is especially striking. But the Spirit of God can and will work just such a miracle among God's children wherever He is given the right-of-way (Rom. 12:1-2; Phil. 2:1-4).

Another striking characteristic of the giving of this early church was its utter self-sacrifice. "As many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need" (Acts 4:34-35). We have seen many notable examples of sacrificial giving, but how seldom do we see giving approaching this. In today's lesson one man among many is singled out as an example of the spirit shown by the rest. Perhaps this man was selected for special mention because the meaning of his name expressed the blessing which came to the saints through such generosity. (His surname Barnabas, translated, means "the son of consolation.") How different from the self-sacrificial giving of the early church is the niggardly, Christ-dishonoring spirit of so-called "Social Service" today, wherein the chief concern of those who give seems to be not to comfort the saints but to make a name for themselves.

Another striking characteristic of the generosity of these saints was its voluntariness. There was no compulsion about the thing they did. They did it of their own free will. In the very nature of the case this must have been so, for such giving and such a spirit of unanimity was never produced by compulsion. The condition here prevailing was self-evidently the Spirit's doing. And for this conclusion we have clear evidence in the fifth chapter. Here we find a man and his wife playing the hypocrite and seeking credit for giving their all, when, as a matter of fact, they were selfishly hoarding part of their wealth. When they were rebuked for their sin, the chastening hand of God smote them, and they died. The thing which brought God's chastening upon them was their hypocrisy. Peter plainly testifies that to keep their property, if they so desired, was their privilege and in their power. Or when the property was sold, it was also their privilege, if they chose, to keep back all or part of the price. In doing this they were well within their rights (see Acts 5:4). But they sinned in lying and in pretending to share the spirit of self-sacrifice and generosity of others who gave their all. The chastening which fell upon them was as though the Spirit were telling us that He would not permit such a lying, hypocritical attitude to mar the beautiful spirit of harmony which prevailed among those early disciples. Many believers today have reason to be thankful that He is not so dealing with us now; otherwise we fear that we would witness many sudden deaths when the collection plate was being passed. But let any who pretend to a generosity they do not possess know that there is a day of reckoning coming, when the secrets of men's hearts shall be disclosed, and we shall be rewarded according to the deeds done in the body. It would be well, while we still have opportunity, to ask ourselves the question, "How will my gifts and offerings appear in that day?" (Note II Cor. 9:7; 4:10.)

Now notice especially that the giving of the early church was accompanied by great spiritual grace. Verse thirty-one says, "They were all filled with the Holy Ghost." Verse thirty-two says, "The multitude of them that believed were of one heart and of one soul." And verse thirty-three says, "Great grace was upon them all." These facts explain the implication of II Corinthians 8:1, 7, which speaks of the sacrificial giving of the Macedonians as an evidence of the grace of God bestowed upon them, and exhorts the Corinthian believers to "abound in this grace also." Such giving as that which is here exemplified is a manifestation of growth in grace. It is the out-flow of a life into which the grace of God is permitted to flow in abounding measure. It is a reflection of the grace of our Lord Jesus Christ in giving His all for us. In the midst of such spiritual harmony, and with such grace being experienced by the believers, it is not to be wondered at that it should have been said of the apostles that with great power gave they witness of the resurrection of the Lord Jesus. Such sacrificial giving is not only a manifestation of special grace, but it is in itself the means of testimony (II Cor. 9:12-14).

I. CHRISTIAN GIVING A MEANS OF SUPPORTING THE TESTIMONY
(Acts 6:1-7)

Giving, done in a manner and spirit which glorifies God s also a means of supporting a faithful testimony. Both in he fourth chapter of Acts, and in the sixth chapter, where we read further of the means which was adopted to minister the liberality of the believers, the fact of testimony is linked with the fact of the believers' generosity. In the sixth chapter of Acts we read that deacons were appointed to distribute to the necessities of the saints in order that the apostles might give themselves wholly to prayer and to the ministry of the Word (Acts 6:4). They could not have done this had they not been supported by others of the disciples. And when we have read of the ordaining of the deacons, we are told that "the Word of God increased; and the number of the disciples multiplied n Jerusalem greatly; and a great company of the priests were obedient to the faith." The gifts of the saints were not made to put a premium on idleness (see II Thess. 3:10-12). Neither were they given to make it possible to conduct mere secular welfare work, such as that which almost entirely occupies the attempts of many so-called Christian organizations today. Nay! those gifts were given to support the testimony of our Lord Jesus Christ.

Such a vision of giving is sorely needed among Christians today. We should not give simply because a great program is being carried out. First we should inquire as to the nature and end of that program. It is heart-breaking to see how many thousands, yea, millions of dollars of believers' gifts have been squandered in ways which have made no real contribution to the spreading abroad of the testimony of our Lord Jesus Christ. To minister to the needs of the sick is good; and to feed the hungry, and to cloth the naked are good. But these things in themselves utterly fail to accomplish what they should if they are confined to such purely humanitarian activities. Let the worldly and unbelieving contribute to institutions and organizations which have no vision beyond the present. But let all who love our Lord Jesus Christ in sincerity, see to it that their gifts go to spread the knowledge of our Lord Jesus Christ and His salvation, for to this end He has called us and commissioned us. This does not mean that we shall not do humanitarian work, but it does mean that what work we do of this kind shall be done as a means to an end, and the end shall be to get out the testimony of our Lord and His Word. Feed the hungry, by all means, but while you are feeding them tell them of the Bread of Life. Cloth the naked, but use your kindness as an opening to tell them of Him Who died that His own righteousness might robe the sinner. Heal the sick, but use the physical healing as an occasion to tell them of the Saviour Who alone can heal the sin-sick soul. (II Cor. 8:3-4; Phil. 1:5; 4:15-16)

And let us not forget, while we are giving in support of others who are bearing a faithful testimony for our Lord, that we, too, have a responsibility to bear our personal testimony for Him. Stephen, as a deacon, relieved the apostles so that it was possible for them to give themselves wholly to the Word of God and to prayer. But he did not neglect to speak for his Saviour, and God mightily used his testimony (Acts 6:8-10; Rom. 12:8; II Tim. 4:2).

III. CHRISTIAN GIVING A RESPONSIBILITY TO THE HOUSEHOLD OF FAITH
(II Cor. 9:1-7)

The third part of our lesson Scripture emphasizes an aspect of this subject which is presented also in the others. Believers have a special responsibility to give of their material things to the needs of fellow-believers. II Corinthians 9:1-7 deals with "ministering to the saints."

This is in harmony with the teaching of Galatians 6:9-10. "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have, therefore, opportunity, let us do good unto all men, especially unto them who are of the household of faith." Possessed of the means to help others, we should not shut up the bowels of our compassion to any man; but our fellow-believers have a special claim upon our generosity. The sufferings of the poor among us should be relieved by our gifts. Those who are ill or infirmed, or aged and unable to make their own living should be cared for by their fellow-members in the Body. As we have said before, this does not put a premium upon idleness, for other Scriptures teach us that if any man will not work neither shall he eat (II Thess. 3:10-12). It is assumed in many Scriptures dealing with this subject that those who are supported through the generosity of God's children will devote themselves to the service of their Lord. On this account Paul says, "She that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day," and, "Let not a widow be taken into the number (that is, the number of those who are supported by the church) under threescore years old . . . . well reported of for good works" (I Tim. 5:5, 9-10).

It is noteworthy in connection with this last part of our lesson that two things are scriptural from which God's children often shrink. It is scriptural, first of all, for the servants of Christ definitely to ask for offerings for the Lord's work. Paul did not hesitate to do this in the case of the Corinthian believers. It is also scriptural to pledge, for the Corinthians evidently had made pledges a year before the incidents of which today's lesson speaks (see II Cor. 8:10-12; 9:2). And it is scriptural also for the servants of our Lord to remind God's children of their pledges and of their responsibilities in such matters (see II Cor. 9:5).

In conclusion, let us note the promise of II Corinthians 9:8 which was given especially for the benefit of those who were desirous of giving to the Lord's work but felt themselves unable to give as largely as they wished: "God is able to make all grace abound toward you; that ye always having all sufficiency in all things, may abound to every good work. Our prayers for the readers of "Grace and Truth" and for those to whom they teach this lesson is that of the apostle Paul for the Corinthian believers, "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness" (II Cor. 9:10).

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A good old Quaker wanted to give all he could while alive, because God says He will reward the deeds done in the body. He did not wish to leave anything in a will, lest he should lose his reward.

Elijah said to Elisha: "Ask what I shall do for thee, before I be taken away from thee." He knew his power to do good would cease with his earthly life.

John Wesley earned large sums of money each year for the books he wrote, but he believed in using it promptly. He said: "If I die and leave more than twenty pounds (sterling), you can call me a thief and a robber."

George Mueller, who got more than a million and a quarter pounds sterling, died suddenly and was possessed of only sixty pounds when he died.

William Quarrier, that man of faith who founded a large orphan home in Scotland and supported thousands of children, made it the rule of his life never to have more than five pounds for the use of himself, wife and family. Whatever he got more than that, he gave.

Robert Doncaster had the following inscription put on his tombstone:

"What I kept, I lost.
What I gave, I have."

—Christian Life Missionary

Third Quarter, Lesson 4 **Sunday, July 26, 1931**

CHRISTIANITY SPREAD BY PERSECUTION

Lesson Text: Acts 7:54—8:4; 11:19-21; 26:9-11; I Pet. 4:12-19
(Assigned for printing: Acts 7:59—8:4; 11:19-21)
Devotional Reading: I Pet. 1:3-9

Golden Text:

"Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

Today's lesson presents an interesting and convincing demonstration of the power of our Lord Jesus Christ in the life of a yielded believer. One of the things which makes this study peculiarly valuable and informative is that it presents so many different aspects of the operation of His power.

I. THE CONVICTING POWER OF CHRIST (Acts 7:54)

First we see the convicting power of Christ. In the first part of chapter six we read of Stephen's sermon before the Sanhedrin. In the manner of the Old Testament prophets he recounted God's mercies to Israel and showed how hard of heart they were and how stiffnecked in their refusal to respond normally to His mercies. And his sermon reached its climax when he told them of the Lord Jesus Christ and brought against them the charge of murdering Him, showing that they shared the hardness of heart which their fathers had exhibited in putting to death the prophets who had foretold His coming. This sermon so enraged the rulers of Israel that they stoned Stephen to death. This shows the effect of the conviction of sin which the message had produced in their hearts, for the Holy Spirit uses the Word of God on the lips of His servants to convict men of sin, righteousness, and judgment (John 16:7-11; Heb. 4:12).

When men hear the Word of God one of two things will follow: Either they will accept it or they will reject it. If they accept it, they will repent of their sins and cry to God for mercy, confessing their sins to Him. If they reject it, they will seek to justify themselves by efforts to discredit the message, treating Him as though He were guilty of evil doing in speaking to them in such a manner. It was so that the Jews put Christ to death; and such also was the effect of Stephen's message before the Sanhedrin. "They were cut to the heart, and they gnashed on Him with their teeth."

Sad to say, believers often act as bad or worse than unbelievers in this respect. If they accept the Word of God which is spoken to them, it produces a transformation in their lives. But if they reject it, they begin to criticise the one who has preached the Word to them, and they gossip about him; for they are in a dilemma. If the messenger of Christ is right, they are wrong; but if they are right, then of necessity the minister is wrong. Because they are unwilling to admit their own sin and forsake it, they try desperately to convict the minister of wrong doing. Particularly is this true when believers are faithful to one another in seeking to bring personal exhortations. One who is faithful and scriptural in exhortation will be the means of marvelous blessing to many, but if he will exhort he must be willing to suffer, for unwilling souls will treat him spitefully.

II. THE SUSTAINING POWER OF CHRIST (Acts 6:55-58)

Stephen knew, of course, that the men were enraged at his testimony, and naturally he might have fainted with fear. But in this hour of crisis God gave him a vision of the Lord Jesus Christ, and in the ecstasy of that vision he forgot all about the danger which was threatening, exclaiming joyously, "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts 7:57). **In this we see the sustaining power of Christ.**

Our Lord Jesus Christ has power to sustain His servants in any hour of testing. Many times, reading of the

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narvelous testimonies of the martyrs, earnest Christians ave wondered if they would have such courage and forti-ude if they were called upon to die or to suffer for their aith. But there can be no doubt about it—if their lives vere yielded to the Lord, and their souls were occupied vith Him, He would give the courage and strength which hey needed to witness for their Lord in the hour of test-ng. The pages of church history tell of multitudes of ery commonplace people, who, in the hour of crisis xhibited a spirit of fortitude like unto that of Stephen. An illustration of this comes to mind.

"It was at the time of the Boxer troubles in China. Death and destruction seemed to threaten all who were Christians. Among them was that of Miss Clara Leffing-vell, a well-known and successful missionary. A band of Boxers came to their home, and summoning the lady mis-ionaries, ordered Miss Leffingwell to kneel down, that hey might cut off her head. She obeyed, but as she knelt, he looked up into the leader's face with a smile. Sur-rised, he stepped back, but she looked into his face still miling. It seemed as if his face softened and changed. He and his band continued to withdraw, till at last they ad gone, leaving the missionaries unharmed. Just at the ast, however, he spoke. "You cannot die. You are immor-al." If her face had expressed panic, or fear, doubtless his urpose would have been carried out. But the unearthly, earless smile, disarmed him utterly. Miss Leffingwell peaking of the circumstances, said, 'I did not know that smiled.' It was the sense of God's immediate presence, hat unwittingly shone through the smile that illuminated er countenance, and saved her life." (See also Heb. 11: 5-38)

But many have found that it is in the petty annoyances f life and in its every-day testings that strength is needed o overcome even more than in hours of terrific crisis. or this, as well as for every other need, our Lord is ufficient. "There hath no testing taken you but such as common to man: but God is faithful, Who will not suffer ou to be tested above that ye are able; but will with the esting also make a way to escape, that ye may be able o bear it" (I Cor. 10:13).

It is as we are occupied with the Lord Jesus Christ hat we experience His sustaining power. We may not ave an actual vision, such as Stephen had, and indeed in hese days we should not expect it, for signs and visions re not God's order for today. But we may have as real vision of our Lord as Stephen's if we will, simply by editating on the revelation of His Person and work hich God's Word gives us, and by momentary communion ith Him in prayer. Oh! the joy and the blessing and the eace which is his who is thus occupied with his Lord. Thou wilt keep him in perfect peace, whose mind is ayed on Thee: because he trusteth in Thee" (Isa. 26:3; hil. 4:6-7; Heb. 12:1-2).

III. THE TRANSFORMING POWER OF CHRIST (Act 7:59-60)

See then the transforming power of Christ exhibited the life of Stephen.

His transformation was twofold.

Stephen was delivered from the fear of death. As the ews were stoning him, Stephen was "calling upon God, nd saying, Lord Jesus, receive my spirit." Death is robbed f its terrors for the soul who is walking in fellowship with od and trusting His Word. He knows that while for him to live is Christ; to die is gain; for "to depart" is "to be ith Christ; which is far better" (Heb. 2:14; Phil. 1:21-23; Cor. 5:8).

Stephen was also filled with compassion for his enemies. s they were stoning him, he kneeled down and prayed, Lord, lay not this sin to their charge." Naturally in such rcumstances a man would be filled with anger and engeful thoughts. But one who is living in fellowship ith Christ learns to bless those who persecute him, to ess them and to curse not. (See Rom. 12:14; Matt. 5:44)

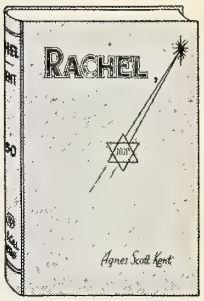
Stephen's transformation was a reflection of the like-ss of his Lord. We cannot read his words, "Lord, lay not is sin to their charge," without recognizing in them an ho of the Saviour's prayer from the cross, "Father,

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forgive them; for they know not what they do" (Luke 23:34); and his words, "Lord Jesus, receive my spirit" are but an echo of our Saviour's dying words, "Father, into Thy hands I commend My spirit" (Luke 23:46). The secret of this parallel was not only that Stephen had been occupied with his Lord, but that the Lord Jesus was actually living in him and producing His own likeness in the life of His servant (Col. 1:27; Gal. 2:20).

Note, now, that God's Word tells us how we may be transformed, even as Stephen was. In Romans 12:1-2 we read, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The secret of such transformation as that of Stephen is, first of all, a life presented to the Lord Jesus Christ, and after that a mind which is occupied with Him (see also Eph. 4:22-24; II Cor. 3:18).

IV. THE CONSTRAINING POWER OF CHRIST (Acts 8:1-4)

Not only in the life of Stephen, but also in the lives of the other disciples we see the constraining power of Christ. In this they exemplify the truth of the Scripture which says, "The love of Christ constraineth us; because we thus judge, that if One died for all, then were all dead, and that He died for all that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again" (II Cor. 5:14-15).

The power of our Lord to constrain His yielded disciples to testimony is presented in verse four: "Therefore they that were scattered abroad went everywhere preaching the Word." This is an amazing statement. The occasion of their scattering had been the persecution stirred up by the testimony of Stephen. They had seen this martyr of Christ put to death, and doubtless they had witnessed the sufferings of many others. It would have been only human for them to have kept silence, lest they suffer like persecution. And yet the record is, "Then they that were scattered abroad went everywhere preaching the Word." Nothing but the love of Christ could constrain them to preach His Word when they knew full well that to do so might cost their lives.

But this preaching is all the more remarkable when we consider who it was that preached. Verse one tells us that they were all scattered abroad EXCEPT THE APOSTLES. The apostles were the preachers of the early church. Those who were scattered were what we would call laymen today; and it was these laymen who "went everywhere preaching the Word." Surely the spirit of the early church was very different from that of the church today, for the general tendency seems to be to let the preacher do all the Christian work, while the members of the church sit at ease. The early church was more scriptural in this than the church today. God wants all of His children to bear witness concerning His Son (I Cor. 1:5-7; I Thess. 1:7-8).

Those early Christians put us to shame. They preached the Word of Christ in the face of persecution. Willing were they, if necessary, to seal their testimony with their blood. We, by the grace of God, are privileged to live in a country where we not only may preach the Word without fear of martyrdom, but where the laws of our land are actually pledged in our defense. We have every possible advantage, with Bibles in our hands, Bible Institutes offering instruction, and with good Bible study magazines and correspondence courses available for a mere pittance. Think, too, of the tremendous opportunity for testimony afforded by the thousands of pointed gospel tracts which are available free of charge. Never in the history of the world has there been an opportunity for testimony like the present. And yet what are Christians doing? With very few exceptions they are so occupied in the pursuit of wealth and fame and pleasure that from one year's end to another they never speak a word concerning their Saviour. Such a condition is heart-breaking. Surely this generation has a responsibility greater than any other generation ever had because the opportunity fo testimony which they are so sinfully neglecting is so muc greater than any previous generation ever enjoyed (I Co 15:34; Heb. 5:12).

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The establishment of this service for Christian workers is the logical outcome of present day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

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V. THE SAVING POWER OF CHRIST (Acts 11:19-21)

In conclusion, see how mightily God blessed the testi mony of those persecuted saints in winning souls to Chris Acts 11:19-21 tells us of the ministry and further expe

riences of these scattered believers. It tells us of the geographical extent of their travels, and hence of their evangelistic labors, for, remember, "they went everywhere preaching the Word." To the Island of Cyprus in the Mediterranean, to Phenice on the north, way up past Tyre and Sidon they travelled, and all the way to Antioch. In this scripture we read also of their message. They preached "the Lord Jesus."

The blessing which attended their preaching is testified in verse twenty-one, "The hand of the Lord was with them: and a great number believed, and turned to the Lord." This is what might be expected, for "the Word of God is quick and powerful," and the Gospel of the Lord Jesus is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Heb. 4:12; Rom. 1:16). In this, then, see the saving power of Christ, for the Scripture says, "Whosoever shall call upon the Name of the Lord shall be saved" (Rom. 10:13, 17).

The fruitfulness with which God crowned the testimony of those early believers should encourage His children in all ages to preach the Word of God without ceasing. His Word is precious seed. If we sow it we may expect a harvest; but what farmer ever reaped a harvest if he failed to sow the seed? "Let us not be weary in well doing: for in due season we shall reap, if we faint not." "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Gal. 6:9; Ps. 126:5-6).

VITAL-TRUTH ILLUSTRATION

Saved men ought to say so. "Let the redeemed of the Lord say so" (Ps. 107:2). Yet is not this our greatest failure: that we believe sincerely with the heart but do not confess with the mouth? Dr. Robert Dabney Bedinger, in his interesting book "Triumphs of the Gospel in the Belgian Congo," writes that for several years "the early converts did not grasp their duty and responsibility as witness bearers. 'Bualu buandi,' his business, meaning that one must not interfere in the personal affairs of another, was applied to religious matters. They were content that the preaching should be done by the missionaries." From a very different state of civilization we are reminded of the same sinful cowardice in circles of culture in our own country. Professor William Lyon Phelps, in his famous "As I Like It," gives this significant incident from his own life. "Years ago I was invited to teach in a certain college, and was asked if I could keep my religion out of the classroom. On my telling this to President Dwight (President of Yale University, 1886-1899), he laughed, and said: 'My own observation shows that college teachers who are religious never mention it in the classroom; the pupils never find it out; whereas those who are anti-religious impress their views on the students and talk about it continually.'" How greatly we all need to pray, as Paul wrote to the Ephesians (6:20, Way's Translation), concerning the Gospel, "that I may fearlessly proclaim its message, as I am in duty bound to utter it."

—The Sunday School Times

IN THE HARVEST FIELD

(Continued from p. 165)

accepted with the mind and not obeyed in the life, many are in a bad state, because when they knew God they glorified Him not as God. On the other hand, there are others who are faithful and with whom we have sweet fellowship.

Rev. G. Roy Tureman, '24, in his three churches in Virginia—Village, Totuskey, and Bethany—is carrying on a very fruitful and scriptural ministry. One of his churches, Bethany, is leading the Association of sixty-two churches in gifts to missions. Totuskey has held the banner for B. Y. P. U. rural work for three years, and as a result of his ministry in these churches, eight young people are either in training or about to begin preparation for Christian work. Therein is a real test—the pastor who is really on the job for the Lord is leading other young people into His service. That is the substance of Paul's exhortation to Timothy:

> And the things that thou hast heard of Me among many witnesses, the same commit thou to faithful men who shall be able to teach others also (II Tim. 2:2).

These words ought to be a rebuke to the pastor whose young people are all choosing secular occupations.

The Scripture Distribution Society, with headquarters at Wheaton College, Wheaton, Illinois, is a new organization which we are very happy to mention to the readers of "Grace and Truth." To give an idea of its work we quote a paragraph from their bulletin:

> The organization was founded last fall by Carl E. Anderson, senior of Wheaton College, and Gospels were first distributed at the football field entrances to the fans as they went into the games or came out from them. More than 105,000 were given out in this manner in eight week's time. At present the society is sending the Gospels through the mail to individual students after having secured their names and addresses from the student directory of the university to which they belong. The University of Illinois was first reached by this method when 13,000 Gospels were sent to its students and faculty.

Their purpose is to reach, in this manner, the undergraduate students of America, numbering 800,000. And from this number, within a few months, many thousands will have graduated and several thousands of new ones will take their places. So it is not a task which may be considered completed when the 800,000 are reached. It is a tremendous undertaking, but it is practical, and its need cannot be overestimated.

We heartily endorse this movement, and thank God that He has burdened the hearts of the students at Wheaton to start it.

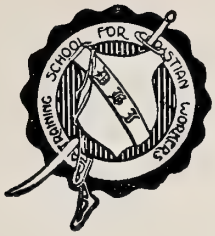
We were favored recently by a visit from our old friend Rev. W. J. Peterson of Flagler, Colorado. In 1924 he and Mrs. Peterson found it necessary to give up their training at D. B. I., but that did not mean giving up the Lord's work. They have continued faithfully in Christian service since that time, and for a little over four years have been with the Baptist church at Flagler. When Mr. Peterson took over that pastorate there were only about thirty members, and services were held in a basement. Now the membership totals over one hundred and eighty, and they meet in a fine new building. We are very happy over this good report, and for another opportunity for fellowship with our brother.

We regret keenly, however, that the occasion for this particular trip to Denver was the funeral of Mrs. Peterson's sister. May the "God of all comfort" bring peace to the hearts of those who have suffered this loss.

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II Cor. 9:6

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June, 1931

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THE DENVER BIBLE INSTITUTE

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THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

A Word to the Sunday-School Teacher

THE admonition of II Timothy 2:15 has a special message for the Sunday-school teacher.

> Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth.

Would you make full proof of your ministry as a Sunday-school teacher? This Scripture tells you how.

First, you will note that study is necessary. We cannot hope to be the means of blessing which God would have us be to others without careful preparation. We should study the Scriptures to know just what responsibilities are ours as the servants of the Lord Jesus Christ, and how to meet them. We should study our problems prayerfully in the light of God's Word. In the light of His Word we should study the best methods to be employed to bring the message home to the hearts of the precious souls committed to our care, and how we may win them to Christ and lead them in the way of righteousness. But above all else we should study the Word of God itself, for how can we expect to teach God's Word to others unless we ourselves know what it teaches? In this connection it is no little significant that the word translated "study" means literally "be diligent."

We have here suggested the place which the Word of God should have in the life of the Sunday-school teacher. It should be the subject of his occupation, for remember that special blessing and fruitfulness is promised to the man whose delight is in the law of the Lord, and who meditates in His Word day and night (Ps. 1:1-3). God's Word should be the mold of the teacher's thoughts and the pattern of his life. And it certainly should be the substance of his testimony; for "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (Heb. 4:12). Sunday-school teachers are often urged to study other things, and perhaps they may do so profitably; but a thorough familiarity with the Word of God and unfailing stedfastness in the proclamation of its message is of paramount importance. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, *throughly furnished unto all good works*" (II Tim. 3:16-17).

But do not fail to recognize that to be "a workman that needeth not to be ashamed," one needs to learn *rightly to divide* the Word of Truth. In His Word God has given us clearly defined distinctions of truth, and to be effective the teacher must carefully distinguish between the truths that differ. Particularly is this need apparent as this age draws to its close and the confusion of religions comes upon the earth. Rightly to divide the Word of Truth is

(Continued on p. 214)

SOMETHING TO THANK GOD FOR!

OF THE $25,000.00 needed for the work of The Denver Bible Institute by September first, $4,332.55 has been supplied to date.

This is an occasion for heartfelt thanksgiving!

SOMETHING TO ASK GOD FOR!

Only ninety-three days remain, however, in which $20,667.45 must be supplied, and a large part of this amount is needed at once.

Here is a call to earnest, prevailing prayer!

OUR SUNDAY-SCHOOL LITERATURE

IS IT MAKING A VITAL CONTRIBUTION TO THE SPIRITUAL WELFARE OF TEACHERS AND SCHOLARS IN OUR SUNDAY-SCHOOLS?

by H. A. Wilson

IN ORDER intelligently to discuss the question, "Does our Sunday-school literature make a vital contribution to the spiritual welfare of our teachers and scholars?" we need, first, to have a clear conception of what the goals of the Sunday-school are. We suggest the following, which we believe to be in fullest harmony with what God's Word teaches concerning the task and responsibility of the Christian worker.

1. We should seek to lead our scholars into definite acceptance of Jesus Christ as their Saviour and into vital personal fellowship with Him.

2. We should seek to teach our scholars the fundamental principles of Christian conduct and how those principles may be applied to their own lives.

3. We should seek not only to impart to our scholars a thorough-going familiarity with the fundamentals of Christian doctrine, but also to teach them how to study God's Word for themselves.

ONE who loves the "Faith once delivered unto the saints" reads much current Sunday-school literature with sinking heart. It is pitiful to see how hundreds of thousands of dollars, representing the sacrifices of God's children, are being squandered on literature which destroys faith instead of edifying the saints. And it is a tragedy to realize how many souls hungry for the bread of life are being fed on the husks of a poorly disguised Unitarianism. Wilson proposes some test questions. In the light of these questions how does the literature used in your Sunday-school qualify?

Most of the literature that is offered for use in the Sunday-school fails utterly to attain any of these scriptural objectives and lays itself open to three serious charges.

MOST of the literature used in the average Sunday-school exalts the example of Christ, but ignores the grace of God. A typical illustration of this kind of teaching will suffice:

> Following Jesus is a serious sort of business. So many times people stop short of the real thing. They are willing to get the emotional thrill of religious feeling. They are willing to enjoy the uplift of worship. They are even willing to give of their means for good work. But often what they are not willing to do is the one thing that counts most—to bring their lives into harmony with the teaching and spirit of Jesus. (The Senior Quarterly—Methodist).

To the thoughtless reader th may sound very good. B notice: there is here no me tion of the necessity of rege eration; no recognition given to the fact that the unr generate man cannot by a possibility bring his life "in harmony with the teachin and spirit of Jesus"; and mention is made of the pr visions of grace whereby t divine nature may be begott in a man through faith Christ and the life tran formed. Not only is this fa lack apparent in the quotati itself, but it is characteristic of the entire lesson discu sion in which it appears—yes, and it is characteristic most of the lesson discussions in this and other less quarterlies.

This is a fair example of the "help" that o Sunday-school teachers receive in preparing the lesso It is objectionable not so much from the standpoi of what is said as of what is left unsaid. One will fi in such literature many expressions extolling the chara ter of Jesus; but he will search far and diligently befo he will find any clear presentation of the way of salv tion. He will find much admiration expressed f Jesus' willingness to suffer, and many admonitions be willing to suffer likewise for the sake of othe but he will find little if any exposition of the savi efficacy of the shedding of the precious blood of Chri It is amazing to see the length to which men can go

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WHAT SHOULD WE EXPECT OF OUR SUNDAY-SCHOOL TEACHERS?

by Pastor Paul Holsinger

THIS is a most vital question to the life of every Sunday-school that desires to do effective service for our Lord. This question was brought before a corps of very efficient teachers and the answers carefully noted. The same proposition was placed before some thirty young people, and as the result was tallied, a striking similarity was found. The attendance in this Sunday-school increased nearly one hundred percent the past three months which shows that these teachers are endeavoring to live up to the ideals which they advanced, and which are embodied in the message which we now pass on to you.

FIRST of all, the teacher should be born again and surrendered to Christ. Salvation and surrender are vitally linked together, salvation being prerequisite to surrender. One that has not experienced salvation will certainly not appreciate the value of the blood atonement of our blessed Lord, nor will he press the need of this upon others. "And except ye be born again ye cannot *see*. Regeneration is a first pre-requisite for a teacher. And of course, there is the possibility of a teacher being saved and on account of the vicissitudes of life, grown luke-warm, and hence, not yielding to Christ that obedience which is so essential to spiritual growth. As one boy said, "If our teacher is not walking with God, how can you expect us to do so?" Surely, every teacher should weigh the words of Romans 12:1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Second, they should be established in the faith. We must be emphatic on this point. By this we do not mean a general understanding of the Word, but even deeper, a thorough grounding in the faith. This is essential, for unless one is so established, how can he give an answer to every one that asketh a reason of the hope within? Well may we ponder Proverbs 22:19, "Have not I written to thee excellent things in counsels and knowledge. That I might make thee know the *certainty* of the words of truth, that you mightest answer the words of truth to them that send unto thee?" You need not be a "maybe," or "I hope so," or even "think so" teacher, but you can come out with a joyful certainty, "I know and am persuaded!" John writes, "These things have I written .... that ye "may *know*" (I John 5:13). Again Paul prays that the believer "*may know*" (Eph. 1:18). We need to have this word "know" shouted into our ears by a megaphone. Such teachers will strengthen the faith of those under them. Furthermore, the very seriousness of the position of teachers should cause them "to be no longer children tossed to and fro with every wind of doctrine." They should also realize that "whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea" (Matt. 17:5). But this is unnecessary, for the Word was given that the teacher might be "perfect, throughly furnished unto all good works" (II Tim. 3:17). Colossians 2:6 is also a fine text for teachers.

The third fact to emphasize is an intelligent and systematic prayer life. Alas, how many fail at this crucial point. A Christian worker may be gifted and well established in the faith, but unless *prayer* is a vital factor in that life, the ministry becomes heady and dry, and with little fruit attending. Prayer to many is something to be done when there is spare time, and even then, how little! But prayer is a glorious work, greater and

IN A letter which accompanies this article, Holsinger says, "As indicated in the opening words of the manuscript, I presented this question to our Sunday-school teachers, and also to some of our young people. I had also jotted down my thoughts on the subject, and as I compared the lists, I found that all the essential points were noted by each group. The teachers in our Sunday-school here are very earnest, and also trained and efficient. I thought such a message would be of more weight coming from them than if it originated with some preacher." Surely this method of preparing such an article adds to its interest and value. Holsinger is pastor of an Independent Gospel Church in Salt Lake City, Utah.

more far-reaching in its issues than other service. As the saintly and devout missionary, Henry Martyn wrote: "O, how sweet it was to pray to Him! I hardly know how to contemplate with praise enough His adorable excellencies. Who can show forth His praise? I can conceive it to be a theme long enough for eternity. I want no other happiness—no other heaven." Such is prayer when the heart is wrapped up with God's Person and purpose. But some might hesitate to launch out upon such a prayer life because they know so little about prayer. Well, the best way to learn how to pray is to pray, and thank God, we are not without a Helper: "He helpeth our infirmities, for the Holy Spirit groans within us with groanings that cannot be uttered" (Rom. 8:26). It is an excellent thing to encourage children to keep a "prayer book" and pray for each other and unsaved friends. They can thus check off answered prayers, which will prove to be a real blessing to them. This also teaches them to have set times for prayer, and the teacher should be an example in this respect. Some teachers have organized prayer groups with their scholars, which has always been fruitful of much spiritual zeal.

Fourth, we should expect the teacher to be *a diligent student of the Word of God.* This is even more than being established in the faith, for this requires a daily habit of systematic Bible study. This will enable one to graduate out of the "novice stage" into full Christian maturity and stability. "The outward man perisheth, but the inward man is renewed day by day" (II Cor. 4:16). And this is the zeal of those in "first love." Behold the early church "continuing *daily* in the Apostles' fellowship and *teaching*" (Acts 2:42). Moreover, in this way the teacher becomes one of God's *noblemen* (Acts 17:11). Too often teachers come to the class very poorly prepared; at the last moment, they rush for the Bible, take their lesson leaf, jot down a few thoughts, and consider themselves prepared to stand before a perishing world. A certain Christian brother said to me: "The Lord did not call me to be a minister nor endue me with any special gift for ministry, but there is *one thing* I can do, I can be a teacher of boys." How refreshing it was to watch that man teach! Every Sunday he had some surprise for the boys. He would cut out pictures from the magazines for them to paste in a book. He also suggested ways to memorize Scripture. He encouraged them in their prayer life, and every Sunday, fifteen or more would be sitting on the edge of their chairs in eager expectancy. He made the lesson so interesting and vital that every boy would rather risk life and limb than stay away. Now what this brother did, every one else can do, as he had no particular gift, either in personality or special intelligence, but he was willing to take time and apply himself and come prepared to minister the Word to those boys. Every teacher should memorize II Timothy 2:15.

In the fifth place, the teacher should be expected to *nurture a passion for souls.* If this is the main objective, they will be controlled by a higher affection that will cause them to labor, pray, and equip themselves for a vital ministry. What a great day for a teacher when able to say: "The love of Christ constraineth me!" If the teacher still nurses a love for the things of the world, the passion for souls will grow dim. Thus it is essential to "keep thy heart with all diligence, for out of it are the issues of life" (Prov. 4:23). A certain teacher who developed lung trouble became greatly concerned about a class of girls which he was teaching. The fact that he was to leave for the West greatly troubled his soul, as he was sure that none of them were saved. So asking his pastor to go with him, he called upon each of these girls, and to his joy, all of them except one, received Christ as Saviour. Meanwhile the girls became concerned for this one who was still in Satan's grasp, and they urgently prayed for her; and when the class gathered at the depot to see this godly teacher depart, this girl who had held out also yielded to the Lord. What a harvest! All because of a heart and conscience stirred by the Spirit of God for the souls of the lost. This personal interest in the scholars should also lead the teacher to call on absent scholars and make friends with their parents.

In the sixth place, a teacher should be expected to be an *example* to his scholars. The writer attended Sunday-school as a boy, but until his conversion at the age of twenty-one he did not know the difference between the Old and New Testaments. A conspicuous thing about the teachers in his memory was that they left for home as soon as the school was over and seemed more interested in the dance and picture show than the things of God. Let I Timothy 4:12 dwell in you richly: "But be thou an example of the believers in word, in conversation, in love, in spirit, in faith, in purity." Children are quick in their perceptions and can easily sense a lack of devotedness or whole-heartedness in their teachers. On the other hand, if they are impressed by this earnestness, and this same carefulness manifests itself in a prepared lesson, which is at the same time both interesting and gripping, the scholars will eagerly respond. But if the teaching is dry, listless, and uninteresting, and the teacher not gripped by the message, the children will go out worse than they came in. Such teaching is an abomination in the sight of God. "Cursed is he that doeth the work of God deceitfully." Furthermore, in the matter of example, the teacher should stay at the stated services, and by deportment show the children how to attend upon divine worship. Children learn by example and imitation, and that is just the age when they are the most plastic. What a picture to hold before them, of a godly, consecrated, energetic, devoted teacher! Such a picture will ever be an encouragement.

THESE six points can be arranged around the tips of a six pointed star. The Scripture speaks of "the seven stars which are the seven angels of the seven churches." The north star has long been a beacon light to mariners. A teacher is a star to his scholars, and in

many cases the only star by which a child will be guided into spiritual things. It is possible to be a real shining, guiding *star teacher*. Consider these six points and endeavor to become a godly and consecrated example to those about you. This is possible, and as Paul wrote to Timothy, to whom he had no one likeminded, "to stir up the gift of God within you," so may these words stir up the teacher to be a "pattern of good works—always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord."

Years ago my father employed a certain Scotchman as foreman of his ranch. Many years passed, and I was in my last year at the seminary when this old gentleman called to see me. I took him to my room and said: "Mack, I am mighty glad to see you here, as I have been praying for you ever since my conversion." He said he was glad to hear that, and also curious to know why I turned from the world to become a preacher, saying, "You know there is no money in that business." Then I had the opportunity to tell him of God's grace and mercy to me, and ended by saying: "Mack, God is able to save you and will save you now if you will only accept Him." With tears in his eyes this old frontiersman, over sixty-eight years of age, knelt by the chair and confessed his sins to Christ and accepted Him as Saviour." Afterwards I told him I could not understand why he so readily accepted the Gospel message. As near as I can remember he said: "Years ago when I was a little boy, my old grandmother used to teach and read the Bible to me. She died when I was six but I have always believed that the Bible was the Word of God and Christ my Saviour but I was waiting for some one to show me how to accept Him." Here was the seed of the incorruptible Word hidden in a heart for over sixty years, but it brought forth fruit at last, the efforts of a godly grandmother who did not look down on the high calling of being a teacher to a mere lad.

THE SUNDAY-SCHOOL A SOUL-WINNING AGENCY

by Pastor William McCarrell

NATURALLY an article on the subject, "The Sunday-School a Soul-Winning Agency" is interesting enough in itself; but it gains in interest when it comes from the pen of one whose ministry is outstanding in its fruitfulness in reaching the lost. Pastor William McCarrell is a soul winner, and his Sunday-school is a soul-winning Sunday-school, for God has gifted this pastor with unusual ability to enlist others in efforts to win the lost to Christ. McCarrell is pastor of the First Independent Church of Cicero, Illinois.

SUNDAY-SCHOOLS can be organized and equipped to the last word, operate smoothly, be well attended, and still entirely miss God's purpose. Unless they are channels of evangelism, they remain mere organizations—vines without fruit. As fruit is impossible apart from the vine, so soul-winning Sunday-schools are impossible without spiritual foundation. Schools have been formed by the Holy Spirit's work in uncultivated fields. Nevertheless, such schools never become soul-winning agencies apart from certain spiritual essentials.

ITS ESSENTIALS

AN EVANGELISTIC Sunday-school must be grounded in God's Word. A prominent Christian periodical claimed that every American Continent Sunday-school of one thousand or more average attendance was built on the Bible as the infallibly inspired Word of God. Genuine evangelism is impossible apart from a Biblical knowledge. The Gospel of God's grace (I Cor. 15:1-4) is apprehended in the measure one understands the Bible. To intelligently present salvation by grace, and fruitfully deal with individuals affected by apostasy, liberalism, "Modernism," and various errors, one must be able to "rightly divide the Word of Truth" (II Tim. 2:15). The school's leaders and teachers must be Bible growing Christians and trained in personal evangelism. The school never rises above its leadership.

An evangelistic school's leadership must have genuine passion for souls—passion that yearns for scholars, and also souls throughout the earth, a passion strengthened

with God-given vision of salvation possibilities in boys and girls. A Sunday-school teacher led Moody to Christ; God belted the earth with Moody. A gospel preacher, backed by praying officials, labored for souls every Sunday for a year. Just one ten year old boy raised his hand for Christ. He was Robert Moffat, who later influenced Livingstone to follow him to Africa. The ten year old boy's salvation meant a continent evangelized.

A Christian, also a school, may fulfil many spiritual conditions and be fruitless because of worldliness. Churches and Sunday-schools bearing a true message can be fruitless because of worldly methods. Worldliness and soul-winning are divorced—never united. In the school which the writer pastors, eighty-seven teachers and officers annually sign a standard assuring that their lives are free from dances, card-playing, theaters, tobacco, and any worldliness that would hinder soul-winning.

Without prayer, evangelistic schools are impossible—individual prayer, prayer circles, class session prayer, and special prayer gatherings by officers, teachers, and saved scholars. Schools without prayer are like steam engines without steam—no power or progress. Prayer is the Christian's vital breath; without it he is useless—so with the school.

ITS OPERATION

AN EVANGELISTIC school's field is twofold. It must quarry for souls in the community. Open air meetings and tent campaigns aid greatly. Recently Cicero Fishermen conducted open air evangelism in a needy Chicago district. A Hindu was saved and is now preparing to proclaim Christ in India. Other hearers, when winter arrived, urged that a hall be rented for services. A weekly church service, Bible class, and Sunday-school are now functioning.

Distribution of Christian literature is effective, especially among children as they leave weekday schools, and in house to house calling. House to house visitation is probably most effective. The Cicero Eternity Campaign, (in the fifth city in Illinois, about 70,000 inhabitants) aims to cover every home and business place, take a census, leave a Gospel of John and tracts, do personal work and pray where advisable. This is followed with open air meetings on the corner, and in the center of each block. Promising prospects are followed by special callers. Finally, each home is again covered with an invitation to services and gospel literature. The Gospel has been presented in about three thousand homes and to about twenty thousand people. A large chart hangs in the church and designates by colors progress in covering each block. The Sunday-school and church are enjoying splendid results.

Evangelistic schools must function Biblically among those enrolled. The pastor, superintendent, officers, and teachers must carefully and prayerfully maintain an evangelistic atmosphere. Music is exceedingly important. There must be continual, wise, varied, presentation of the way of life through personal dealing and platform work. Special programs should always present the Gospel aiming to reach visitors and parents who only attend on such occasions. Teachers must not be satisfied until scholars can properly tell how to lead souls to Christ and endeavor to do so, also give evidence of being established in consistent Christian growth, life and service. Biblical Sunday-school papers aid greatly. Scholars should be aided in reading them. These papers should be gathered for home-mission work. Wise and continual distribution of tracts aid. Circulating libraries in each department are splendid. A most vital factor is the leading of parents to salvation.

While true that a child's salvation cannot be overvalued, it is increasingly essential to win parents for Christ. In these days of travel, of making Sunday an outing holiday, of over-emphasis upon summer vacation, of worldliness, and parental carelessness, it becomes increasingly true that if we are to even get opportunity to win children for Christ, *we must gain parents*. Saved parents mean home influence and opportunity to reach children. Often unsaved and careless saved parents are the greatest barriers to the salvation and spiritual growth of their children.

Much depends upon proper safeguards. There is positive danger in mass movements. So-called "Decision Days" can deteriorate into mere profession. Officers and teachers should pray and aim for intelligent Biblical decisions. Work following decision is of vital importance. Leadership should not be satisfied until scholars evidence new birth in daily life. Much help should be given regarding Christian contacts, fellowship, reading, service, linking with proper church organizations, and growth in Christian stewardship. Recently about thirty-one young people of high school age united with this church after thorough examination by pastors, church Board, and congregation. Their examination proved one of the most encouraging events in the church's history. Most of them were saved from one to three years previous to uniting with the church. Each had voluntarily requested membership, gave clear demonstration of how to lead a soul to Christ, practical evidence of experiencing the new birth and definite service for Christ.

Evangelistic schools are ever growing and active; thus the leadership must ever be alert to eliminate non-essential details, safeguard against mere machinery dependence upon equipment, and so eliminate *good secondary things*, that the great primary purpose—salvation and Christian edification—is not supplanted and thus lost.

ITS SPECIAL BULWARK

THOUGH it is true that a school can function in evangelism apart from church connection, nevertheless it functions best when bulwarked by a Biblica

hurch. It thrives upon sympathetic interest by church nd pastor. The church should endeavor to lead the cholars' parents to Christ. Moody led a man to Christ n a train, and God used that man to permeate Illinois vith constructive Biblical Sunday-school work. The chool should ever see the church alert for souls through vangelistic invitations, in services, also open air, tent, ract, and house to house ministry. The church should ffer those saved in the school service outlets, missionary ducation, missionary projects worthy of financial sup- ort, encouragement for dedications for life-service, nd assurance of support to those dedicating lives. Church life and organized activities should be so noulded as to receive, spiritually edify, and use those aved in the school. A Junior church, young peoples' rganizations, and other activities can be used effec- ively.

ITS FRUIT

SOULS are often saved before sin and the world world work full havoc. Individuals receive clear nowledge of salvation in youth, which the Holy Spirit ven in the unsaved can bring back to remembrance in ater life (John 14:26). Harry Monroe, after thirty ears as superintendent of the Pacific Garden Mission, ublicly stated that every person they were sure of being aved through the mission had either a praying mother or father, or both. What marvelous encouragement for Sunday-school workers! An evangelistic school, through its saved and unsaved members, also its efforts to reach the community, exercises a marvelous counteracting influence against the tide of sin. A New York judge stated that of four thousand boys under twenty-one years of age convicted in his court over a period of twenty-three years, only three had been members of a Sunday-school.

The evangelistic Sunday-school saves itself. An Alpine traveler had given up in a storm. Hearing the cry of a man in distress, he went to his aid. In helping the needy man he so revived himself that he not only brought the man to shelter, but saved himself. Evangelism keeps the school fresh, fragrant, happy, and fruitful. Many members are saved, each soul of more value than all this world (Mark 8:36). Its scholars are taught every vital phase of Christian living, and developed in the same.

It feeds the church with saved souls, affords it wondrous opportunity to reach parents for Christ, and offers it an effective channel for reaching the community. It is the assurance for the future Christian home, needed Christian stewards, church life, church and school leadership, needed Bible teachers, pastoral supply, and missions at home and abroad.

IS THE SUNDAY-SCHOOL IN GOD'S WORD?

A Study of the Message and Methods of the Sunday-School in the Light of Scripture

by PASTOR J. T. GOODMAN

MANY Christians, fathers and mothers and Christian workers too, apparently, are laboring under the delusion that the training of the hild in things pertaining to Christ and Christianity are non-essential. One narvels at the indifference manifested n every hand today relative to the hild's future. The outreach of Satan or the souls of men, and particularly or those of defenseless children, is ver increasing. It would seem that this ould awaken the indifferent in all alks of life to the dire need of giving ecial care to the well being of the oys and girls. Can it be thought that ur great God and Father has not given irection for the protection, guidance, nd instruction of our children that they may avoid the pitfalls of life and be rescued from the death of eternity? That God is mindful of the child, in His Word, may be readily understood from

GOODMAN gathers together for us a number of the Scriptures which relate to the training of little children in the things of God's Word. Surely, if parents only realized how much the eternal destiny of the souls of their children depended upon the instruction which they are given in the home, there would be more prayer and more care about this matter. But since the average home seems to be utterly destitute of any adequate conception of the spiritual need of the children, or care to meet that need, a double weight of responsibility falls upon the Sunday-school teacher. Goodman, a graduate of The Denver Bible Institute, is pastor of the First Baptist Church at Yuma, Arizona.

TRAIN up a child in the way he should go: and when he is old, he will not depart from it. —*Prov. 22:6*

the consideration of three familiar passages.

IN RECORDING Peter's sermon at Pentecost, Luke brings to us the inspired word that "*the promise is to you and to your children*" (Acts 2:39). For years God had been dealing with Israel, seeking to win her to the place of obedience to His will. Repeatedly He had offered her redemption from her adversaries. But ever, even as at Pentecost, Israel was a stiff-necked and rebellious people, headstrong to go her own way. Because of this, often God was seen to turn to the children and make unto them the offer which the adults had rejected. The promise of the peace and blessing of God is indeed for the older member, but not alone to him, for history reveals that it is yet the children who shall receive of the mercies of His promises. And is it not true today that many have experienced such disappointment with the adult that one has felt the urge to turn the efforts entirely to the children? God honors childhood and has given to the child the promise of eternal life.

AGAIN Peter reminds us of our God that it is He Who "*is not willing that any should perish but that all should come to repentance*" (II Pet. 3:9). Who of all the apostles and writers of Holy Writ could have given us this word with more assurance and knowledge of experience than Peter? Brusque and forward was he in his manner; hasty in speech; quick to recognize the deity of his Lord, yet the one disciple who suffered the crushing humility of denying his Master. However, it was Peter who alone of the disciples received a personal invitation of the risen Lord to meet Him. To what great lengths God will go to save a soul and bless it! Through these experiences, Peter was learning the infinite value of a soul in the mind of God.

That God included the children in His desire that all should come to repentance Peter well knew, for he was enjoined of Jesus to "feed the lambs" as well as the "sheep." "Out of the mouth of babes and sucklings Thou has perfected praise," wrote the Psalmist (Ps. 8:2). And it was this praise of the children: "Hosanna to the Son of David," after the Triumphal Entry, which so baffled the chief priests and scribes (Matt. 21:15). The children are capable of glorifying God, which praise is most precious to Him. God loves their readiness to place confidence in His Word and to trust His Son. No wonder Jesus spake such condemnation against any who would cause one of these little ones to stumble and fall.

Heaven would not be heaven were it not for the praises of the children, mingled with angelic chorus and songs of the redeemed. For what is sweeter to mortal ear than the happy prattle of a child in the home? When the disciples would drive away the children, thinking them a hindrance and nuisance, "When Jesus saw it, He was much displeased and said unto them, Suffer the little children to come unto Me and forbid them not for of such is the kingdom of God" (Mark 10:14). In this quiet word Jesus was not only tenderly rebuking the disciples for their forwardness toward Him, but was also teaching that it is proper and the thing which God desires and expects, that the children shall be brought to Him. Knowing that God is not willing that any should perish, and that salvation is alone through faith in the Lord Jesus Christ; if we would obey and do the will of our Father, our children must be brought into closest contact with Jesus Christ that they might be saved.

Over and over again, experience has proven the difficulty with which an adult is led to a saving knowledge of Jesus Christ; and how that after having been saved he is slow to grasp and assimilate deeper truth. If then one would more fully appropriate and apply the precepts of the Word through studying to approve one's self that one be not ashamed, then must the child be instructed that through the developing years of the life he may be growing in grace and in the knowledge of his Lord and Saviour, Jesus Christ.

REALIZING that souls are dying all about, "*Preach the Word, be instant in season and out of season,*" is most timely (II Tim. 4:2). If the mortality rate for eternity is to be lessened, the teaching of the Word must begin at a very early age in the life of the individual. Among old Jewish laws was one which declared that every male child born was to be called holy unto the Lord and was to be presented unto the Lord at the temple with an offering as directed (Luke 2:24). At once this procedure obligated the parents to instruct the child in the things of God so that when the child was grown, he might in turn instruct his children too. The instruction of father to son was the only practical means of learning of that day. The home was, and is yet, were it recognized, the mightiest institution of learning. And too, this is ordained of God, for His Word is: "Therefore shall ye lay up these My words in your heart and in your soul . . . . and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up" (Deut. 11:18-19). Surely the crowning joy which may come to the heart of the parents is for their children, grown to manhood and womanhood and living lives pleasing to God, to say: "I owe it all to your having brought me up in the nurture and admonition of the Lord" (Eph. 6:4). Timothy must have been such a son, for it was Paul who said of him that "from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus" (II Tim. 3:15). Here was a young man who

having laid the true foundation for wisdom, was prepared and equipped for a life of effective service for his Master. And remember, that training was rightly and efficiently administered in the home. Surely God is hindered in the outworking of His purposes of grace to the extent that the child is not properly trained and instructed in the home.

But it is evident that all home training is not what it ought to be. Even in Paul's day there was a breakdown and a turning away from the precepts and commandments of God. Of this apostate condition Jesus said, "In vain they do worship Me, teaching for doctrines the commandments of men" (Matt. 15:9). Hardly could one expect that this would not be reflected in the home training of the child. Of his early experiences Paul himself writes: "I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel *and taught according to the perfect manner of the law of the fathers*" (Acts 22:3). "Taught according to the law of the fathers" and not after the law of God, for down through the years the "fathers" had corrupted the truth, "teaching for doctrines the commandments of men." Born into the home of a Pharisee, Paul's training was of the strictest, indeed, having a form of godliness but denying the power thereof. Because of the breakdown of the home and the failure to teach the simple and sublime truths of the Word, it has been, and is today, imperative that the servants of the Lord lay special emphasis upon the care and training of the child. Hence the need of the injunction: "Preach the Word, be instant in season and out of season."

Samuel, as a child, was given into the hands of the servant of the Lord for his spiritual training. Not that Hannah and Elkanah were not capable of instructing him in their home, for they were evidently very spiritually minded people, but the greater truth is that God is here giving His divine approval of child training in connection with the other duties of His servants. Herein is the Holy Spirit's sanction of that department in the work of the church, called in this day—the Sunday-school.

Living as we do in the times of the apostasy, when there is little or no teaching and training in the home, very great is the responsibility placed upon the church because of the child. "Train up a child in the way he should go and when he is old he will not depart from it" (Prov. 22:6). There is and can be only one way that a child should go—the way of the cross which leads home. That way is the way of faith in Him Who is our Saviour. Then, knowing that the promises are for both young and old alike, and that God wills that none should perish but that all should come to repentance, how it behooves us to "preach the Word," that at that glad day, as the redeemed of the Lord approach the gate of the celestial city, it shall be that "a little child shall lead them."

ATHEISM CHALLENGES THE SUNDAY-SCHOOL

by Pastor Maurice G. Dametz

ONE of the most dastardly characteristics of the blasphemous program of Atheism is its attack upon the faith of little children. To such belong the solemn words of the Saviour, "Whoso shall offend one of these little ones which believe in Me, it were better that a millstone were hung about his neck, and that he were drowned in the depth of the sea." But the woe of the Atheist will not save the children. Their only hope is for those who love our Lord Jesus Christ in sincerity more earnestly and prayerfully than ever before to teach them the Word of God, which alone can fortify their faith against the onslaughts of Atheism. Dametz, who brings this rousing appeal, is a graduate of The Denver Bible Institute, and is pastor of the First Presbyterian Church of Paoli, Colorado.

VERY few Christian people seem to have awakened to the fact that organized atheism is carrying on a country-wide and world-wide propaganda. Organized rebellion against God, the Bible, and the church is backed by huge sums of money, and is violent and blasphemous in its denials. In all the history of the Christian church it has never been confronted with a more determined, malignant, and vehement attack than it faces at the present time. The forces of the devil have never been more aggressive, more bold, better organized, or more strongly supported than at present.

The forces of atheism have captured many uni-

versities and colleges of our land. Professed atheists are tolerated on the teaching staffs, and are at liberty to promulgate atheism and vigorously oppose the Bible. In many high schools and grade schools the instructors go out of the way to take a fling at the Bible. Great publishing houses which had their origin in Christian faith, and which for many years exerted a powerful influence for Christian teaching, have been sending out literature, infidel and atheistic. Shall it go on without any protest?

AFTER reading some atheistic material, their program for ousting God and His Word from the universe may be summed up as follows:

To abrogate laws enforcing Christian. morals.

To abolish the oath in courts and at inaugurations.

To remove "In God We Trust" from our coins.

To prevent issuance of religious proclamations by the President.

To exclude the Bible from public schools.

To train lecturers and arrange debates.

To oust chaplains from Congress, army, and navy.

To form in high schools and colleges such organizations as "The Junior Atheist League," "Society of the Godless," "Sons of Satan," etc.

To de-Christianize Christmas and Easter.

What will come of our nation if these moral outlaws and pest-gangs of humanity bring their plans to fruition? What will become of law and morals? What will become of the church?

This dogmatic violence is against every fundamental, heart-felt conviction of mankind. It is of terrible and deadly nature. It opposes God, the church, moral law—all that is right, without compunction. The last annual report of the "Four A" states that atheism "is here to ensure a complete job in the wrecking of religion—killing the Beast (Christianity) is rough work, and those who are afraid of its claws might at least keep quiet. We offer no apology for our tactics. We sneer and jeer at religion until it is laughed out of existence." It is time we Christians were awake and fighting!

WE HAVE at hand the April Bulletin of the American Defense Society. It is entitled *Communists Drive Among the School Children of America.* It states that the communists in the United States hav adopted a definite policy of conducting an extensiv campaign among the youth of America for the purpos of spreading revolutionary doctrines and preparing th young generation for revolution against our govern ment. This is to be done through *The Young Pioneer of America, The Young Communist League,* summe camps (twenty in number), and workers schools. Thes agencies teach hatred of God, as well as of our govern ment and flag. They are closely allied to the "Four A," and the "Junior Four A." Man may say that "such a condition impossible in our enlightened age. Listen! the "Four A's" are floodin the country with their diabolic literature. They are pouring out th stuff like water! Their blasphemi are being scattered like the leaves Autumn! It is entering the schoo and the homes. Our boys and gir —the hope of the coming gen ration—are being stuffed with the cunning lies. It is heart-sickening

> *THESE words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*
> —*Deut. 6:6-7*

Atheist Sunday-schools are o the increase and are held in a nun ber of countries under the supe vision of atheist teachers. Germa and England have many such. T larger cities of our country ha them. Canada has seventeen hu dred atheist Sunday-schools. Ch dren are being baptized into t communist faith. They are bei taught that there is no God. Wick and blasphemous parodies of o church hymns are taught the They are taught the principles street-fighting, how to blow bridges, and a dozen other forms of warfare. O cannot help but wonder what this is going to lead

A MIGHTY CHALLENGE

DOES not this constitute a mighty challenge to Evangelicals? Shall the forces of hell triu against the church? Shall this deep-seated malice, t organized rebellion against God and His Christ go without resistance? No! A thousand times, No!

It is an urgent call to the Church of Jesus Chr to marshal her forces. Particularly is this a challen to the Sunday-school Army. The enemies boast, "G us a child for eight years and it will be a Commun forever." Shall we of the Sunday-school Army be co placent while our boys and girls are falling under strong delusion of atheism and communism? It is challenge to our faith and courage. It is a challenge

renewed effort and enthusiasm. It is a challenge to prayer.

What shall the Sunday-school Army do about it? Let those who are true to the "Faith of our Fathers" meet the challenge with renewed faith and courage. Let us resist these destructive forces with all earnestness and full reliance and dependence upon the promises and power of God. With a faith and courage that will not down, let us go to our knees and send up a mighty volume of prayer to our God that His mighty arm shall be made bare, and that He will give victory to His people.

To meet this great challenge of atheism will mean much preparation on our part. Our leadership must be unflinchingly loyal to the Word of God and thoroughly consecrated. There is supreme need of teacher's training courses which will thoroughly prepare our teaching staffs to meet the tactics and onslaughts of atheism. We must also be prepared to thoroughly ground our scholars in the Word of God so that they may be equipped to meet atheism. We must continually sound the alarm. We must reach out after new recruits. There are ten million children not enrolled in the Sunday-schools of our country. That, in itself, is a challenge. The atheists are after them, let us beat our enemies to it. The words of Woodrow Wilson are well worth remembering. He said, "The Sunday-school lesson of today is the code of morals of tomorrow." It therefore behooves us to launch out into the deep in fishing for souls. Certainly the circulation of the Word of God is a big part of our task. We ought to circulate Bibles and portions by the millions —flood the country with them. The Word of God is our only hope. The Word will not return void; let us therefore sow the Seed. But above all these things in importance comes prayer. We can do nothing until we pray. The only power that can overcome this malicious menace is the power of God. It is prayer that will turn the enemy's flank and reveal his heels. Let us therefore pray, and as Cromwell said, "Trust in the Lord and keep your powder dry."

DURING the past twenty-one years there has been a decline of 1,545,792 scholars in the Sunday-schools of England and Wales, and a falling away of 541,693 from the American schools in less than half that time.

—Clarence H. Benson

TIME TO CHALLENGE ATHEISM

ATHEISM challenges the Sunday-school, but the Sunday-school also challenges atheism. We are told that "It is shameful to respect religion. It was founded on lies and it is maintained by lies." It is time to challenge atheism. Let atheism reveal its fruits! What has this pest-gang of moral outlaws ever done to advance civilization? Has atheism founded hospitals and schools? Has it exerted an uplifting influence upon humanity? Does it keep youth pure? Is it a good thing to live by and to die by? Has it given souls assurance of eternal life? Has it loosed souls from the fetters of sin? Atheism is challenged! Let the Sunday-school tell it to the world! Mr. Atheist, bring forth your fruits!

Renan sums up his atheism: "We are living on the perfume of an empty vase. Our children will have to live on the shadow of a shadow. Their children, I fear, will have to live on something less." The assets of atheism are low. It never raised a person from a life of sin. It never took a drunkard from the gutter, nor a gambler from his deck of cards. It never transformed a brutal man into a kind husband or father. Let us of the Sunday-school Army challenge atheism, and tell it to the world that atheism is bankrupt and cannot pay half a cent on the dollar.

A FUTILE TASK

"THE God-idea is to be killed."

"The Bible is to be destroyed."

"Christianity is to be annihilated."

All these are to be sent to the limbo of forgotten things.

Blind arrogance!

God will have the last word. No weapon ever formed against the Bible has prospered. The gates of hell cannot prevail against the church. It is time to circulate the Word wider and teach it more earnestly than ever, "and the Word of God is not bound." If we watch, fight, and pray, vindication of the truth will come.

Let the Sunday-schools which are true to the Word answer atheism's challenge, and let atheism be challenged!

Thank God, we do not live on the perfume of an empty vase, or shadow of a shadow; but we have an eternal treasure, and a hope which is an anchor to our souls both sure and stedfast, eternal in the heavens! Let us not keep quiet about it. Amen!

A MISSIONARY SUNDAY-SCHOOL

by WESLEY NEHF

IT WAS at the urgent request of Wesley Nehf, general superintendent of the Sunday-school of the First Independent Church, of Cicero, Ill., that we planned "The Sunday School Number" of "Grace and Truth." In planning this number we felt that it would not be complete without attention being given to the missionary opportunities of the Sunday-school. Nehf contributes such an article, and it is made especially interesting by the glimpse which it gives of the missionary work which his Sunday-school is actually doing.

WE HARDLY know where to begin to describe the opportunities of a missionary Sunday-school. Surely there is no end to the opportunities a Sunday-school has along this line. But first let us consider the scholar.

FROM the beginners department up to and including the adult department, we should encourage missionary work for all ages. Every scholar should be taught to pray for the missionaries in the foreign and in the home fields. Here we have the opportunity to pray for their protection; for their spiritual growth as they labor in their fields of service; that their message might be used of God to bring many to the knowledge of Christ as their personal Saviour; that the Lord might keep them humble and use them to teach His Word to those who are saved; also that the need might be supplied to keep them going for Christ. The Lord Jesus will reveal the needs to us and enable us to pray intelligently if we petition Him faithfully and earnestly on behalf of the missionary. The scholars should also be taught to ask the Lord to use them in giving forth His Word and that their own lives might be used as a testimony.

Now you may be wondering what else a Sunday-school scholar can do in missionary work. Here are a few suggestions. There are children to be found in county or state institutions who will appreciate any kindness you can show them, and in this way many times the way is opened for you to leave a tract or Gospel. This can be done through the giving of scrapbooks, homemade dolls, Christmas stockings, Thanksgiving baskets, and other things. Or, for the members of the older classes, perhaps there is a Sunday-school class to be taught with the responsibility which goes with such a task of leading the scholar to Christ. Through our scholars we may also reach the home and touch the parents. The scholars should also be shown what their privileges and opportunities are in their daily associations, and how they may reach their friends by giving out tracts, Gospels, Testaments, Bibles, etc.

The teacher, officer, and scholars can also assist in mission meetings, conduct meetings in hospitals, jails, and shops, visit the shut-ins, help the poor, and testify in open air meetings.

Then it is our privilege not only to give of our time but also to give of our means in order to support missionary work in the foreign and home fields. This can be done through regular missionary offerings each Sunday, offerings on special Sundays, or individual gifts. In the giving of your missionary fund be sure that the organization to which you give is true to the Word of God and exalts Christ. If you have any questions on this score, doubtless the Editor of *"Grace and Truth"* will be happy to advise you.

The need today is to keep the missionary work before the school. We should not retreat but push on. If this is done through prayer and the Word of God your school can do great things in missionary work. No one is too young, or too old to take part in this work.

IN THE Cicero Bible Sunday-school, at Cicero, Illinois, the missionary work is kept before the Sunday-school continually through a missionary committee which is composed of three—an officer, a teacher, and a scholar, the general superintendent and pastor being ex-officio members of the committee. Programs are planned for each department and plans made to keep our missionary budget before each member of the school. Scholars return their Sunday-school papers after they are through with them, and they are then again passed out in missions and also at the poor farm. At Christmas time the school has a large part in making up boxes for the poor farm, each box containing a half pound of



The Intermediate Department of The Cicero Bible Sunday-School

candy, an orange and apple, a pair of men's socks or adies hose, or a handkerchief, a tract, and Christmas ard. Anywhere from eight hundred to one thousand of hese boxes are brought by the scholars. At the Christ- nas entertainment of the Sunday-school a food and ash offering is received, and by this means the needy of his locality are given baskets of food. These are elivered during the week between Christmas and New ear's Day. Tracts and Gospels are given out with the askets, and an effort is made to have these printed in he native tongue of those receiving the baskets.

The Sunday-school also gives $10.00 per month oward the support of a Christian worker at the poor arm, and $5.00 per month is given to help support ev. and Mrs. Warren Winter in China. We have lso been asking the Lord so to let our school grow in ze that as our officers, teachers, or scholars leave us for missionary service, we will be able to support them in the foreign fields. This prayer has been answered and is being answered continually, for which we praise the Lord. Today we support Miss Christine Thor in Central America, Mr. Harvey King in Africa, Miss Florence Bleeker in China, and Miss Bretta Johnson in Africa. Our adult department also supports two native workers, one in Africa, and the other in India.

Individual classes in the Sunday-school also do other kinds of missionary work. Will mention only two. One class of girls at the ages of fourteen and fifteen, with fifteen scholars enrolled, made up fifty Christmas stockings which contained candy, fruit, nuts, a toy, and a Gospel of John which were distributed by the girls to the children at the Cook County hospital. They also gave $14.00 toward Miss Bleeker

A NOBLEMAN was banished from the kingdom. On the eve of departure, he gave into the keeping of his steward a casket of very precious jewels. Years went by. The steward, in failing health, sought a place of security for the precious stones. He cut a hole in a tender tree, and beneath its bark hid the treasure. Years later, the nobleman returned. The steward was gone, but his lord knew the secret of his deposit. The young tree had grown into a mighty oak. But well it had kept its trust. The tree was felled, and in its very heart the gems were found, not a point broken. They flashed in the light with the same brightness as in former days. Is not each lesson of truth deposited in the mind of the young like that hidden treasure? Is not the teacher like that faithful steward? When our Lord shall come again to seek His own, may not the precious jewels which the true teacher quietly and faithfully hid be found, beautiful as ever, to the joy of their rightful owner?

—The Sunday School Times

and fifteen dollars to a poor family, besides their regular Sunday missionary offering. Another class of girls between the ages of sixteen and seventeen, with nine in the class, made thirteen scrap books, thirteen home-made dolls, and ten baby kimonos, which they also passed to the children in the Cook County hospital. This class also gave ten dollars toward Miss Johnson, besides their regular Sunday missionary offering.

The enrollment of the Cicero Bible Sunday-school is 910, and at present the missionary budget is $180.00 per month. In 1929 the school gave $3,753.29, and in 1930 it gave $2,866.50 toward missionary work. Does the difference in these amounts mean that the depression is affecting the Sunday-school? No! In 1929 we sent two missionaries to the foreign field. The out-going expense of these missionaries necessitated a greater supply of funds, which accounts for the difference. The scholars in all departments of our Sunday-school are encouraged to bring their birthday pennies, and in each department they designate the missionary work to which this fund is to go.

HOW "BILLY'S" MOTHER FOUND CHRIST

by RUSSELL L. TAFT

SOME months ago, in the "Harvest Field" department of "Grace and Truth," we told our readers of the Sunday-school which workers and students of The Denver Bible Institute are conducting at the Colorado State Home for Dependent Children. Since that report, the number of children in the Home has increased until now, regularly, in the neighborhood of two hundred and fifty children are being taught the Word of God in this Sunday-school. In this interesting article Taft gives us a glimpse into the fruitfulness of this precious ministry. He tells of an actual occurrence.

"*WHERE'S* Billy?"

"Has anyone seen Billy?"

The question was urgently pressed upon everyone at the Colorado State Home for Dependent Children. A boy of ten ought not to be far away. But Billy (this is not his real name) was missing, and no one knew where to find him.

Meanwhile, a car was speeding northward over a main paved highway away from Denver. Faster and faster it went, farther and farther away from the State Home. In the back seat was Billy, bound with ropes. The driver was his elder brother, a bad character, who had stolen him away.

But Billy was not greatly distressed. He had learned many things in the State Home Sunday-school conducted by workers and students from D. B. I. And one thing he had learned was to trust in the Lord Jesus as his Saviour.

"You're going straight to hell if you don't accept the Lord Jesus as your Saviour!" cried Billy above the roar of the motor. And thus he went on, and preached his "hard-boiled" brother a powerful sermon.

We cannot go into detail regarding all that transpired, but soon Billy was recovered by the authorities and returned to the Home.

About two months later Billy was missing again. This time it developed that he had run away of his own accord—a surprising thing for Billy to do! He was found with his mother, who lived in a disreputable section of the city, and was a very wicked woman. The following Sunday his teacher in the Sunday-school asked him why he had run away. He said one reason was that he wanted to tell his mother about the Lord Jesus Christ.

Upon learning the desire of the boy, the Superintendent of the State Home arranged for him to see his mother again. He came back very happy, and reported that his mother had a Bible on the table in her living room. Two weeks later he went to see her again. The the following Sunday morning the teacher from D. B. I., of whose class Billy is a member, gave the boys an opportunity to testify. Billy was on his feet at once, his face beaming with joy. And this was his testimony:

"My mother accepted the Lord Jesus as her Saviour and she promised to start going to church!"

RADIOGRAMS

The D. B. I.—Fundamentals Weekly Radio Bible Class will be discontinued during the summer months. The final broadcast in this year's series will be Sunday evening, May 31, at 9:30, Mountain Standard Time. This will be the last appearance of the "Radiograms" department of "Grace and Truth" therefore, until September, when this broadcast will be resumed.

The committee of earnest Christian business men, whose splendid cooperation has made possible the weekly broadcast of the Colorado Christian Fundamentals Association and The Denver Bible Institute during the winter months, is making a general appeal, asking the people of God who are concerned for the spread of the Truth to aid in meeting the expenses of this broadcast. If any of the readers of "Grace and Truth" are burdened by the Spirit of God to help, such cooperation as you can give will be greatly appreciated. Inasmuch as the committee will be working on this fund during the summer months, you can send your offering at any time. Address it in care of Rev. Harold A. Wilson, Secretary of the Joint Radio Committee of the Colorado Christian Fundamentals Association and The Denver Bible Institute, at The Denver Bible Institute, Denver, Colorado.

Outlines of Dean Fowler's thirty-three studies on "The Great Distinctions in the Word of God," delivered over the radio this winter, are now being published and will be available in the next few weeks. When they are ready, copies will be mailed without charge to those who have enrolled in The D. B. I.—Fundamentals Radio Bible Class, accompanied by examination questions. Those who desire copies of these outlines, but who have not enrolled in the Radio Bible Class, may secure them for $1.00 for the thirty-three studies, postpaid. Additional copies may be secured at the same price. Friends who have not enrolled in the Radio Bible Class, but who have been listening in and desire to take the examination may do so by securing a copy of the outlines and examination questions at the price quoted above. These outlines are perforated for insertion in regular "Lefax" loose-leaf binders. Suitable binders may be secured from the Institute Book Nook for $1.00.

With this issue of "Radiograms" we bring to the readers of "Grace and Truth" the last of the extracts which we will be able to quote from many letters received this year. Of necessity, space for "Radiograms" has been limited, and a great many more items have been received than could possibly be quoted. We regret that we have not been able to pass on to the readers of "Grace and Truth" all the warm letters of appreciation and encouragement received from literally hundreds of listeners-in, scattered throughout sixteen states in the United States and three provinces in Canada. We wish also to offer our apologies to the many friends who have been used of God to bring blessing and encouragement, but whose letters we have not been able to publish.

Here are a few heart-warming extracts from recent letters:

FT. DUCHESNE, UTAH (Addressed to KLZ)

> I want to express to you my appreciation for the courtesies and cooperation you are rendering as regards the broadcast each Sunday evening by the Colorado Christian Fundamentals Association and The Denver Bible Institute. You are rendering service of inestimable value to a host of those who stand for the things represented by this broadcast.

OGDEN, IOWA

> Enclosed please find money order for $5.00. Sorry I can't make it $5,000.00 . . . . Some time ago I heard you for the first time over the air, and it stirred my heart to listen to your message with its blessed note of faith and victory.

BOULDER, COLORADO

> I don't suppose you remember me, but I have never forgotten those marvelous lessons in Romans under your instruction years ago. The Sunday night lessons now over the Radio are equally as blessed and I long to help support them. My gifts will have to be small but I shall hope to send them often.

LARNED, KANSAS

> I listen to your Radio talks on Sunday night and am greatly blessed by them.

GOLDEN, COLORADO

> I want to thank you for singing my request number. It was sung beautifully, and I am grateful. I also want to thank Dean Fowler for the wonderful explanation on Adoption and Sonship. I had understood about our becoming children of God through faith in Jesus, but I had never before heard any teaching on adoption. It is delightfully clear now, and my soul is rejoicing in the truth.

MOZART, SASKATCHEWAN, CANADA

> I was fortunate enough to pick up KLZ for your program of May 10. . . . . I wish a copy of your paper which you offered to send free of charge, as I am deeply interested in Bible study. I am finding your talks of great interest.

(Continued on p. 215)

IN THE HARVEST FIELD

Conducted by Russel L. Taft

"Say, I'd like to have a few more of those!" called out the man in the luxurious car at the curb.

He was referring to the Gospel of John, and was speaking to the young man—a D. B. I. student—who had handed him a copy a few minutes before.

This young man is one of a group who have been going out from the Institute repeatedly in an effort to sow Denver with the Gospel of John. This is one phase of the work in which The Denver Bible Institute is cooperating with the Colorado Christian Fundamentals Association. Together these two great Christian organizations are seeking to put a copy of the Gospel in every home in the state. Having covered less imposing sections of the city of Denver, in which work several churches have taken part, the students invaded the more exclusive district of the city. And it was on such an excursion that the above-mentioned incident occurred.

The man who asked for several of the Gospels paid well for them, but the fact of most importance is that he purposed to pass them on to friends.

Mrs. and Mrs. E. K. Friedemann, former students in D. B. I., and God's messengers to the city of St. Joachimsthal, Czechoslovakia, send a number of letters of testimony from converts He has given them. Here is one, translated by Mrs. Friedemann, which is very rich in blessing:

Dear Brothers and Sisters:

I heartily greet you in that far away land. I want to proclaim to you my joy, and tell you how I sought and at last found my Lord.

My father, who was a strict Catholic, had a pocket Bible, which he read and reread. Occasionally, as a very little girl, I had opportunities to read a little in it, but this was in secret, and it was not explained to me, as that was my father's private property which he used as a prayer book, and no one else was allowed to read it or to know he had it. I can well remember the Gospel of John. I left my father's house and I never again saw the little book.

I became a very devout Catholic, going every morning to the six o'clock mass, year after year, praying earnestly for the dead, burning a light every day at their graves, offering candles before the altars, and going on hundreds of pilgrimages, often dragging my small children through deep snow to a cloister a few miles distant. But with all this I was not satisfied.

My memory often reverted to that book of my father's which had always seemed to satisfy him so much. I wanted a prayer book like that, and I inquired for one in the stores, but there were none for sale. I did not know the book I wanted was the Bible, for I had been trained never to read the Bible. A few years ago I went to the home of a friend where I was shown a large book, and I soon discovered that it was the Book for which I had been searching. But I was not allowed to read it or to borrow it, and so my search continued further.

In October, 1929, my husband and I began to talk about religion, and he told me that a preacher had come from America, and that he was preaching from a new Book. My first question was, "Where and when?" I could hardly wait for Sunday to come. I went to the house alone and asked if I could come in, and I was joyfully welcomed. In the room was a woman whom I now know as Sister Friedemann, telling the story to two children of the lost sheep and the Lord Jesus Who can be our Shepherd and thus love and care for us if we let Him. I listened and was surprised at this children's sermon. I went home delighted and told my husband and friends that I would go there often, as it was much nicer than our church. I went to every meeting, and at the fifth service I began to pray to my Saviour. I could do nothing but cry for joy because I had found peace and the Book I had been searching for all these years. Yes, I have found my Saviour, and praise be to God that He sent Brother Friedemann and his loving wife to teach us and lead us in the way of light and truth. Since I found my Lord I can only praise Him, and sing, "Hallelujah, the Lord is mine and I am His." No prayer has the Lord left unheard. I pray the Lord to lead my whole family into the way. One son has already accepted the Lord, and I praise Him for this. May the Lord give me much joy and grace that I may lead many souls who sit in darkness into His light.

Elizabeth Krauss

Early in February the Friedemanns took a group o young people over into Germany for a gospel service Most of the party went on skiis, but four of them ha no skiis and were forced to walk. Here is a good exampl of "enduring hardness as good soldiers of Jesus Christ.

Other opportunities for getting out the Gospel ar pending. They have received many calls to conduct Bible conference this summer—one week for the German and one week for the Czechish people. Also, they hav received many requests to start a Bible training schoo immediately, and four prospective students are ready t enter, but have no money. Mrs. Friedemann says, "W have room for them to sleep, and they will eat anything cook, but often, even now, I have nothing to cook. Pleas pray that God's work will go forward here in His way I am ready and willing to sacrifice more time and strengt if this is His way, but we do need God's children acros the water to help us too."

We were very happy to hear again from our friends, Rev. and Mrs. J. A. Ker, missionaries of the Ceylon and India General Mission in Panadura, Ceylon. A paragraph from Mrs. Ker's letter will give an insight into the Lord's blessing upon their work:

> Last September we dealt with an old man who was very ill out in the Honana district. He had been a very wicked man in the past. He was gloriously saved and gave a wonderful witness for the Lord the remaining months of his life here on earth. The last Sunday in November we visited him again and found him very happy in his newly-found Saviour. The following Wednesday he passed away to be with the Lord. His life was so changed that his wife, who was bitterly opposed at first to our visiting him, was really becoming interested in the Gospel. A young woman who lived next door also was impressed by the words the old man spoke to her about Christ. Just recently we visited this old man's widow, and to our great joy found her eager to listen to our message. We had a splendid meeting on her veranda and found that a married daughter and her husband are also interested in the Gospel. The young woman next door—Podi-Nona—came over to listen also, and she seems under conviction. Her staunch Buddhist parents are opposing her already, and called her away from our meeting before we had finished speaking.

"God needs our capacity; we need His ability. He needs our weakness; we need His strength. He needs our emptiness; we need His fulness." These thoughts from a message of Rev. Arthur Moore, of the China Inland Mission, will suggest something of the blessing his ministry was to us while he was spending a few days at D. B. I. Besides speaking to the Institute family on several occasions, on April 12 Mr. Moore addressed the Church of the Open Bible at the morning service, and brought the Commencement address for the D. B. I. Evening School.

We thank God for the spiritual uplift of his testimony.

"I was so happy that the little book 'David' was included," wrote Miss Frances Paul to friends at D. B. I. in acknowledgment of a gift box sent to her at Shweifat, Mt. Lebanon, Syria, where she is serving the Lord under the Bible Lands Gospel Mission. Concerning this book by Agnes Scott Kent, Miss Paul says further, "I enjoyed reading it very much myself, and just the Sunday after it came, the question of hatred for the Jew came up in my Sunday-school class of boys. (And incidentally, it is so close to the surface that it doesn't take much to bring it up.) One of the boys refused to say that Jesus was the King of the Jews. He said He was "King of all believers." I talked to him afterward about it and asked him if he wouldn't read a little book in English about a Jewish boy, and then I gave him 'David' to read. He was real keen about it, and I'm sure his attitude about God's chosen people has changed. He told the story of it to many of the boys, and a number of them also read it. I thought you might be interested to know how God timed it to meet that need among the boys."

Many and varied are the experiences of the missionary in any land, and Miss Lillian Daniel, '28, with Rev. and Mrs. A. R. Saunders of the China Inland Mission, at Yangchow, Kiangsu, is having her share. The following is an excerpt from her letter:

> Now Mr. Saunders tells me that I might be forty years in China and never have an experience to equal that of the past month, when the Christian General Chang-chi-kiang, who is over both civil and military affairs in this province, entertained the Yangchow missionaries in his temporary home in this city. It was a most unique affair indeed! Our honored host, who is an outstanding Christian and a fearless anti-communist, had made every possible preparation to show his cordiality to us. We were first shown into his private office where we were welcomed with Chinese tea. Then as his trained band played hymns, we were ushered into the dining room, where a six course foreign dinner, including squabs, was served. After the toasting, a large photo was taken, and we have each since been presented with a copy. Then there was a happy time of fellowship at a prayer meeting around the table, when each of us was presented with a leather bound New Testament bearing the General's name.

Regarding Mr. Saunders' health, Miss Daniel reports that he is taking a six months rest from active service because he finds that his heart has been overtaxed by his strenuous program of daily preaching. Let us stand by him in prayer.

It might be well to mention here that it was during a visit of Rev. and Mrs. Saunders to D. B. I. while on their last furlough that the Lord very definitely led Miss Daniel to be their helper. She has been with them a little more than a year in Yangchow.

"This surely is a work of God!" was the exclamation prompted by a report concerning the Dallas Colored Bible Institute, 1209 St. Joseph Street, Dallas, Texas. This report comes from Dr. H. A. Ironside, pastor of the great Moody Memorial Church of Chicago, after visiting this new school in April, 1931. He says in part:

> One colored minister said to me, "Words cannot tell what this school has done for me; when I began here I could not tell why I believed I was a Christian. Now I know I'm saved through the finished work of Christ. And I am leading my people into the knowledge of Christ." Others gave similar testimony. When I intimated to them that the school might have to be closed if more adequate support did not come in, their faces fell and they were greatly troubled. "If this work had to stop it would be a terrible loss to us all and to our people," was the uniform exclamation. Surely the people of God will not permit this.

We are very happy to know of the Lord's wonderful blessing upon the spiritual ministry of this Colored Bible Institute, but our hearts are deeply stirred by the account of their keen financial problem. May the God of all grace move upon the hearts of His stewards to come to their aid. And no doubt there are many who have not thought of themselves as His stewards who should begin to consider themselves as such.

A missionary social in every sense of the word, or both words—does that sound plausible? Perhaps not at first thought, for a "social" generally is not, either in fact or thought, in any wise "missionary." But a missionary social as it is known at D. B. I. is not only plausible, but is very practical—so much so that it has been an annual affair for sixteen years.

This year's missionary social, held by the Student Organization of The Denver Bible Institute on the evening of May first for the benefit of young people outside the school, may be called a success. A vital aid to the missionary spirit of the occasion were the beautiful decorations—Japanese lanterns in abundance, and many beautiful scenes of that land, loaned by a Japanese family who have a

(Continued on p. 211)

IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

HOW DAN McRAE WON OUT

This is an interesting story about a High School boy who lived a clean Christian life, honest and industrious, enjoying victory over smoking and such evils. His pal drifted into the cigarette habit increasingly until he was held fast in its grip. By his example of strong, happy, godly living, Dan gave weight to his faithful admonitions to his pal, and thus finally succeeded in getting him to trust Christ for deliverance from the power of the cigarette. This piece of wholesome fiction should appeal to youth while bringing the blessing of practical help.

"How Dan McRae Won Out," by Lillian E. Andrews. 5x7 inches, 62 pages, art stock cover, 30 cents. Published by the Bible Institute Colportage Association, Chicago.

THE HOPE OF THE FUTURE

Humanity's only hope lies in the return of Jesus Christ to earth to establish His Kingdom. The author faces fairly the question whether the millennium will result from the gradual spread of the Gospel (as he once believed) or from the personal return of Christ, showing the latter view to be the scriptural one. Dr. Dawson's dispensational views would be more distinct were he to recognize that the present Church age, beginning at Pentecost, revealed through Paul only, will end at the Rapture, to be followed by the Tribulation. Though it fails to distinguish the Rapture and the Revelation, this brochure constitutes a clear, Biblical defence of Christ's premillennial second coming, reminding us to be looking for that blessed hope.

"The Hope of the Future," by W. Bell Dawson, M.A., 7 Grove Park, Westmount, Montreal, Canada. 4x6½ inches, 48 pages, art stock cover. Obtainable from the author.

AN INDEX TO THE BIBLE

Consisting of a topical index and word book, covering all the principal subjects in the Old and New Testaments. This is a concise booklet of a handy size to be carried with a Bible—a Bible index in a convenient form. It includes also a list of the parables, miracles, and discourses of the Lord Jesus; a chronology; a harmony of the Gospels, etc.

"An Index to the Holy Bible," 5x7½ inches, 96 pages, limp cloth covers, 35 cents. The Bible Institute Colportage Ass'n, 843 N. Wells St., Chicago. (1931).

THE SECOND THINGS OF THE BIBLE

Four "second things" are discussed: the second Man, the second Covenant, the second coming, and the second death. The second Man, Christ, is contrasted with the first man, Adam, disproving evolution. The second Covenant made at the cross of Calvary supersedes the Law covenant of Sinai. The booklet has a helpful, scriptural message.

"The Second Things of the Bible," by J. C. O'Hair. 5¼x7½ inches, 24 pages, art stock cover. Published by the author, 1011 Wilson Ave., Chicago, Illinois. 20 cents net.

THE WINNING GAME

Here is a very delightful story, with the present day problems of youth as its theme. A clean love story, and an element of mystery help to sustain interest. The wickedness of "Modernism," its dishonesty and its impotence is revealed; and the insidiousness of its methods is unmasked, and there is a clear, ringing testimony to the fundamental truths of God's Word. But there is a regrettable element of weakness in the book. The principal characters are made to exhibit a strange reticence concerning their faith, giving their testimony only when crowded into a corner, or in times of crisis; and while in the climax a reason is offered for this reticence, the explanation given is hardly adequate. While there is much that is good and commendable about it, we fear that this book will not encourage timid souls to take a strong stand for their Lord.

"The Winning Game," by Sara C. Palmer. 5⅜x7⅞ inches, 159 pages, cloth. Published by the Bible Institute Colportage Ass'n, Chicago. $1.25 net.

THE BIBLE, SCIENCE, AND SUPERSTITION

Dr. Dawson has given us an exceedingly valuable discussion of the above subject. Disclaiming sympathy with those who excuse what they consider unscientific statements in the Bible by the plea that the Bible is not a Book of science, he takes his stand without compromise on the ground that the Bible is in entire harmony with all that is worthy of the name "Science." And then he proceeds to show that the Bible is entirely free from the pagan myths and superstitions which abounded among the nations surrounding the children of Israel, which myths and superstitions were current at the time when the Bible was written. This contrast, he rightfully argues, can be explained only on the ground of inspiration. His book abounds in rapier-like thrusts at the critics, which are so delightful that we cannot resist the temptation to pass on at least one of them: "The critics who maintain that the God of the Hebrews was regarded as a local or regional deity, are merely aligning themselves with the heathen in the view which they took in their ignorance."

"The Bible, Science, and Superstition," by W. Bell Dawson, M.A., D.Sc., F.R.S.C. 4⅜x6½ inches, 42 pages, paper. Published by The Evangelical Publishers, Toronto.

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

A Serious Situation

DURING the seventeen years of its history The Denver Bible Institute has faced many crises; but never have we passed through a crisis more serious than that which now confronts us, and which has prompted *"The D. B. I. Crisis Cry!"*

In December of last year the Editor told the readers of *"Grace and Truth"* of the imperative necessity for the supply of $25,000.00 by September first. At this writing the figures stand as follows:

Needed by September first.....*$25,000.00*
Supplied to date..... *4,332.45*

BALANCE NEEDED.....*20,667.55*

A little reflection will show what this means:

$4,332.45 has been supplied in 150 days.

Only 93 days remain in which $20,667.55 must be supplied.

We cannot too strongly emphasize the seriousness of this need.

During the past year every possible economy has been practised in the operation of The Denver Bible Institute. Save where it has been absolutely necessary in order to carry on, further development in the work of the various departments has been suspended. In every department we have refrained from purchasing sorely needed equipment. The rent drain has been reduced as rapidly as possible, and a very marked reduction has been made here. Our workers being already without stated remuneration, economy by means of salary reduction has manifestly been impossible; but our workers have made every possible sacrifice, going even beyond the sacrificial spirit of their service which has characterized every year in the history of D. B. I., and they have done it without murmuring or complaint And yet, with every possible economy, and with every possible sacrifice, we have been witnessing a monthly deficit in the receipts of offerings for current expenses—$700.00 per month during the opening months of the school year—over $500.00 per month during the last several months. In addition to this, we have not yet been able to wipe out the deficit left over from the building year of 1929-30. Our creditors have been very patient and considerate; but they cannot wait indefinitely, and they should not be kept waiting even another month.

But the supply of $25,000.00 will meet all obligations. It will wipe out the deficit left over from 1929-30. It will wipe out the deficit incurred during the present year. And it will make it possible for us to continue training young men and women for their Lord's service. *But not one penny less than the amount we have named will suffice!*

We are not attempting to play upon the sympathy of our friends. We are not exaggerating the need. We have not padded the sum that must be had. We have laid the actual facts before the friends of the school. We have hidden nothing. You now know the real situation.

Will you not pray, then, dear friend of the testimony, as you have never prayed before, for the work of D. B. I.? And as you pray, pray definitely for several specific things.

1. Pray that God will use this serious crisis (as He has already done) to draw friends, students, and workers of The Denver Bible Institute closer to Himself.

2. Pray that God will show you what He would have *YOU* do to help meet the need.

3. Pray that God will burden those who can, to give large offerings.

4. Pray that He will raise up a host of friends who can and will give smaller offerings.

5. Pray that the full amount of the $25,000.00 may be supplied by September first.

6. Pray that a large part of this amount may be supplied *AT ONCE!*

7. Pray that God will glorify Himself and bring confusion to the enemies of His truth by His dealing with the work of D. B. I. in this hour of crisis.

The D. B. I. Crisis Cry!

A cry in an hour of critical need.

A cry to Him Who has promised to supply our every need.

A cry of confident and unwavering faith.

A cry for funds which will enable us to wipe out the existing deficit in the current expense fund and bring D. B. I. into the coming school year free of debt.

Never, in any hour of crisis, in the seventeen years of the history of D. B. I. has God failed; and we know that He will not fail in this hour. His promises are dependable! Not one word of all that the Lord hath spoken has failed or will fail! Our dependence is upon Him! Our hearts are yearning that in all of His dealings with us the Name of our blessed Lord may be glorified! And we are confident that *He will be glorified* in answer to the prayers of His children the world around, who, in this hour of crisis are interceding for His work at D. B. I.

"Ye Also Helping Together by Your Prayers"

IN THE hour of terrific crisis through which we are passing, God has many times used the letters and personal testimonies of readers of *"Grace and Truth"* to encourage our hearts and to strengthen our hands.

The other day one of these dear friends told us that he and his wife had planned to go to the annual convention of the World's Christian Fundamentals Association at Philadelphia, but as they prayed about it, they were convinced that God would have them forego the pleasure of this trip and give the money which they would have used in this way as an offering to help meet the need of D. B. I.

Another friend, a new subscriber, living in Philadelphia, writes,

> We have a prayer group of five who are daily taking D. B. I. to the throne of grace, asking God to bless and supply your need, which we feel sure He will.

A friend in Canada writes,

> I could wish that I had the means to send you a check which would relieve you of the burden necessarily pressing upon you with regard to the erection of the much-needed buildings on the D. B. I. Campus. God's stewards could not make a better investment of the funds entrusted to them than by contributing to the D. B. I. Building Fund.

And a missionary reader in Brazil says,

> May God's best ever be the portion of D. B. I. Finance must never stop the work of God NOW. We fight the last battles, and we must put in every reserve we have. If means allowed me, I would stand with you, but I trust the link which does exist may be useful to Him.

A friend in Michigan, her heart bubbling over with appreciation for blessing received through the testimony of *"Grace and Truth,"* says,

> Surely God in His goodness will put it in the hearts of His people to support the wonderful work you are doing. There is lots of God's money in the hands of His children, but why do they hold it back? I am a widow, and this (the offering enclosed) is only a widow's mite; but I will try to send more next month, even though I have to do without, myself, in order to send it.

An earnest Christian couple in Missouri, whose hearts have been impressed by the transformation pro-

The D. B. I. Crisis Cry!

A cry to faithful Christians whom God would be pleased to use to supply the need of D. B. I.

A cry for earnest and importunate prayer.

A cry for willingness, as God leads, to give sacrificially —to give liberally.

A cry for $25,000.00 by September first.

$20,667.55 more is imperatively needed!

This is the amount which it will take to complete the $25,000.00 which we are asking God to supply by September first.

This amount is the bare minimum which we must have to meet our obligations, to wipe out existing deficits, and to prepare for the school year which will begin in September.

A large part of this amount is urgently needed AT ONCE! and the entire amount should be provided by SEPTEMBER FIRST.

This need constitutes a challenge to the friends of D. B. I. to pray more earnestly and to give more sacrificially than ever before, for of the time in which we should have the entire amount of the $25,000.00, there are

ONLY 93 days LEFT!

Pray that God will lay it upon the hearts of those who can to make large offerings.

Pray that He will raise up a multitude of friends who can and will give smaller offerings.

Ask Him what He would have you do, then

USE THE COUPON!
DO IT NOW!

Pin your check here.....X
Mail to The Denver Bible Institute
2047 Glenarm Place, Denver, Colorado

MY RESPONSE TO THE D. B. I. CRISIS CRY!

Yes! God has burdened me to help D. B. I. in this hour of critical need.

Enclosed you will find $..... cash offering

You may count on me for $..... ☐ per week

☐ per month

(Please indicate above by a check mark whether you expect to send your offering weekly or monthly.)

to help meet the deficit in Current Expenses; to help cover the monthly shortage; and to help prepare for further advance in the Building Program.

Name.....

Date..... Address.....

.....

duced in the lives of loved ones through their studies in the classes of D. B. I. adds this word,

> We have been longing to send money to help there, as we have read "Grace and Truth" and have been acquainted with the need. Enclosed find $1.50. Though it involves sacrifice, this seems very little in comparison with the supreme sacrifice which our Saviour made for us.

On the back of a coupon received from Massachusetts, with an offering, these words are written,

> I was going to New York for a good time, but dear old D. B. I. needs this.

The next comes from a business man in Ohio,

> I have come to see that the only way to serve Him most is to break the alabaster box of ointment completely. So here goes for a starter. I am enclosing check for $10.00 to be used any way you decide. This will be duplicated as often as I receive orders from HEADQUARTERS.

And the next comes from a dear Christian woman in Wisconsin, writing to the Editor,

> After your ministry at ..... I have wished I could send your work at Denver a contribution, but there have been so many calls for help in our own city that I have not been able to till the present time. I have spent all my tithing fund, but as my year is not up till May 15, I find that by being careful I can spare $10.00. This I am sending you as a love gift to God for all His blessings during the year. I wish I could send more.

Former students in California write,

> Just a wee note to say our Lord supplies! Here is $20.00. It surprises me that we are able to give it. Thanks to Him! My good wife planned it. My! How we enjoy giving to D. B. I. It is with confidence we place our Lord's money in His servant's hands there to be spent in His vineyard.

Another business man writes, this time from Illinois,

> I greatly enjoy reading "Grace and Truth" for its strong stand on the Word and the fundamentals; and the appeal in the March issue for the special need of funds so impressed me that I enclose a small check to be used in any way you wish. May many more be so impressed in order that the work may be continued to the glory of His holy Name.

This soul-stirring testimony of a Spirit-imparted burden comes from Georgia,

> Enclosed please find P. O. Money Order for dear old D. B. I. How my heart goes out to all of you in this time of stress. The amount is small, but it may help a little. I know the prayers of the saints will be heard and God will answer in His own good way.

And another earnest Christian woman in the southland writes, this time from Mississippi,

> Enclosed please find check for $200.00 for your good work. I trust from time to time that I may be able to send you something, for I am much interested in your school and believe with you that the money will be forthcoming. There is plenty of money, and we pray that those who have it may be touched to give it to the Lord for His work.

God is not unrighteous to forget your work and labour of love, which ye have shewed toward His name, in that ye have ministered to the saints, and do minister.

—Heb. 6:10

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

WHY SHOULD GOD'S CHILDREN BE PATIENT IN TRIBULATION?

Rom. 12.12

Note the scriptural examples.
I Tim. 6:11
II Tim. 3:10
Titus 2:1-2

I. BECAUSE GOD, WHO PERMITS THE TRIBULATION, HAS MADE PROVISION WHEREBY WE MAY BE PATIENT IN THE MIDST OF IT
Rom. 15:4-5
Col. 1:11
I Cor. 10:13

II. BECAUSE TRIBULATION IS A MEANS OF PERSONAL GROWTH
Rom. 5:3
Jas. 1:3-4

II. BECAUSE TRIBULATION IS A MEANS OF DRAWING US INTO SPECIAL FELLOWSHIP WITH GOD
II Cor. 1:4

V. BECAUSE TRIBULATION, PATIENTLY BORNE, IS A MEANS OF FUTURE GLORY
I Cor. 4:17
II Tim. 2:12, the word for "patience" is here translated "suffer."
Jas. 1:12, the word for "patience" is here translated "endureth."
I Pet. 2:20

—H. A. W.

ANOTHER COMFORTER

Introduction: There can be no question that the Scriptures which we consider in this study constitute a promise of inspiration for the New Testament. They have also a blessing for the individual believer in his personal life.

I. THE ABIDING PRESENCE OF THE COMFORTER
John 14:16
A. Salvation—John 3:5
B. Security—"forever"—John 14:26; Eph. 4:30
C. Assurance—I John 5:10-13
D. Fellowship—Phil. 2:1-2

II. THE INSTRUCTION OF THE COMFORTER
John 14:26
A. He sheds light upon the Scripture by using other Scriptures—I Cor. 2:13
B. He brings to the remembrance of God's children the Word which they have heard—John 14:26; Luke 22:61

III. THE TESTIMONY OF THE COMFORTER
A. His testimony is centered in Christ—John 15:26
B. His testimony is presented first to the believer—John 16:13-14
C. His testimony is presented to others through the believer—John 15:26-27; 16:7-11

—H. A. W.

THE BELIEVER'S SALVATION

AS TESTIFIED IN OUR LORD'S PRAYER OF INTERCESSION

I. SALVATION—John 17:1-8
A. Through knowing Him—Vs. 3
John 3:16
B. To His glory—Vss. 4-5
Phil. 2:9-11
C. Through the Word of God—Vs. 8
I Pet. 1:23

II. SECURITY—John 17:9-12
A. The believer, not the world—Vs. 9
B. Through the keeping power of Father and Son—Vss. 11-12
John 10:28-29
Heb. 7:25
C. Unbelievers cast out—Vs. 12b

III. SATISFACTION—John 17:13
A. Through His Word
I John 1:4
B. Through His work

IV. SANCTIFICATION—John 17:14-17
A. The subject of the Saviour's intercession—Vs. 15
B. God's Word the means—Vs. 17
C. Service the end—Vs. 18

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Expositions by H. A. WILSON

Illustrations by ALBERT MYGATT

Third Quarter, Lesson 5 **Sunday, August 2, 1931**

PHILIP'S MISSIONARY LABORS

Lesson Text: Acts 8:5-40
(Assigned for printing: Acts 8:26-40)
Devotional Reading: Matt. 13:3b-9

Golden Text:

"Therefore they that were scattered abroad went everywhere preaching the Word" (Acts 8:4).

As we approach today's lesson it is important that we bear in mind the transitional character of the book of Acts. In the first study in this series we saw that the book of Acts stands at a juncture of the ages. The old dispensation, in which God was dealing particularly with Israel was passing out, and the present dispensation, in which He has turned from Israel to deal with the Gentiles and particularly with the Church which is the mystical Body of Christ, was coming in. The book of Acts covers the period of transition between these two dispensations. This will be of special help to us in interpreting the first section of our lesson.

I. THE SIGNS OF THE TRANSITIONAL PERIOD (Acts 8:5-17)

Three things which appear in the experiences of Philip and the apostles are especially related to the transitional character of the book of Acts. They are, the miracles which Philip wrought, the laying on of the hands of the apostles, and the receiving of the Holy Spirit by some after they had believed in Christ. As in Judea, so in Samaria the Word preached was certified by signs following, in fulfilment of Mark 6:15-18. The laying on of hands was distinctly a Jewish custom, practised on the Samaritans who were of the children of Israel though not of the tribes of Judea. Because they were of the children of Israel it was to be expected that the signs given for the special benefit of the Jews should accompany the testimony which was given to the Samaritans (see I Cor. 1:22). The receiving of the Holy Spirit after believing, on the other hand, was distinctly characteristic of those transitional days; all believers since then being baptized with the Holy Spirit immediately upon believing (I Cor. 12:13—compare I Cor. 1:1-2).

It is to such sign gifts as these that the twelfth chapter of I Corinthians refers when it speaks of the working of miracles, gifts of healing, speaking in tongues and interpretation of tongues being given to the members of the Church which is the Body of Christ (see I Cor. 12:7-11, 27-30). The Church which is the Body of Christ is connected with the present age. The sign gifts, on the other hand, stand connected with Israel and with the age which is past. The early members of the Body bore witness to Israel in the closing days of her opportunity, however, and so these sign gifts were exercised by them so long as they were performing that special ministry (see also Eph. 4:11-12 and note the omission of sign gifts in connection with the ministry to the **Church.)**

Though these sign gifts were especially related to the transitional period, however, there is something here for our instruction. The healing of the sick, the casting out of demons, and the working of miracles was used of God to convince many of the truths which Philip preached. So too, even today the miracle of a transformed life is one of the most potent testimonies which can be given to the truth and reality of the Gospel which we preach. The working of physical miracles does not lie in our power but as our lives are yielded to God, and as we are faithful in our giving forth of His Word, not only will our own lives exhibit the miracle of transformation, but God will use our testimony to produce such a miracle in the lives of others; and this, in His good providence, linked with the Word which we preach, may be the means of convincing many and leading them to the Saviour (Gal. 1:23-24; II Cor. 9:11-13).

II. THE CHARACTER OF THE GRACE OF GOD (Acts 8:18-25)

Two things involved in the next section of our lesson disclose the character of God's grace.

First, we learn what grace is from the apostles' answer to Simon. This man had offered the apostles money and said, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost" (Acts 8:19). To this Peter answered, "Thy money perish with thee, because thou has thought that the gift of God may be purchased with money" (Acts 8:20). No gift of God's grace can be purchased by anything any man can do. In its very nature grace is exclusive of gifts of money or good works of any kind. What the Spirit has said concerning the remnant of Israel according to the election of grace may be applied with equal force to anything which God's grace has done or to any gift which it offers: "And if by grace then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace otherwise work is no more work" (Rom. 11:6). So con-

trary to the grace of God is the idea that the gifts of grace can be procured by good works or purchased with money, that the hearts of those who cherish such ideas are not right in the sight of God. They are in the gall of bitterness and in the bond of iniquity. Their sin calls for reproof, rebuke, and exhortation (Acts 8:20-23—see also Gal. 5:4; 4:9-11; Eph. 2:8-9).

God's grace is further exhibited in our lesson in Peter's admonition to Simon and in the fact that Philip and the apostles preached to the Samaritans.

Simon had done a very wrong thing, but Peter said, "Repent . . . . of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). In so saying, Peter was not speaking of Simon's salvation. That was accomplished and guaranteed the moment he trusted the Lord Jesus Christ as his Saviour. His salvation was not effected by his backsliding (John 5:24; 6:37-40; Eph. 1:7). But Peter was speaking of the need of restoration and urging him to take the step of which we read in I John 1:9, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Peter would not have urged him to take this step if there had been no possibility of his sins being forgiven him. The very fact that this admonition was given is evidence that God was eager and willing to restore him. It is grace which saves the sinner and keeps him saved. It is also grace which restores the backslider when he is willing to be restored.

The outreach of God's grace was also manifest in that Philip and the apostles preached the Gospel to the Samaritans. Remember that the Jews had no dealings with the Samaritans (John 4:9). But in His parting instructions our Saviour had told His disciples that they were to be His witnesses "both in Jerusalem, and in all Judea, and in SAMARIA, and unto the uttermost parts of the earth (Acts 1:8). And so now, leaving the city of Samaria where Philip had preached, the apostles "preached the Gospel in many villages of the Samaritans" (Acts 8:5, 25). God had extended His grace to those who had crucified His Son, and now the offer of grace was extended to the dwellers in Samaria. And so His grace is being offered to all men in all the world today, regardless of where they may dwell, and regardless of how great sinners they may be (Rom. 5:20; Titus 2:11; Eph. 2:8-9). It is not merit which appeals to the grace of God but need. Perhaps we can illustrate this by an incident which appeared some time ago in the "Sunday School Times." "A mother sought the pardon of her son from the first Napoleon. The Emperor said it was his second offense and justice demanded his death. 'I do not ask for justice said his mother, I plead for mercy.' 'But,' said the Emperor, 'he does not deserve mercy.' 'Sire!' cried the mother, 'it would not be mercy if he deserved it, and mercy is all that I ask for.' 'Well, then,' said the Emperor, 'I will have mercy.' And her son was saved."

III. THE EXAMPLE OF A WILLING SOUL
(Acts 8:26-29)

Next in our lesson we read of an Ethiopian eunuch who was an unusually willing soul. He had come to Jerusalem to worship, and upon his return he was reading the book of the prophet Isaiah. These circumstances alone would lead us to the conclusion that here was a hungry heart, eager to know the Lord and to walk in His ways. But his reception of Philip and of his testimony bears even more conclusive evidence of his willingness.

To such willing souls God has given many words of promise. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled" was one of the promises which our Saviour voiced in the sermon on the mount. And on another occasion He had said, "If any man will do His will, he shall know of the doctrine" (John 7:17).

It was in fulfilment of these promises that Philip was sent to preach to that Ethiopian eunuch. We may depend upon it, whenever the Spirit of God finds a soul who is willing to respond to His wooing, God will see to it that the Gospel message is gotten to such an one, wherever he may be. How the thought should challenge us! If we are willing and obedient servants, the Spirit of God will use us, even as He used Philip, to get the Gospel to willing souls and to lead them to the knowledge of the Lord Jesus Christ (John 15:5; Rom. 6:13).

IV. THE POWER OF PERSONAL WORK
(Acts 8:30-40)

In this incident we see also a demonstration of the power of personal work. God used the testimony of this humble Christian layman to lead that treasurer of the queen of Ethiopia to Christ. In this connection three things are especially worthy of note.

First, we note the contact. As Philip approached the chariot he heard the eunuch reading aloud from the fifty-third chapter of the prophet Isaiah. This presented an opening for the message which he had come to bear, and Philip was not slow in seizing his opportunity. For hailing him he asked, "Understandest thou what thou readest?" And with this question he introduced his message concerning the Saviour. Sad to say, we may not find very many men and women reading their Bibles to afford an opportunity for personal work today. But if we will use Spirit-given wisdom, we will be able to make openings for such conversations. Experienced personal workers have frequently found that simply to hand a tract to one whom they are eager to reach for the Lord has been one of the best means for opening a conversation. Sitting beside a passenger on a street car, train, or bus, we can proffer a brief and pointed tract. Ordinarily it will be received, and the one who receives it will begin reading it. This affords an opportunity to spend a few moments in prayer that the message may go home and that the needed wisdom may be vouchsafed to deal with this soul. Then when the tract is read, it is easy to open a conversation about its teaching and to tell still further the story of the Saviour and His love.

Next, we note the message. Beginning at the same Scripture Philip preached unto him Jesus. One who has learned to know the Saviour and to know somewhat of the teaching of the New Testament before reading the fifty-third chapter of Isaiah, will not soon forget the thrill with which he first reads this clear gospel message in the Old Testament. From what Scripture could we more readily preach Christ? It is truly marvelous to see with what wealth of detail the Gospel is presented in the chapter which that Ethiopian eunuch was reading that day. We would call attention, however, particularly, to two salient characteristics of the message which Philip bore to him. First, it was based upon the Word of God. Second, it centered in the Lord Jesus Christ. Such must always be our message if we would win souls to Christ, for it is the Gospel of Jesus Christ which is "the power of God unto salvation to every one that believeth" (Rom. 1:16); and wise is that personal worker who forgets not that "the Word of God is quick and powerful, and sharper than any twoedged sword" (Heb. 4:12).

Note also the decision. God has promised to bless and honor the preaching of His Word. He has declared that it shall not return unto Him void. Perhaps we may not see immediate results; and perhaps we may never, in this life, see the result of the Word which we have preached. But we may leave the results with God, for He has promised that His Word shall accomplish that which He pleases and shall prosper in the thing whereto He sent it (Isa. 55:10-11). What joy it gives at times, however, even as Philip, to see immediate fruit as the result of the preaching of the Word. As he was preaching Christ to the Ethiopian eunuch, that man turned to Philip saying, "See here is water. What doth hinder me to be baptized?" If thou believest with all thine heart thou mayest" was Philip's immediate response, which evoked the quiet word of testimony, "I believe that Jesus Christ is the Son of God." And so a soul was born again that day and passed from death to life because Philip was faithful in his God-given trust. May God use the readers of "Grace and Truth" in like manner to win many souls to Christ (Prov. 11:30; Matt. 4:19; John 15:5, 8, 15).

VITAL-TRUTH ILLUSTRATION

The Spirit of the Lord caught away Philip; and the eunuch saw him no more (verse 39). When I was in Northfield I went out early one morning to conduct a camp meeting in the woods. The camp dwellers were two or three hundred men from the Water Street Mission in New York. At the beginning of the service, prayer was offered for me, and the prayer opened with the inspired supplication: "O Lord, we thank thee for our brother. Now blot him out." And the prayer continued: "Reveal Thy glory to us in such blazing splendor that he shall be forgotten." It was absolutely right, and I trust the prayer was answered. —Dr. J. H. Jowett

Dr. Lyman Beecher had an engagement to preach one wintry day and there happened to be only one hearer. Dr. Beecher went through all the service as usual. About twenty years afterward a stranger in Ohio reminded him of the occasion and astonished him by saying: "I am that one hearer. Your sermon saved my soul and made a minister out of me, and yonder is my church. The converts of that sermon, sir, are all over Ohio." Go, speak your word to one only; it may bring forth much fruit. —The Sunday at Home

Third Quarter, Lesson 6 **Sunday, August 9, 1931**

SAUL CONVERTED AND COMMISSIONED

Lesson Text: Acts 9:1-31; 22:3-21; Gal. 1:11-17; I Tim. 1:12-17
(Assigned for printing: Acts 9:1-9, 17-19; I Tim. 1:12-14)
Devotional Reading: Isa. 6:1-8

Golden Text:

"I was not disobedient unto the heavenly vision" (Acts 26:19).

Today's lesson falls into three divisions. The first of these presents a vision of Christ; the second presents an example of obedience; and the third presents a miracle of transformation.

I. A VISION OF CHRIST

Everything in this lesson hinges on the vision of Christ which Saul saw on the road to Damascus.

This vision demonstrated the resurrection and deity of Christ. The Jews had supposed that He was mere man. It had been reported to them that His disciples had come and stolen His body from the tomb while the soldiers slept, and that they had carried it away and secreted it in some obscure burying place (see Matt. 28:11-15). Saul had doubtless heard this report and had given it full credence. Imagine, then, his astonishment when the glorious Being Who met him on the road to Damascus said, "Saul, Saul, why persecutest thou Me?" And in answer to his trembling inquiry, "Who art Thou, Lord?" heard the words, "I am Jesus Whom thou persecutest" (Acts 9:4-5). In a flash he realized that the reports of the soldiers were lies, that Christ was risen from the dead, and that He was not an impostor as he had thought, but the very Son of God (Rom. 1:4; I Cor. 15:3-8). And so, trembling and astonished, he said, "Lord, what wilt Thou have me to do" (Acts 9:5).

But there is more in this vision than this. We have here also a revelation of Christ's identification with His people. So far as we can learn, Saul had never seen the Lord Jesus Christ before. He may have been among those who clamoured for His blood outside the judgment hall of Pilate; but of this we have no evidence. At any rate, it was not of this that our Lord Jesus Christ spoke when He said, "Why persecutests thou Me?" It was not of something which was past, but of something which was present, as the tense of the verb proves. He did not say "I am Jesus Whom thou HAST persecuted," but, "I am Jesus Whom thou PERSECUTEST." In saying this our Lord was identifying Himself with His people. In persecuting them Saul was persecuting Him. Here we have a marvelous unfolding of the depths of meaning in the Scriptures which say, "In all their afflictions He was afflicted" (Isa. 63:9), and "He that toucheth you toucheth the apple of His eye" (Zech. 2:8). The truth of Christ's identification with those who put their trust in Him was taught in the Old Testament as well as in the New, and our Lord sustains this relationship to the believers of Israel as well as to those of the Church. But for us who live in this age, His statement gains added meaning when we realize that the Church is the Body of Christ and individual believers are members of His Body (I Cor. 12:12-14, 27).

In this vision there was also a revelation of Christ's Lordship. It was His right to call Saul to account for what he was doing; and let it be said here that every man must some day give account to Him for the deeds done in the body (see II Cor. 5:10). And with authority this heavenly visitor told Saul what to do. That Saul recognized his Lordship is clearly evident in his words "Who art Thou LORD?" And his willing submission to His authority is evident in his next words, "Lord, what wilt Thou have me to do?" (Acts 9:5-6) This is as it should be. (II Corinthinas 5:15 says that Christ "died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again," and in Romans 14:9 we read, "To this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living."

Such a vision as this is sorely needed by many Christians today. We do not need a vision which can be seen with the eyes of the flesh, though there can be no question as to the physical literalness of Saul's vision; but we do need such a vision of Him as comes through the study of God's Word and occupation in Him; and, after all, such a vision is even more dependable than the other kind (see II Pet. 1:16-19).

II. AN EXAMPLE OF OBEDIENCE

When Saul had received instruction to go to Damascus, and the promise that there he would be told what it was necessary for him to do, the Spirit of God prepared a man named Ananias to become God's messenger of mercy.

Consider what the Spirit's instruction to Ananias meant. He knew, full well, that Saul was a persecutor; he knew how fierce his persecution of the saints had been; and he knew that he had come to Damascus, armed with authority from the chief priest to bind all that called upon the Name of the Lord Jesus Christ in that city (Acts 9:13-14). It was only natural that he should ask about these matters when the instructions came for him to go to see him and to speak the Word of God to him. But when the Lord had confirmed his commission, Ananias did not stop to argue, but went his way on the errand which God had given him to do.

Here is a notable example of obedience. The closeness of this man's touch with God is evident in his response to the words of the heavenly visitor, "Behold I am here Lord." Apparently there was no astonishment that the Lord should appear to him. His continual presence had become so real through prolonged fellowship with Him that for Him actually to appear in visible form occasioned no surprise. And when His word was given, though a few questions were asked which were normal enough, there was no hesitancy, but a quick and ready response to the instructions which he received. How it fills the heart with admiration to read of how quickly Ananias obeyed, where one less spiritual than he, with his knowledge of Saul's

former character, would be filled with fears and misgivings. Though we should not expect such a vision as he received, this not being God's order for the day, if God were to appear to us as He did to Ananias, would we be as quick to recognize Him and would we greet Him with a similar response? And if He sent us on such an errand as this, would we be as quick to obey? We fear not. Many of us know so little of the Lord that such a vision as this would throw us into a panic of fear. And when we do not readily obey His written Word, what reason have we to believe that we would more quickly respond if that Word were spoken by an audible voice? Surely the example of Ananias challenges us. God is speaking to us in the pages of His Word just as really as ever He spoke to Ananias. Let us learn to be prayerful and diligent in searching His Word to know His will; and when through the pages of His Word we have learned to know His will, let us be quick to respond to it (II Thess. 3:14; II Tim. 2:15).

An illustration of the authority of God's Word may be seen in an incident narrated sometime ago in a Sunday-school paper, quoted in the "Sunday School Times." "A carpenter, when a companion questioned the correctness of some work he was doing upon a building, pulled out a notebook and looked at it. 'I am obeying instructions,' he said, 'I am not the contractor, and I am going by the book.' But a little later when he was ridiculing his friend for the latter's stedfast maintaining of Christian principles, he was surprised to receive his own reply, 'I am going by the Book. Someone else is responsible for the final outcome; all I have to do is to obey instructions. If that is the safest way to do when you are building a house, it is the safest way to do when you are building a life!"

Ananias also sets before us an example of faith. God had told him that Saul was praying; that he had become a believer; and that he was a chosen vessel to bear testimony for the Lord (Acts 9:11-12, 15-16). So when Ananias came into the house where Saul was, before Saul had an opportunity to say anything, Ananias greeted him with the words, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost" (Acts 9:17). Ananias not only believed the word that Saul had become a believer, as attested by his greeting "Brother Saul"; but he also believed God's Word as to what his errand was to accomplish (see Acts 9:12). Was not this faith the secret of his obedience? And is not the lack of similar faith what underlies the disobedience of many of God's children? Faith is the foundation of all true obedience. And all disobedience is rooted in unbelief. As we study God's Word, therefore, let us study it with open hearts, ready to believe whatever God has spoken; quick in faith to step out upon its promises and to obey its precepts (II Cor. 4:13; Rom. 1:5; 16:26).

III. A MIRACLE OF TRANSFORMATION

And now see the miracle of transformation of which the rest of our lesson tells us.

From a persecutor of the saints, breathing out threatenings and slaughter, Saul of Tarsus became Paul, the apostle, preaching Christ in the synagogues, in the market places, and wherever else he could find opportunity. It is of this transformation that he tells in Galatians 1:11-17, which may be summed up in the words of Galatians 1:23-24: "They had heard only, that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me." Another evidence of the marvelous transformation of this life is that, whereas before Saul had inflicted suffering on the saints, now he became willing to suffer for the Lord Jesus Christ (see Acts 9:23, 29). Let us not think that his sufferings came as any surprise to the apostle Paul, for God had shown him how great things he must suffer for His Name's sake. When the apostle Paul devoted his life, as he did, to the service of his Lord, he did it deliberately, with full knowledge of what it would cost him. And how greatly God used this man! To read of his life and labors puts one to shame (read II Cor. 11:23-30).

God is eager to do in and for every Christian what He did in the life of the apostle Paul. Our lesson today tells us that he was "a chosen vessel to bear the name of the Lord" (Acts 9:15); but it tells us just as plainly that He has a plan for every one of our lives. "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). And that God wants to do in and for us what he did for this, His servant, is testified plainly in another Scripture in our lesson text, for in I Timothy 1:16 we read, "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him to life evelasting." This declaration doubtless relates

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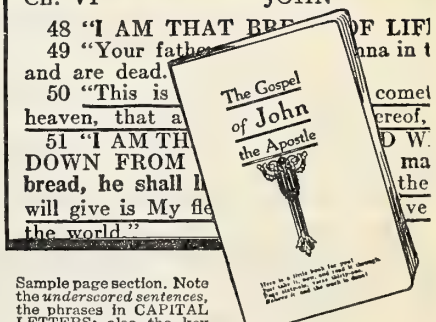
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not only to the salvation of the apostle Paul, which salvation we share immediately upon trusting the Lord Jesus Christ as our Saviour, but also to the transformation which he experienced and which we, too, shall experience if we but yield our lives to God and permit Him to renew us in the spirit of our minds (Rom. 12:1-2; Eph. 4:22-24).

May God grant, on behalf of the readers of "Grace and Truth" and on behalf of all to whom they teach the precious truths of His Word, that in the day when the secrets of men's hearts are disclosed all may be able to say with the apostle Paul, "I was not disobedient unto the heavenly vision."

VITAL-TRUTH ILLUSTRATION

The Wickliffe Preachers of the Protestant Truth Society, working in Cornwall last summer, visited the old church at the hamlet of Baldhu, and found that Anglo-Catholicism had expelled the doctrines of the grace of God and had brought back the blasphemous and Christ-dishonoring "Mass." Hard by is Billy Bray's chapel, and in the churchyard lie buried the remains of that man whose rugged reality, simple faith, and consecrated energy did so much to make Cornwall a stronghold of evangelical faith.

The Rev. Wm. Haslam built this Baldhu church in his unconverted days when "the priest of Baldhu with his cassock and square cap was quite a character in his small way." He used to wonder what "conversion" was when he heard people talk of it. His idea was salvation by churchmanship and sacraments, but after his eyes were opened he said, "I was building from the top without any foundation, teaching people to live before they were born." This went on till one Sunday morning, after a week of laboring under deep conviction, he announced the text of his sermon, Matt. 12:42, "What think ye of Christ?" Soon after, a local preacher who was present stood up in his pew and exclaimed, "The parson is converted! Hallelujah! Hallelujah!" The congregation joined in and the doxology was sung over and over, until as the news spread the crowd gathered outside as well as inside the church, and over twenty others gave their hearts to God. "From that time I began to preach the Gospel," said Mr. Haslam. He had been converted in his own pulpit, by his own text!

While God was working in his heart, Billy Bray, who called himself "the King's son," was being moved to pray for Baldhu. "Father promised me that hill, and all upon it," he said. The grace of God that changed Billy Bray, the drunken and lascivious miner, changed the sacredotal pharisee parson into a Gospel preacher.

—The Churchman's Magazine

Third Quarter, Lesson Seven **Sunday, August 16, 1931**

SOWING AND REAPING

Lesson Text: Gal. 6:1-10
(Assigned for printing: Gal. 6:1-10)
Devotional Reading: Isa. 5:11-15

Golden Text:

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Today's lesson is a "temperance lesson." As this term is commonly understood it means that the teacher is expected to teach the boys and girls the evils of the use of strong drink and possibly also of tobacco. And it is a good thing to teach the children to abstain from such things. But even more important is it to teach them the principles of Christian living on which, to be effective or scriptural, all such appeals must be based. Some of these principles are presented in this lesson, chiefly in that which gives it its title, and it is to these principles of Christian living that we now call attention.

I. THE PRINCIPLE OF EXHORTATION (Gal. 6:1-2)

The first two verses of our lesson text suggest the Christian principle of exhortation. They say, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ."

Here we have a statement of the believer's responsibility to his fellow-believers, for this appeal is addressed to the "brethren" and it is of the relationship of one believer with another that it speaks. If a fellow-believer be overtaken in a fault—that is if he fall into sin—we are to seek to restore him. It is not alone toward those who have fallen into the grosser sins that we have this responsibility but to those who are overtaken in "a fault." Such sins as pride, selfishness, quickness of temper, jealousy, criticism, and many others which we are sorry to say many Christians do not regard as sin, when we see them in the lives of our fellow-believers, call for such dealing as this verse enjoins. And even though we do not see these particular manifestations of carnality, but a lack of spiritual warmth and vitality is apparent, this in itself should lay a burden upon our hearts for the one in whose life such a lack exists. All believers in our Lord Jesus Christ should be "watching" on behalf of their fellow-believers "lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (Heb. 12:15).

The means by which we are to seek to restore sinning or carnal brethren is exhortation. This means that when we see a fault or a need in a brother's life we shall prayerfully speak to him about it, pointing out the wrong, and pointing him to the provision which God has made whereby the life may be transformed. Exhortation not only should aim to show the sinning believer his sin but also to give him a new vision of his Saviour. Not only should it be directed toward leading the backslider to forsake his sin, but also toward leading him into renewed fellowship with God and to a fresh appropriation of the grace by which alone he can live victorious over sin. God's Word teaches that exhortation may be the means of great blessing. In this connection it is no little significant that the same Greek word which is translated "exhortation" in our New Testament is also translated "comfort." Scriptural exhortation is designed to be the means of bringing true comfort to those who are exhorted (Heb. 3:12-13; Rom. 12:8; Heb. 10:24-25; Isa. 55:7).

What our attitude should be in bringing exhortation to the brethren is also clearly set forth in this Scripture. We should be "spiritual" and we should bring the exhortation in the spirit of meekness, considering ourselves lest we also be tempted. Some may have shrunk from exhortation, feeling that they were not "spiritual," and so a word as to the meaning of this expression will be helpful. To be "spiritual" means to be walking in the "Spirit," or in other words to be letting the new nature (which is also called the spirit) control in our hearts and lives. If we are cherishing sin in our hearts and rebelling against the known will of God, we are in no condition to restore others who are in the same condition. But if we will, recognizing our own carnality, we can turn at once to the Lord, confessing our sin, and thanking Him for His forgiveness, choosing to let the new man control our minds instead of the old. As we do this, instantly we qualify as "spiritual" in the sense of this passage and are in a position to be a help to our brethren. In making such a choice we also bring ourselves into the place where we can be truly meek, for "the fruit of the Spirit is love, joy, peace, long-

suffering, gentleness, goodness, faith, MEEKNESS, temperance" (Gal. 5:16, 22-23; Rom. 8:5-7).

It is by prayerful exhortation that we "bear one another's burdens, and so fulfil the law of Christ," as we are admonished to do in Galatians 6:2. The law of Christ is the law of love. It is this love which led Him to give Himself upon the cross that those who trust Him might not only be saved from the penalty of sin but also be delivered from its power. And it is His love working in our hearts which constrains us in His strength to go to the help of a brother or sister who has been defeated in the struggle with sin.

II. THE PRINCIPLE OF GROWTH (Gal. 6:3-5)

Verse three in our lesson text says, "If a man think himself to be something, when he is nothing (that is when he is not the thing which he thinks he is), he deceiveth himself." The truth which this verse states reaches in many directions and has many valuable applications. For instance, when one thinks he is righteous in any given course of conduct, though in reality his conduct is out of harmony with the Word of God, he is deceiving himself (note Jas. 1:22-26). It is such an attitude as this which reveals the need of the exhortation of which we have already spoken, and exhortation may be the means of helping the one who is self deceived to awaken to his own need and to escape the snare in which Satan has bound him. But this very self-deception and spiritual immaturity also reveals the need of personal growth, and it is to the discussion of this principle that we come in this division of our study.

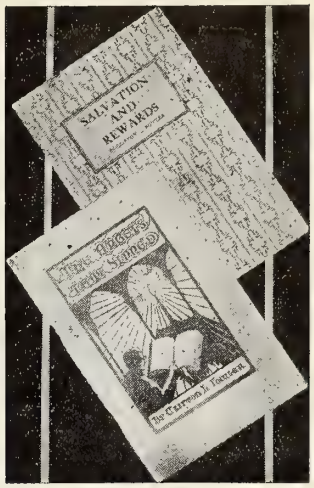
Verse four brings before us one of the means which God has ordained to produce Christian growth. As we have seen, exhortation may be the means of spiritual awakening and growth. But we should not always depend for such awakenings upon the exhortations which are brought to us. It is possible for us so to handle our own lives that the needful awakening will come without the agency of others. And so this verse says, Let every man prove (that is, put to the test) his own works, and then shall he have rejoicing in himself alone and not in another (that is, his joy shall come through his own handling of his soul instead of through some fellow believer's dealing with him). Here is an exceedingly practical admonition. God has given us His Word; and in His Word He has revealed His will. If there is sin, or weakness, or spiritual immaturity in our lives, it is because in some point (or points) we are out of harmony with the Word of God. Prayerful consideration of our thoughts and deeds in the light of His Word will disclose the need and reveal the remedy. So then, to as many as are eager to grow in grace, the Spirit says, "In the prayerful study of God's Word let every man put his own works to the test."

It is apparent that so to deal with our own spiritual problems, in addition to being the means of growth in grace, is in itself a step in advance from dependence upon the exhortations and instructions of others for the solution of those problems. This progress or growth is suggested in the comparison of the two expressions, "Bear ye one another's burdens," and "Every man shall bear his own burden" (that is, every man shall bear the responsibility for handling his own spiritual problems in the light of God's Word). It is apparent that for a man to bear his own burden is to grow beyond the stage in which he is dependent upon his fellow believers to bear his burdens for him. But there is another Scripture in which this truth reaches its climax. It is, "Cast thy burden upon the Lord, and He shall sustain thee. He shall never suffer the righteous to be moved" (Ps. 55:22). This is the goal of all growth in grace—to become well acquainted with the Lord and to rest in utter dependence upon His all-sufficient grace. Here, then, is a practical suggestion as to how we may fulfil the admonition of God's Word, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Pet. 3:18).

III. THE PRINCIPLE OF APPRECIATION (Gal. 6:6)

At first thought the next verse seems to change the subject, for it says, "Let him that is taught in the Word com-

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municate unto him that teacheth in all good things" (Gal. 6:6). But upon closer investigation it is apparent that there is a very close connection between this admonition and what has preceded it. If others have been faithful to us in exhortation and in teaching us God's Word, particularly those who have devoted their whole lives to this blessed ministry, we have a definite responsibility to show our appreciation to them. This we can do by ministering to them in material things, such as food, and money, etc. The measure of our growth in grace frequently may be gauged by the measure in which we thus express our appreciation to those who have labored in the effort to help us grow (note Rom. 15:26-27; I Tim. 5:17).

That giving of our material things to those who minister God's Word is an evidence and result of growth in grace is clearly taught in many Scriptures. Outstanding among these is II Corinthians 8:1-5, in which the apostle Paul speaks of the sacrificial giving of the believers in Macedonia, and calls it "the grace of God bestowed on the churches of Macedonia." Like language is used in his appealing to the Corinthian believers to be liberal in their giving, for he says, "Therefore as ye abound in every thing, in faith and utterance and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also" (II Cor.8:7). Let us recognize that to give to the material needs of those who teach us the Word of God is not only an obligation but a privilege, and that such giving will not only supply the needs of the saints but also become a testimony to others and bring forth fruit for us (II Cor. 8:9; 9:1-13; Phil. 4:14-19).

IV. THE PRINCIPLE OF SOWING AND REAPING (Gal. 6:7-8)

The fourth division of our lesson brings the teaching of all the other divisions to a climax, for here we read, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). It is evident from this that in order to reap a harvest there must be first a sowing of the seed. And it is evident also that the character and measure of the seed sown will determine the character and measure of the harvest. But of what does this Scripture speak when it says, "Whatsoever a man soweth, that shall he also reap"?

This principle sustains a clearly defined relationship to what precedes in this lesson.

The testimony involved in one believer exhorting another in itself is a sort of seed-sowing. Frequently in Scripture God's Word is spoken of as seed (see Luke 8:11). As we bear testimony to the truth of His Word, therefore, whether in the evangelizing of the lost, or in the admonishing and instructing of the saved, we are sowing the seed. And the promise is, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:5-6; Isa. 55:10-11).

To give of our material substance in support of those who are bearing faithful testimony to the truths of God's Word is also linked in God's Word to the sowing of seed. As he is appealing to the Corinthian believers for liberality in their giving, the apostle Paul says, "This I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6). And in this connection he testifies the burden of his heart, "He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness" (II Cor. 9:10). The same truth appears in his words to the Macedonian believers, whose generosity had brought such blessing to him, for to them he said, "Ye have well done, that ye did communicate with my affliction . . . . not because I desire a gift: but I desire fruit that may abound to your account" (Phil. 4:14, 17).

In these applications of the principle "Whatsoever a man soweth, that shall he also reap," the truth of the believer's reward is suggested, for the harvest of such seed sowing in this life will be an abundant reward in the life to come (Rev. 22:12).

But this principle also sustains a vital relationship with

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what follows, for the next words in our lesson text are, "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:8). Sowing to the flesh or to the Spirit is done in the realm of the thinking, for the thoughts of a man's heart are the seed-bed from which spring the deeds of his life. As we sow to the flesh in permitting the flesh to control in our thinking, we are sowing the seeds of which corruption in the life is the harvest. As we sow to the Spirit in permitting the Spirit to control our thoughts, we are sowing the seeds from which we will reap a harvest of those things which pertain to eternal life, and of which we shall speak more in a moment. It is because the life is corrupted or filled with blessing through the occupation of the heart that the Scripture admonishes the young man, "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23; Mark 7:21-23; Gal. 5:16-26). Like the other considerations which we have faced, seed-sowing in the realm of the flesh and of the Spirit has its bearing upon the believer's future reward; but the harvest involved is reaped in part at least in this life.

And now a word of explanation as to what the expression means, "He that soweth to the Spirit shall of the Spirit reap life everlasting." This cannot mean that to GET everlasting life a man must sow to the Spirit, for it is when the Spirit (the new nature) is begotten in us by the miracle of regeneration that we receive eternal life. It is obviously impossible to sow to the Spirit until we have the Spirit (John 3:3, 7; Gal. 3:26). Then, too, God's Word plainly teaches that salvation is NOT of works, whereas, to teach that it is necessary to sow to the Spirit to get everlasting life would be to teach that salvation IS by works (Eph. 2:8-9). It is evident from these considerations that to REAP everlasting life must mean something in addition to GETTING everlasting life. And this necessitates the conclusion that to reap everlasting life is to enter into the experience of those blessings which are involved in and which accompany God's gift of life. In other words, to reap everlasting life is in this life to enjoy the "life more abundant" which our Saviour has promised, and in the life to come to receive the reward spoken of as "a crown of life" (John 10:10; Rev. 2:10; Jas. 1:12).

And now in concluding this study, in the light of the truth which we have faced, what more fitting conclusion could we find than the words with which our lesson itself concludes? "Let us not be weary in well doing: for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal 6:9-10).

VITAL-TRUTH ILLUSTRATION

Hall Caine in one of his books relates a Northern legend of a man who thought he was pursued by a "troll" or evil genius. His ricks were fired, his barn unroofed, his cattle destroyed, his lands blasted, and his first-born slain. So he lay in wait for the monster in the chasms near his house, and in the darkness of night he saw it. With a cry he rushed upon it and gripped it round the waist, and it turned and fastened on his shoulder. Long he wrestled with it, reeling and staggering, falling, rising again; but at length a flood of strength came to him and he overthrew it and stood over it, covering it, conquering it, and with his right hand set hard at its throat. Then he drew his knife to kill it, and the moon shot through a rift of cloud, opening an alley of light about it, and he saw its face—and lo, THE FACE OF THE TROLL WAS HIS OWN!

This is a vivid picture of the man who has seen in the light from heaven that the mortal enemy of his spiritual being and well-being is his own carnal nature, the "old man" of self.

—The Illustrator

Third Quarter, Lesson Eight **Sunday, August 23, 1931**

A GOSPEL FOR ALL MEN

Lesson Text: Acts 10:1—11:18; I Cor. 1:23-25
(Assigned for printing: Acts 11:5-18)
Devotional Reading: Isa. 11:1-5

Golden Text:

"For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him" (Rom. 10:12).

When we studied concerning Philip's dealing with the Ethiopian eunuch, we saw that the eunuch was an example of God's faithfulness in getting the Gospel to a willing soul (John 7:17). Cornelius, the centurion, is another notable example of His faithfulness in keeping His promise, "If any man will do His will, he shall know of the doctrine" (John 7:17). Inasmuch, however, as we gave particular attention to this principle in that former study, let us content ourselves here with noting that Cornelius was another willing soul, and then let us pass on to consider the message of salvation which the lesson presents. Approaching the study of the lesson from this point of view, we find it is an elaboration of the truth stated in Romans 1:16, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek."

I. THE GOSPEL OF CHRIST, THE POWER OF GOD UNTO SALVATION (Acts 10:1-23)

Frequently the question is asked, "If a man worships God in sincerity but does not know the Lord Jesus Christ, will he not be saved?" In today's lesson we have a conclusive answer to this question, proving that no man can be saved apart from faith in Christ. Cornelius was a man of unusually devout and upright character. That is a remarkable testimony which the Spirit bears concerning him in saying that he was "a devout man, and one that feared God with all his house, which gave much alms to the people (to the Jews), and prayed to God alway" (Acts 10:2). Could we ask anything more? Here is combined earnestness in worship, liberality in giving to the needs of the poor, and faithfulness in prayer. It is significant, too, that Cornelius' character was well known to his servants and to the soldiers under his command, as they testified in talking with Peter (Acts 10:22). If any man could expect to be saved apart from faith in Christ, surely Cornelius was the man.

It is apparent, however, from what follows, that there was something lacking. An angel appeared to Cornelius, instructing him to send for Peter, who should tell him what he must do; and by a special vision Peter was prepared for this ministry. Here is God's response to the willingness and heart hunger of Cornelius. He was not saved because of his devoutness or because of his good works; but because of his willingness God saw to it that he received the Gospel message and had the opportunity to be saved through trusting the Lord Jesus Christ. Note that we are specifically told in Acts 11:14 that Cornelius and his house were not saved until they heard and believed Peter's testimony.

These incidents reveal the necessity of trusting the Lord Jesus Christ if one is to be saved. The angel's words, "Thy prayers and thine alms are come up for a memorial before God," and Peter's words, "I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him," cannot mean that Cornelius was saved (Acts 10:4, 34-35). In addition to the plain statement of Acts 11:14, we know this because the Scriptures state plainly that men are not saved by good works but by the grace of

God (Eph. 2:8-9; Titus 3:5; Rom. 11:6). Then, too, our Lord said, "I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me" (John 14:6). Acts 4:12 says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved," and John 3:18 says, "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God." In the light of such plain statements from God's Word we cannot escape the conclusion that without faith in Christ no man can be saved.

These incidents also reveal the part which the Word of God plays in the salvation of a soul. Romans 10:17 says, "So then faith cometh by hearing, and hearing by the Word of God." This is illustrated in the experience of Cornelius. It was when he heard the Gospel from the lips of Peter that he was saved. He was "born again, not of corruptible seed but of incorruptible, by the Word of God, which liveth and abideth forever" (I Pet. 1:23). Since God's Word plays such an important part in the salvation of souls should we not be more faithful in giving it forth?

II. THE GOSPEL OF CHRIST, THE POWER OF GOD UNTO SALVATION TO EVERY ONE THAT BELIEVETH
(Acts 10:24-48)

Now let us pause to emphasize that the Gospel of Christ is the power of God unto salvation only to those who believe it.

Many have heard the Gospel whose condemnation is only increased thereby. In I Corinthians 1:23 we read, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." It is a serious thing to reject the Gospel of the Lord Jesus Christ, for in doing this men are turning their backs upon the only thing which can save them. It is only to "them that perish" that the preaching of the cross of Christ is "foolishness" (I Cor. 1:18). To the saved it is the power of God which saved them.

Cornelius was more wise than many of our own day. When he heard the Gospel of our Lord Jesus Christ he believed it. In a former lesson we called attention to the fact that the Gospel, as preached both by Paul and by Peter, consists of three facts:

1. Christ died for our sins.
2. Christ rose from the dead.
3. Christ is coming again.

These three facts Peter presented to Cornelius:

1. "God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil; for God was with Him. And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem; WHOM THEY SLEW AND HANGED ON A TREE" (Acts 10:38-

2. "HIM GOD RAISED UP the third day, and shewed Him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after HE ROSE FROM THE DEAD" (Acts 10:40-41).

3. "And He commanded us to preach unto the people, and to testify that it is He which was ORDAINED OF GOD TO BE THE JUDGE OF QUICK AND DEAD" (Acts 10:42. It is at His second coming that Christ shall judge the quick and the dead. See II Tim. 4:1; II Thess. 1:7-10).

Having presented the facts, Peter proceeded to add a word of interpretation, saying, "To Him give all the prophets witness, that through His Name whosoever believeth in Him shall receive remission of sins" (Acts 10:43).

This was enough! With this word the Holy Spirit fell upon all them which heard the word and they spoke with tongues. Following this they were baptized. All of this means simply one thing—immediately upon hearing the Gospel they believed it and were saved, of which the outpouring of the Spirit and the speaking in tongues was the evidence and their baptism the testimony. This is consistent with the teaching of many other Scriptures. Again and again in the Word of God we are told that the one thing which man must do to be saved is to believe on the Lord Jesus Christ (John 5:24; 3:16; 3:36; Acts 16:31).

There was a special reason why those Gentile believers should have spoken with tongues that day. The fact that they did so serves to link these incidents with the incidents of the day of Pentecost. And in telling the story Peter called attention to the connection which existed, saying, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost" (Acts 11:15-16). We should not conclude from these experiences that everyone should speak with tongues upon being saved, nor that the baptism of the Holy Spirit is always evidenced in speaking with tongues. That such is not the case is plainly taught in I Corinthians 12:30, linked with I Corinthians 12:13. Such manifestations in the experiences of those Gentile believers were needed to convince Jewish believers that God was pleased to deal with the Gentiles, and this was the effect upon their hearts and minds, for when

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Peter told them what had happened, they glorified God, saying, "Then hath God also to the Gentiles granted repentance unto life" (Acts 11:18). Someone has well said, "Christ gave to Peter the keys to the Kingdom of heaven (Matt. 16:19). He used those keys twice; once on the day of Pentecost, when he opened the door to the Jews, and once in the house of Cornelius, when he opened the door to the Gentiles."

III. THE GOSPEL OF CHRIST, THE POWER OF GOD TO THE JEW FIRST AND ALSO TO THE GENTILE (Acts 11:1-18)

And this brings us to the third consideration of our lesson. The Gospel of our Lord Jesus Christ is the power of God to all who believe, to the Jew first and also to the Gentile.

In Peter's experience we may see how far the children of Israel had wandered from God's plan for them. Because his prejudice against the Gentiles was great, it was necessary for God, by means of a special vision, to prepare him to preach to the Gentile, Cornelius. And when he came into his house he said, "It is an unlawful thing for a man that is a Jew to keep company, or to come unto one of another nation" (Acts 10:9-20, 28). In calling Abraham, God had said, "In thee shall ALL nations of the earth be blessed" (Gen. 12:3). Again and again in the Old Testament He had prophesied that the Messiah of Israel should be also the Saviour of the Gentiles (Ps. 18:49; Deut. 32:43; Isa. 11:1, 10). After His resurrection our Lord had told His disciples that they should go into all the world and preach the Gospel to every creature (Mark 16:15). And immediately before His ascension He had told them, "Ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). In spite of all this, however, Peter was so steeped in the prejudice of the Jews against the Gentiles that it took a special miracle to prepare him to preach the Gospel to Cornelius; and that his attitude was shared by the other believers among the Jews is evident from their calling him to account (Acts 11:1-3, 18).

If the children of Israel could so easily lose sight of God's plan and purpose for their lives, namely, that they should bear witness to His righteousness and to His mercy before all the nations; should we not beware lest we, too, hinder Him in fulfilling His plan in our lives? That the church largely has done this cannot be denied. Though the sums of money being expended on new church buildings and other conveniences for the saints at home is steadily increasing, gifts for missions are decreasing. Not only so, but more and more, attention is being given to education, and reform, and so-called social service, and as these things gain in importance in the thinking of God's children their keen sense of the importance of evangelizing the lost is diminishing. The church has lost its vision. It is failing in its mission. Let us beware lest we as individuals share in the sin and shame of the church (I Cor. 15:34; Prov. 11:30; Matt. 4:19; II Tim. 4:1-4).

VITAL-TRUTH ILLUSTRATION

President Wilson made his statement of American war aims and ideals before Congress at noon on January 8. Just one hour and forty-five minutes afterwards, it had been sent verbatim to the ends of the earth. It took much preparation to bring such a result to pass in such a short time; nevertheless, it was accomplished. Notice was sent to the local telegraph lines and to the foreign radio and cable lines that an important message from President Wilson was coming. Extra and expert operators were put on at principal points. The trunk lines were cleared and the naval radio stations were primed . . . . At 12:30 the Director of the Public Service gave word to his New York office to release the message. Then followed a speed contest between the radio and telegraph companies, the message being sent at the rate of three hundred letters a minute, there being 2,700 words. Britain, France, and Russia got the news; also Germany, Austria, Turkey, the South American republics, India, China, Japan, and Africa. In fact, in that hour and forty-five minutes, it came to pass that all the great centers of the world had it.

And now mark the contrast. The church has had a message from the King of kings for nearly two thousand years, and has never yet fully delivered it, there being today nearly one billion heathen who have not heard it. A silence like this, with eternal issues at stake, is nothing less than a crime. How much longer must such sinning go on?

—China's Millions

Third Quarter, Lesson Nine **Sunday, August 30, 1931**

THE MISSION TO CYPRUS

Lesson Text: Acts 12:25—13:12
(Assigned for printing: Acts 12:25—13:12)
Devotional Reading: Isa. 42:6-10

Golden Text:

"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

The apostle Paul is an example for all believers. This is true as pertains to his salvation, for he says, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on Him to life everlasting" (I Tim. 1:15-16). It is also true as pertains to the holiness of his life and his attitude toward his life work, for he said, "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus . . . be followers together of me" (Phil. 3:13-14, 17). It was this attitude toward God's will for his life which made the apostle Paul the powerful and fruitful minister of the Gospel which he was, and if we would be fruitful as servants of Christ as he was, we may well study his life as an example for our instruction. Following this clue, we discover in today's lesson treasures of truth which we might otherwise have missed.

I. THE SERVANT'S CALLING (Acts 13:1-3)

First, our lesson tells us of the call of Paul and Barnabas. As the saints at Antioch were fasting and praying, the Holy Spirit said to them, "Separate me Barnabas and Saul for the work whereunto I have called them" (Acts 13:2). The laying on of hands, with prayer, which followed and by which they were set apart to this ministry, was what men would call their "ordination"; but before this public recognition had been given them, God had called Paul to a life of service. When He sent Ananias to him He said, "He is a chosen vessel unto me to bear My Name before the Gentiles, and kings, and the children of Israel" (Acts 9:15); and in recounting his experience on the road to Damascus, Paul says, in addition to what Acts nine tells us, the Lord said to him, "Rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; delivering thee from the people,

and from the Gentiles, unto whom now I send thee. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me" (Acts 26:16-18).

Paul was not alone in his call to a life of service for his Lord, for God has called every believer. In his valuable little tract, "The God Planned Life,"* James H. McConkey quotes Ephesian 2:10, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," then goes on to say, "'Created in Christ Jesus!' This means that every child of God is a new creature in Christ Jesus. 'Unto good works.' And that means that every child of God is created anew in Christ Jesus for a life of service. 'Which God hath before ordained.' That means that God had laid the plan for this life of service in Christ Jesus ages before we came into existence. 'That we should walk in them.' 'Walk' is a practical word, and that means God's great purpose of service for His children is not mere fancy, but a practical reality, to be known and lived out in our present workaday life." This is certainly in harmony with the sweep of the teaching of God's Word. For example, in I Corinthians 7:17 we read, "As God hath distributed to EVERY MAN (gifts for service), as the Lord hath called EVERY ONE, so let him walk. And so ordain I in all churches."

In addition to calling every one of his children to service, God has planned a life work for every one of them. For Christians to try first one kind of Christian work and then another, never staying at any one thing long enough really to do a solid constructive work, or, in many cases, unless they know that God has called them to itinerate evangelism, for them to be continually changing their field of labor, is contrary to the highest standards of God's Word. His Word teaches us that a believer should find God's plan for his life work and then settle down and stay on the job where God put him. How else can we interpret the Scripture which says, "Let every man abide in the same calling wherein he was called"? (I Cor. 7:20) This cannot mean he is to remain in the same secular occupation in which he was engaged when he was saved, as some teachers would have us believe, for then a bootlegger who is saved should still remain a bootlegger, and one should not think of deserting a peanut stand for full-time Christian work. Nay, rather, this verse is speaking of spiritual calling, and teaching that a man should remain stedfast in the spiritual task which God has ordained for him.

Christians should exercise their spiritual gifts and fulfil their calling in spite of every handicap. Many of those to whom the apostle Paul wrote were slaves. Under the laws of their country they were not free to do their own pleasure but bound to do the will of their human master; but to such the apostle Paul said, "Art thou called being a servant? (literally a slave) care not for it: but if thou mayest be made free, use it rather" (I Cor. 7:21). In other words, though you are a slave, do not let that hinder you from fulfilling the calling which God has given you. But if you may obtain your freedom, use that freedom to give yourself more fully to the life work which God has planned for you. If God's people would only catch that vision today, there would be many jobs vacated to relieve the unemployment situation in a very short time, and many who are now engaged in secular labor would be in training for full-time Christian work.

Notice the tremendous emphasis which the Holy Spirit lays upon the truth that a Christian should abide in his calling. Having said it once in I Corinthians 7:20, he repeats the same truth in I Corinthians 7:24 where he says, "Brethren, let every man, wherein he is called, therein abide with God." Have you, dear reader, found God's plan for your life? Do you know what spiritual gift He has given you? Do you know what His thought is for your life work? Are you abiding with Him in the calling to which He has called you? God would not give us such admonitions to taunt us with questions and uncertainty. Whenever a soul is willing whole-heartedly to yield himself to God and honestly willing to seek to know His will in order that he may do it, he can find and enter into God's plan for his life.

Note.— A copy of this 28 page tract may be secured free of charge by writing to the Silver Publishing Company, 1013 Bessemer Bldg., Pittsburg, Pa.

II. THE SERVANT'S MESSAGE
(Acts 13:4-7)

Notice, too, the message which the apostle Paul bore. In the next section of our lesson we read, "When they were at Salamis, they preached the Word of God" (Acts 13:5). And that God's Word formed the subject of their daily conversation is apparent from the fact that when they were come to Paphos, the deputy of the country called for them "that he might hear the Word of God" (Acts 13:7).

To give forth His Word is the ultimate object in view in every work which God has planned for His children. Their labors may take many different forms. They may serve in many widely separated fields. And they may exercise many diversities of gifts. But if they are in the will of God, all of His children, in some way, will be giving forth His Word. We have before called attention to the fact that to give forth the Word of God directly, or to enable others to give it forth, is the purpose for which every spiritual gift named in God's Word is designed. This does not mean necessarily that all will be preachers. Indeed we may be in the will of God and engaged principally in menial tasks. But if we are in the will of God, even the menial tasks in some way will contribute to the giving forth of a testimony which is true to the Word of God. For instance, a student in D. B. I., working her way through school by preparing vegetables in the kitchen, in the very labor which she performs in peeling potatoes and preparing salads, is making a vital contribution to the work and testimony of the school. Or a missionary on the foreign field, supervising the erection of a house for other missionaries to live in, is contributing to the testimony of those missionaries. Again those who exercise the gift of giving* are making a vital contribution to the ministry of those in support of whose testimony they give.

That to give forth God's Word is His will for all of His servants is clearly indicated in a number of Scriptures. II Timothy 3:16-17 says, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." Since God's Word is given fully to fit God's servants for all good works, then all good works must in some way call for such equipment and must involve bearing the message of the Word to others. Or again, the charge to the young minister is "Preach the Word!" and it is by way of explanation that the phrases are added, "Be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine" (II Tim. 4:1-2—see also II Tim. 2:15; Eph. 6:17).

III. THE SERVANT'S CONFLICT
(Acts 13:8-11)

We may be sure that when God's children are faithful in the endeavor to give His Word to others they will meet with satanic opposition. Paul met such opposition in the frantic effort of the sorcerer, Barjesus, called Elymas, to pervert the mind of the deputy who had called for Paul and Barnabas to hear the Word of God. The physical blindness which came upon that miserable man was only a picture of the spiritual blindness which all are suffering who are opposing the Word of God (II Cor. 4:3-4). We may be sure that if we are faithful in the ministry which God has committed to us, we will meet with similar opposition.

This opposition may take many different forms. The adversary will seek to instil doubt and unbelief into our own hearts and thus to weaken our message. Or he will try to sidetrack us and get us to preaching temperance and other good things, but omitting the cross. Or perhaps he will get us to telling our opinion concerning spiritual things and omitting what God's Word actually says. Or if he cannot succeed in these wiles, he will try to drag us

Note.— An intensely interesting and vital discussion of this subject is found in Dean Fowler's booklet, "The Gift of Giving," which may be ordered from the Institute Publishing Company, 25 cents postpaid.

into sin and so weaken our message. In all such things we see his assault on the personal life of the preacher. But we must expect also that he will stir up others to oppose our message, even as he did that sorcerer to oppose Paul. Criticism and fault-finding are met by every faithful minister of Christ, those who criticize, many times, being the very ones to whom he has sought faithfully to minister God's Word but who have rebelled against it. If he would remain true to the testimony which God has given him, he must expect to be lied about, and gossiped about, and even slandered, and he should not be surprised if he encounters even physical violence, particularly as this age draws to its close. It is true generally that "all that will live godly in Christ Jesus shall suffer persecution," but this Scripture has special reference and special application to those who are seeking faithfully to preach and to teach God's Word (see II Tim. 3:10-13; 4:3-5).

But in the face of opposition and in the midst of affliction the faithful servant of Christ is not without comfort. He has the promise of our Saviour, "Lo, I am with you alway even unto the end of the age" (Matt. 28:20). He rejoices in the assurance that "greater is He that is in you than he that is in the world" (I John 4:4). Even in the hour of apparent defeat he may be sustained by the consciousness that "we are more than conquerors through Him that loved us" (Rom. 8:37). And what a cheering promise that is which assures him that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17-18). We may not see the triumph of the Gospel immediately, as Paul did, in the blindness which fell upon Elymas, but if we are faithful we may be assured that when we stand in the presence of our Lord, if not before, we will see that many of the darkest hours of our lives in reality were those of greatest triumph (Rom. 8:31).

In the hour of conflict let us not forget the admonition of Scripture which says, "Finally, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the Sword of the Spirit, which is the Word of God: praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:10-18).

IV. THE SERVANT'S FRUITAGE (Acts 13:12)

And now a word in closing about the fruitage of ministering God's Word. This fruitage is suggested in the closing verse of our lesson which says, "Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord" (Acts 13:12).

Such fruitage will always follow a faithful ministry of God's Word. Has He not promised that "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it"? (Isa. 55:10-11) And has He not said, "The fruit of the righteous is a tree of life; and he that winneth souls is wise"? (Prov. 11:30). With such promises as these to encourage us, and with such examples of fruitfulness before us as we see in the lives of the apostles of our Lord Jesus Christ, should we not be more faithful than ever before in giving God's Word to this lost and dying world? Let us not forget that our Lord Jesus Christ has chosen and ordained us that we should go and bring forth fruit, and that our fruit should remain to His glory (see John 15:1-8, 16)

VITAL-TRUTH ILLUSTRATION

The greatest obstacle to Protestant missions in this part of Honduras is the coming from Spain, about fifty years ago, of a certain missionary priest. He travelled all through this section, teaching as nearly clean teachings as a Roman Catholic priest could teach. He tried to get the people to clean up their lives, and it would seem that he lived an exemplary life among them. He refused to extort money for his services. He prophesied many things, and according to the people, all his prophecies have been fulfilled. He prophesied that there was to come to Honduras in the course of time a strange religion, that many calling themselves missionaries would travel about, giving away papers, selling or giving away Bibles, and preaching strange doctrines, calling their teachings "the Gospel of Jesus Christ"; but he urged them all not to listen; that it was all lies, damnable lies, directed against God, the virgin, and the church; that as they valued their soul's salvation they must not listen to these strange teachers or buy their books. According to some, he even prophesied that many of the books given away or offered for sale would be red in color. Of course nearly all of our underscored Testaments are red, and all of our Gospels of San Juan (John) are a bright Turkey red. The old people who remember the priest and his words turn pale when they see them. Wherever one goes one hears of the fulfilment of these prophecies, especially in the out-of-the-way villages. Even in the schools it is taught.

Thus will Satan anticipate the coming of the Gospel, by his agents, as in the days of the apostles.

—Christian Workers Magazine

HARVEST FIELD

(Continued from p. 197)

daughter studying at the Institute, and another who has made application for entrance. The first part of the program was given to the singing of gospel songs and to special musical numbers with a missionary trend. Then a period was devoted to jolly, wholesome games, for "a merry heart doeth good like medicine." Following this were some more gospel songs, and then the Japanese refreshments. The closing portion of the program was most important. At the request of the Student Organization, Dean Fowler talked to the young people about God's call to a life of service, and the Lord richly blessed his admonition. When the invitation was given, while the group sang "Where He Leads Me I Will Follow," five young people gave their lives to the Lord a "living sacrifice" for full-time service.

Pray for this little group who have turned their backs upon the world, and have turned their eyes to "the Lord of the harvest," promising to go forth as laborers in His harvest. Pray that they shall be strengthened in their purpose and that they shall soon enter training for the most blessed service in all the world.

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OUR SUNDAY-SCHOOL LITERATURE

(Continued from p. 182)

auding the man Jesus without teaching any vital truth oncerning the Saviourhood of our Lord Jesus Christ. As a matter of fact, there is very, very little in the average Sunday-school literature of today, even of the supposedly rthodox, evangelical denominations, to which the most onfirmed Unitarian would take exception.

Good questions by which to test our Sunday-school iterature, and questions in the light of which most of it vill fail to qualify are,

1. Does it clearly present the shed blood, resurrection, and second coming of Jesus Christ as vital to the believer's salvation; and does it urge souls to trust in Him or to seek to lead others to trust in Him?

2. Is it calculated to create in the souls of those who study it a heart-hunger to know the Lord Jesus Christ, and the power of His resurrection, and the fellowship of His suffering, being made conformable unto His death?

MOST OF THE LITERATURE USED IN THE AVERAGE SUNDAY-SCHOOL TEACHES MORAL PRINCIPLES BUT FAILS TO TEACH THE FUNDAMENTAL SCRIPTURAL PRINCIPLES OF TRUE CHRISTIAN LIVING.

In this connection a survey of our Sunday-school story apers is most illuminating. Some of the stories which hey publish seem to have as their sole purpose to enterain. Others have some decidedly objectionable characteristics. For instance, in such publications one frequently eets with the assumption that the reader attends moving icure shows, and it is evident that the writer is in full ympathy with doing so, for no note of warning is sounded, nd nothing is said of the unscripturalness of such things. n some cases the writer admits, with no apparent shame, hat he attends. Other similar false and unscriptural standrds of conduct are met with.

But it is only fair to say that the average story which ppears in the Sunday-school papers seeks to inculcate ood moral principles such as fair play, honesty, industry, onsiderateness in personal relationships, loyalty to friends, nd uprightness in business dealings. These are good hings; and there can be no objection to the story being sed as a vehicle of truth. But at best there are some ital shortcomings in such stories.

One thing which is sadly lacking in most of them is hat the truth which the story seeks to teach is not vitally naked with the Word of God. Thus, even if the story ucceeds in awakening a desire for the good which it dvocates, the reader is left without a substantial foundaon on which to build. In the Scriptures of Truth we read hat a young man is enabled to cleanse his way, not by earkening to the moralizing of others, but by taking eed to his ways according to the Word of God.

Another fatal lack is apparent both in the story papers nd in the lesson quarterlies. One can read literally hunreds of them without ever finding a suggestion that the eliever has two natures, one hopelessly bad, the other nchangeably good, or that these two natures have any fluence on the Christian life. This doctrine is plainly nd repeatedly taught in God's Word; and it is the key the problems of the Christian life. Indeed, the secret victory lies in yielding the mind and the affections to e control of the new nature, and reckoning one's self ead to the old. But does our Sunday-school literature esent this truth? Or does it give any practical sugstions as to how to live victorious over the evil which is herent in our carnal natures? Or does it so much as nt that in begetting His own divine nature in the believer od has made provision whereby the believer may be rengthened with might in his battle with sin? It does not!

On the contrary, much of its teaching is bound to be tremely confusing. Think of the hopelessness which the llowing would produce in a soul who has been awakened to the incurable wickedness of the old nature but has not learned to distinguish between the old nature and the soul, and knows nothing of the new nature.

> The sin that practise burns into the blood shall brand us in the "after" (Adult Class—Baptist).

Or think of the confusion with which the following statement would fill such a soul.

> Jesus made conversion a "change of heart" so pronounced as to be practically a new birth (Ibid.).

And the confusion created by such statements cannot be dissipated by the writer's subsequent words, with their awful implication that the sinfulness of one's heart cuts him off from God.

> Jesus . . . . says to the person who has cut himself off from God, "I am come to help you back to Him."

And now we are ready to suggest three more questions by which to test our Sunday-school literature.

1. Does it speak plainly of the sin of worldliness and warn young people against the snares which the adversary of souls has set for them?

2. Does it clearly testify the spiritual emancipation wrought at the cross of Christ, of which God's Word speaks when it says, "Sin shall not have dominion over you for ye are not under the law but under grace"?

3. Does it make plain how to walk in the Spirit and not to fulfil the lusts of the flesh?

AND FINALLY, MUCH OF THE LITERATURE USED IN THE AVERAGE SUNDAY-SCHOOL NOT ONLY FAILS TO TEACH THE TEACHER OR THE SCHOLAR HOW TO STUDY THE BIBLE, BUT ALSO SOUNDS FALSE NOTES OF DOCTRINE.

How much of real exposition of the Scripture itself do you find in the lesson helps which you are using? Do they help you to understand the meaning of the Scripture itself? Have you not found that, apart from a few historical facts, which could be gleaned from a good Bible dictionary, the average exposition consists in the writer's expressing his opinion on phases of human experience suggested by the lesson rather than unfolding the vital truths which the Scripture actually teaches? For instance, when he comes to deal with the cross of Christ, the best one lesson commentator can do is to discuss the advisability of capital punishment and the evils of gambling! Is it not too often true of our lesson helps that "the text is used for a pretext"?

In this connection it is simply stating facts to say that the average commentator seems never to have caught a glimpse of the fundamental fact of Bible study—namely, that THE BIBLE IS SELF-INTERPRETING. Some lesson discussions quote copiously from secular writings, but sparingly from the Word of God. Such an example would hardly set a teacher to searching the pages of God's Word to find what light other Scriptures shed upon the Scripture in hand. And no suggestion is made which would lead to the adoption of such a method of study in preparation for the teaching of the lesson.

But in addition to failing to give any adequate training in how to study the Bible, it must be admitted with sorrow that the lesson helps frequently sound false notes of doctrine.

For instance, in a girl's story paper we read this subtle denial that demons are literal disembodied spirits.

> The good news had even driven out "devils," evil spirits of insanity and bad habits (The Girl's Companion—Congregational).

And this is matched by another statement on the back of a picture card for the primary children.

> Evil thoughts come along and snatch it (the words of Jesus) away just as the birds snatched away the seeds (Picture Lessons—Baptist).

Such interpretations will not establish confidence in the Word of God.

Again in the following sentence there is a subtle denial that Christ will literally come again in power to judge His enemies and establish His Kingdom:

> In His Kingdom, power was not to be imposed from without, it was to permeate from within, like leaven (Young People's Teacher—Congregational).

Or again, of the story of the rich man and Lazarus, we read:

> Jesus is speaking in the eschatological terms that were current among the Jews. "These are Rabbi's fancies, not Christ's revelations" (Adult Class—Baptist).

Or yet again listen to this,

> Dives was in hell because hell was in him. If he had heaven in his heart he would have been in heaven.
>
> I sent my soul into the invisible
> Some letter of the after life to spell;
> And by and by my soul returned to me
> And answered, "I myself am heaven and hell."
> (Adult Class—Baptist).

Can such violently unscriptural statements as these either give any correct idea of what God's Word teaches or establish faith in what it says? Are they not rather subversive of faith?

But worst of all, because most vital, are the unscriptura statements which appear from time to time touching th doctrines of salvation. Of the sinful woman who washe the feet of Jesus with her tears and wiped them with th hair of her head, we read,

> Jesus saw that she was truly sorry and that she meant to do right from now on, so He told her that she was forgiven, and that the heavenly Father was ready to forgive her (Primary Pupils Leaflet—Baptist).

Is this the ground of salvation and the forgiveness of sins

And would any soul be led to trust the Saviour by th miserably distorted caricature of the doctrine of the atone ment?

> We must not think of Jesus as buying or extorting our forgiveness from a reluctant God, or of the anger of God being softened by the sacrifice of Jesus (The Senior Quarterly—Methodist).

Such doctrine would be appropriate on the lips of th Christian Scientist; but surely it sounds strange on the li of a professed minister of the Gospel of Jesus Christ.

In such statements as the above we find the slimy tra of that twentieth century infidelity known as "Modernism Such are they of whom the Scripture speaks when it say "There were false prophets also among the people, even a there shall be false teachers among you, who privily sha bring in damnable heresies, even denying the Lord tha bought them, and bring upon themselves swift destruction

And so we will close our discussion by raising two mor test questions:

> 1. Does our Sunday-school literature exemplify or advocate the method of Bible study which God's Word indicates is the correct one—namely, comparing "spiritual things with spiritual" (that is, comparing Scripture with Scripture)?
>
> 2. Are the doctrines set forth in our Sunday-school literature in accord with the plain teaching of God's Word?

EDITORIALS

(Continued from p. 181)

A Word to the Sunday-School Teachers

to be able to solve one's own spiritual problems and to fortify his own soul in The Faith; and it is indispensable if the teacher would be used of God to help solve the spiritual problems of others and to guard them from the apostasy.

Give earnest heed, then, dear Sunday-school teacher, to the admonition of God's Word:

> Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of truth (II Tim. 2:15).
>
> Take heed unto thyself, and unto the doctrine (I Tim. 4:16).

Why Should Christians Not Attend the Movies?

AN EARNEST Christian business man asked the other day, "Why should Christians not attend the moving picture shows?" At least three clear-cut answers may be returned to this question.

First, to attend moving picture shows is to expose one's own life to corruption. It is a principle in human conduct that one becomes like the thing he thinks about. We cannot fill our minds with the moral filth and the intellectu rubbish which the "movies" purvey without paying th price. Much that is presented in the "movies" arouses feeds the evil nature which dwells in the hearts of me and the harvest is described in Mark 7:21, which say "From within, out of the heart of men, proceed ev thoughts, adulteries, fornications, murders, thefts, cove ousness, wickedness, deceit, lasciviousness, an evil ey blasphemy, pride, foolishness: All these evil things con from within, and defile the man" (Mark 7:21-23). N thoughtful student of God's Word can deny that th "movies" are designed to appeal to and stimulate the lu of the flesh, the lust of the eyes, and the pride of li which things God's Word declares "are not of the Fath but are of the world" (I John 2:16).

Second, for a Christian to attend moving picture sho is to jeopardize, if not to sacrifice, his testimony. It conceivable that a Christian might view with profit pure educational and news pictures, though it is practical impossible to sift such things from the pictures which a objectionable. But if a Christian were to attend the movi picture theater for such legitimate purposes as the would others, who are looking to his example, be as caref to discriminate as he? And might not his examp embolden them to view the more harmful pictures? should his "meat" cause his brother to stumble. And is not possible that others, seeing him at such places, wou misjudge his motives and lose confidence in his testimo whom he might win to the Saviour if he would o "abstain from all appearance of evil"? (I Thess. 5:2 Let us not be deceived. The unbeliever has a far hig

standard for the Christian than many Christians have for themselves. A Christian young woman at a dance tried to talk with her partner about the Saviour. "Are you a Christian?" she asked. "No!" said he in astonishment, "are you?" Receiving an affirmative reply, he exclaimed, "Then what in the world are you doing here?" Her testimony was negatived by her willingness to participate in the pleasures of the world.

And third, for a Christian to attend moving picture shows is to disobey God's Word. That the "movies" are distinctly worldly cannot be denied. If they are not worldly, then nothing is worldly. They are produced by worldlings. Desire for gain, regardless of the effect on the lives of others, is the motive behind their production and distribution. The standards which they set are the standards of the world. And it is the worldling or the worldly Christian who attends them—not those who are on fire for Christ and eager to do the will of God. On every count they are of the world—worldly. But God's Word says, "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God . . . . Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord almighty" (Rom. 12:2; II Cor. 6:17-18). With the promise of special fellowship with God as the reward for separation from the world, should a blood-bought child of God sell his birthright for the pottage of this world's fleeting pleasures? God forbid!

SPIRITISM—IS IT TRUE OR FALSE?

SIR Arthur Conan Doyle must be recognized as one of the most outstanding champions of spiritism the world has ever seen. On this account an article by Harry Ferguson, United Press Staff Correspondent, dated April 9, is of special interest. This article is headed,

MEDIUM WHO CONVERTED DOYLE TO SPIRITISM ADMITS FAKE

This medium, Nino Pecoraro, went to Joseph Dunninger, a magician employed by the magazine "Science and Invention" to expose fake mediums, confessing that he was one of the fakes whom Dunninger was seeking to expose. Now let Mr. Ferguson tell the story:

> Wednesday night Dunninger summoned members of the press and spoke as follows:
>
> "This, gentlemen, is Nino Pecoraro, whom I consider one of the three best mediums in the world. Eleven years ago he confirmed the belief of Sir Arthur Conan Doyle in spiritualism by producing during a seance what was purported to be the spirit of Sir Arthur's dead son. Subsequently, Sir Arthur wrote an essay in which he said Mr. Pecoraro was the greatest medium he had ever seen. Tonight Mr. Pecoraro wishes to recant."
>
> Mr. Pecoraro began recanting. First, however, he changed from his dinner jacket into gray trousers and a blue shirt, because later he was going to do his act. Sir Arthur, Pecoraro said, was ready to believe in spiritualism if anyone could summon the spirit of his son. For Pecoraro that problem was elementary.
>
> After being tightly bound, the medium retirred into a cabinet, while Sir Arthur and his guests clasped hands, sang "Nearer My God to Thee," and darkened the room.
>
> Pecoraro quickly squirmed out of the ropes and handcuffs which bound him, wrote a perfect imitation of the handwriting of Sir Arthur's son on a pad of paper, reproduced the son's voice, and crawled back into the ropes and handcuffs.

Following his confession, Pecoraro gave convincing evidence of the truthfulness of his assertions by duplicating the performance, with the difference that Houdini was substituted for the son of Sir Arthur Conan Doyle.

It is evident that Sir Arthur was deceived.

Spirit mediums are notoriously unreliable in their pretended revelations. There can be do doubt that many of them are unscrupulous fakes, even as Pecoraro. But where they are really in touch with the spirit world, as some of them are, the deception is even worse than where they are fakes. If they really are in touch with the spirit world, they are not in touch with the spirits of departed loves ones, but with the spirits of demons—the "familiar spirits" of the Old Testament, the "unclean spirits" of the New.

In the Law, the Spirit of God pronounced judgment upon those who were in league with familiar spirits, and warned His people against having anything to do with them.

> Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God (Lev. 19:31).
>
> The soul that turneth after such as have familiar spirits, and after wizards, to go a whoring after them, I will even set my face against that soul, and will cut him off from among his people (Lev. 20:6).

And in the New Testament it is plainly stated that to seek fellowship with demons is to hinder fellowship with God:

> Ye cannot drink the cup of the Lord, and the cup of devils (demons): ye cannot be partakers of the Lord's table, and of the table of devils (demons).
>
> Do we provoke the Lord to jealousy? Are we stronger than He? (I Cor. 10:21-22).

In the light of such plain warnings of the sin of seeking communion with the spirits, God's children should shun spiritism as the work of the evil one, which indeed it is.

RADIOGRAMS

(Continued from p. 195)

FREEPORT, ILLINOIS

> I listened to your program last Sunday evening and surely received a great blessing. Thank God for such wonderful voices. My prayers go out for your western Bible Institute, that God shall bless the many ways you are sending out the Gospel.

NORTH PLATTE, NEBRASKA

> I am sending you a donation for your Radio fund. I am enjoying your programs very much. You are doing a mighty work for God both in the school and in the Radio ministry.

DENVER, COLORADO

> What a blessing you folks are to the many thousands who listen in on Sunday evenings. It seems so long from one Sunday to the other that we are praying that some one to whom God has entrusted wealth will recognize the opportunity to bring blessing to the West, and give you a station of your own so we can have something beside jazz during the week.

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"So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." ---Neh. 8:8

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in the way
he should go,
and
when he is old
he will not
depart from
it.

Prov. 22:6

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VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

God's Word the Means of Victory

ONE of the purposes for which God gave us His Word was that through it we might enjoy a life of victory over sin.

> Wherewithal shall a young man cleanse his way? By taking heed thereto according to Thy Word,

the declaration of the Psalmist (Ps. 119:9), to which e testimony is added

> Thy Word have I hid in my heart, that I might not sin against Thee (Ps. 119:11).

od's Word reveals the sinfulness of sin and warns us the ambuscade of the enemy. It discloses our own eakness and helplessness in the battle. But it reveals e omnipotence of our Lord Jesus Christ which He s pledged on our behalf, and assures us that He is e Captain of our salvation, not only from the penalty sin, but also from its power. Not only so, but after scribing our spiritual warfare, the Holy Spirit calls tention to the fact that the Word of God is a sword— e Sword of the Spirit which is the Word of God. As e wield this Sword in the strength which our Lord ıparts we may be sure that the victory is ours. And hat a victory it is:

> The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

We trust that God may use the "Victory Nnmber" of *"Grace and Truth"* to lead many of our readers into the enjoyment of this victory through deepening their love for the Word of God and quickening their determination to let the Word work in their lives.

A Request for Prayer

EVANGELIST W. E. Pietsch, who is now engaged in evangelistic and Bible conference work in England, Scotland, and Ireland, sends us a revised list of his engagements for the rest of the year.

July—Belfast, Ireland
The Iron Hall
August—Edinburgh, Scotland
Tent campaign under Graham Scroggie and committee
September—Belfast, Ireland
Evangelistic campaign
October—Belfast, Ireland
Evangelistic campaign at Iron Hall

Are you asking God to answer the D. B. I. Crisis Cry by September first if that be His will?

There are only 63 days left.

$19,861.32 more is needed.

Read all about it in D. B. I. Building News, facing page 232, then pray!

November 1-7—Dublin, Ireland
Dublin Y. M. C. A.
November, latter part—Buffalo, N.Y.
and St. Louis, Mo.
December—Los Angeles and leaving
for conferences in Australia.

Mr. Pietsch requests our earnest prayers for a God-sent revival in these places.

Spiritual Fruition or Spiritual Sterility?

MANY of God's children are forgetting or neglecting their calling.

If this were not true, the Rev. M. E. Dodds, of Freeport, Louisiana, could never have made the statement which the *Associated Press* reports him as making before a recent meeting of the Northern Baptist Convention.

> With 10,000 Baptist churches showing not a single baptism last year, the church seems to be committing spiritual race suicide.

We have before called attention to the fact that such spiritual sterility is the inevitable result of the ravages of "Modernism."

But let us not forget that it discloses also the failure of many individual believers to enter into and fulfil their God-given mission. "I have chosen you, and ordained you," said our Saviour, "that ye should go and bring forth fruit, and that your fruit should remain" (John 15:16). "The fruit of the righteous is a tree of life and he that winneth souls is wise." If God's children were fulfilling their high calling, many churches would be experiencing a mighty ingathering which under existing conditions are actually losing out in the fight for bare existence.

We cannot stay the onrush of "Modernism," but we can refuse to support it or to fellowship with it. And we can personally walk in such close fellowship with our Lord that the Saviour's promise may be fulfilled in us.

> He that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing (John 15:5).

Does Our Religion End with the Death of Christ?

"THE birth, life, words and death of Jesus Christ constitute all there is to our religion," said an editorial writer in *The Denver Post* recently.

How thankful we are that this is *not* all there is to *our faith!*

God's Word tells us that after He had given Himself on the cross, a sacrifice and offering for our sins, our Lord Jesus Christ rose from the dead. It is this glorious fact above all else which forever distinguishes our faith from the religions of the world. The founders of other religions have been born, have lived, taught and died. But none other than our Lord Jesus Christ ever rose from the dead. We worship, not a dead Christ, but a living Saviour.

What a tremendous difference the resurrection of Christ makes to us. In that mighty argument for the resurrection found in the fifteenth chapter of I Corinthians, the apostle Paul shows how vitally important is that Christ should have risen from the dead.

> If Christ be not raised, your faith is vain; ye are yet in your sins.
>
> Then they also which are fallen asleep in Christ are perished.
>
> If in this life only we have hope in Christ we are of all men most miserable (I Cor. 15:17-19).

And then he raises the shout of triumph.

> But now is Christ risen from the dead, and become the firstfruits of them that slept (I Cor. 15:20).

And because Christ did rise from the dead there is set before us that blessed hope of His coming again at which time all who have trusted Him shall be raptured into His presence, delivered from the weakness and limitations, sorrows and sufferings of this life, forever to be with the Lord.

If the Gospel ended with the death of Christ, at best it could have nothing to offer us but the memory of a martyr to mistaken ideals. But because it embraces also the resurrection and return of our Lord it imparts to us eternal life here, and assures us of the ineffable bliss of eternal fellowship with the Lord of glory hereafter.

Worshipping the Creature More than the Ceator

ONE of the most recent reminders of the depths of degradation to which the human heart will sink when it turns from the Lord is reported in the *New York Times*, in the discovery in Egypt of a sanctuary of the crocodile god, Sekenebtunis.

> The sanctuary is composed of a long processional way and a temple proper, which is surrounded by a high wall inclosure, within which were priests' dwellings. The processional way is paved throughout with limestone and decorated on both sides by statues of lions and sphinxes.
>
> The most important buildings unearthed on either side are a limestone kiosk of Ptolemaic date and four Roman mud brick buildings believed to have been halls for ritual banquets of the four groups of temple priests.

(Continued on p. 247)

THE SECRET OF VICTORY

by H. A. Wilson

GOD'S Word teaches that perfect victory over all the enemies of his soul has been provided for the believer through the death and resurrection of the Lord Jesus Christ. But many of God's children do not seem to know how to appropriate the victory which has been provided. Wilson gives us a practical discussion, showing how a defeated soul may experience the joy of the victorious life.

A POOR drunkard was once being urged by a zealous woman to sign the pledge and keep it.

"But lady!" cried the poor man, with tears in his eyes, "I don't need something to *keep*, I need something to *keep me!*"

In saying this he came very near to the secret of victory, for victory consists not primarily in ceasing or refraining from sinning but in vital, personal touch with a Person, the Person Who is "able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy" (Jude 24). This truth is stated in Romans 12:21, which may be literally translated:

> Be not conquered by the evil one, but conquer the evil one in the good One.

Another Scripture which presents the same truth is James 4:7-8:

> Submit yourselves therefore to God. Resist the devil, and he will flee from you.
>
> Draw nigh to God, and He will draw nigh to you.

From these Scriptures it appears that the secret of victory lies not in circumstances, nor yet in the power of the will, but in the fellowship of our Lord Jesus Christ.

This is illustrated in the experience through which the nation Israel shall pass during the Great Tribulation. In the midst of that awful time of Jacob's Trouble, the children of Israel will be compelled to flee for their lives from before the face of the Antichrist (Matt. 25:15-21). Having been saved by a miracle from his diabolical fury, they will flee into the wilderness, where God has prepared a place for them; and there they will be preserved and nourished for three and one half years (Rev. 12:6, 14-16).

At the end of this time, while the Antichrist is absent from Jerusalem on an expedition to Egypt, they will creep back into the city and will thrust out the image of the Antichrist, whose presence there has defiled the holy place in the temple (Dan. 8:13-14). With this, like many a man who has been able to put a bad habit out of his life in his own strength, they may fancy they have gained a great victory.

But their rejoicing will be short lived, for when the Antichrist learns of what has happened, he will return with a great fury, and with a stupendous army, vowing that he will utterly do away with those who have thus offended him (Dan. 11:44; Ps. 83:1-5). The city of Jerusalem will be surrounded, the city will be taken, the inhabitants will be subjected to unspeakable indignities or led away into captivity, and the hands of Anti-Christ will be stretched forth to wreak vengeance upon the remnant of Israel.

Seeing their awful peril, that beleagured company, out of sheer desperation will cry out to the Lord, "Oh that Thou wouldest rend the heavens, that Thou wouldest come down" (Isa. 64:1-2). Instantly, in answer to this cry, the heavens will open, and the Lord Jesus Christ shall come in awful majesty and glory. Then the Antichrist and his followers will be destroyed by the brightness of His forthshining and consumed with the breath of His mouth (Rev. 19:11-19; II Thess. 1:7-10; 2:8).

When the Lord Jesus Christ shall come again in person, Israel shall be delivered out of the hand of her enemies but not until then. Her victory depends upon a Person.

So, too, with all of God's children, our victory over the lusts and passions of our evil hearts and over the enemies of our souls depends upon our relationship with a Person—the Lord Jesus Christ.

But just what is the relationship with Him that insures victory for us?

I. VICTORY THROUGH IDENTIFICATION WITH CHRIST

THE fact of our identification with Christ in His death and resurrection is the foundation of a victorious life.

At the cross our Lord conquered the enemies of our souls and triumphed over them. Of His victory over Satan it is written:

> Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil;
>
> And deliver them who through fear of death were all their lifetime subject to bondage (Heb. 2:14-15).

Of His victory over this wicked world it is written:

> God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world (Gal. 6:14).

Of His victory over the flesh, the Scriptures declare that,

> Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin (Rom. 6:6).

And of His victory over the demons, we are told that,

> Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it (Col. 2:15—compare Eph. 6:12).

From these Scriptures it is evident that our Lord has conquered the enemies of our souls, the world, the flesh, and the demons, with their captain the devil.

But it is not until a soul trusts the Lord Jesus Christ as his Saviour that the victory wrought at Calvary becomes efficacious for him. Until then he is identified with the hosts of wickedness, which Christ defeated at the cross, and of necessity the death and resurrection of Christ to him are tokens of defeat and judgment to come. But when he trusts the Lord Jesus Christ as his Saviour, instantly Christ's death is reckoned to his account, and he is given a standing in resurrection life. He can say with confidence, "When Christ died, I died; when Christ rose, I rose in Him." His identification with Christ in His death and resurrection thus becomes the ground of victory for him.

An illustration comes to mind which was quoted in the *Sunday School Times* some years ago. A Frenchman, who had lived in England for a number of years, desired to become naturalized. Accordingly he went to London, went through the necessary ceremony, and paid the customary fees. When he returned to his friends, one of them said, "Well, I suppose you are an Englishman now, but I don't see any difference." "Ah! but there is a difference," he responded. "Yesterday Waterloo was a defeat; today it is a victory."

So when we trust the Lord Jesus Christ as our Saviour and through faith become identified with Him, His cross and resurrection become to us the foundation of a victorious life.

> Therefore we are buried with Him by baptism (the baptism of the Holy Spirit) into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life (Rom 6:4).

It is as we reckon true of ourselves what God declares to be true of us through our identification with Christ that we live a life of victory.

> Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.
>
> Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof (Rom. 6:11-12).

II. VICTORY THROUGH OCCUPATION IN CHRIST

BUT let us remember that we can reckon ourselves dead unto sin and alive unto God *only through Jesus Christ our Lord*. Thus occupation in Christ becomes the channel of victory.

The reason Christians sin is that they are occupied with self. Self-interest, self-pity, self-seeking, self-exaltation, any or all of these and kindred things lay a soul open to defeat. Billy Sunday is credited with a somewhat humorous story which illustrates the danger of a wrong occupation. One day he stopped a negro convert and asked the question, "Mose, if you were walking along the road and saw a low branch, and on that branch a nice fat chicken, what would you do?" "Please don't ask me dat question," begged the man. When Mr. Sunday insisted upon an answer, the reply was given, "Well, Mistah Sunday, you know ah's only an infant in de Kingdom." With such an attitude of soul it is easy to predict what would happen under the circumstances described. But are not many of us like that negro? Is it not because we are occupied with our own selfish pleasure instead of with the Lord Jesus Christ that we are so easily defeated? Truly,

> The backslider in heart shall be filled with his own ways (Prov. 14:14).

But how different would have been the attitude of soul attested had the man responded, "Mr. Sunday, the Lord Jesus Christ so completely satisfies my soul that a mere chicken would hold no attraction for me."

That occupation in Christ is the channel of victory is clearly taught in Hebrews 12:1-2, which says,

> Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.
>
> Looking unto Jesus the Author and Finisher of our faith.

How expressive those words are, "The sin which doth so easily beset." There is not a soul of us but know

(Continued on p. 233)

THE SIMPLICITY OF VICTORY

by JOHN I. PATON

INASMUCH as there is much misunderstanding on the vital and blessed subject of Christian victory, a few words of warning will prove beneficial before discussing the thought presented in the title for this article.

First, let us remember that the victorious Christian life is a scriptural doctrine. God's Word teaches it very clearly. At the end of that glorious resurrection chapter, I Corinthians fifteen, the inspired Apostle says, "Thanks be unto God which giveth us the victory." John also, inspired of the Spirit, said, "This is the victory that overcometh the world, even our faith" (I John 5:4). When we remember that "victory" is "salvation present" or "salvation from the power of sin" there should be no question left as to the fact that it is a scriptural doctrine. Since it is taught in the Word of God and is for us, let us not be guilty of lightly casting it aside, but rather let every one who has named the Name of Christ seek by His grace to live such a life to the glory of God.

Second, do not imagine that the Christian life is "child play." It is not, by any manner of means. We must be sensible and recognize that since there are victories to gain there must of necessity be battles to fight; and who looks on war as a pleasant thing? In writing to Timothy, Paul makes no bones about this. He tells him to "endure hardness as a good soldier of Jesus Christ" (II Tim. 2:3), and he further admonishes him to "fight the good fight of faith" (I Tim. 6:12). Paul's own experiences in the life of victory were not always pleasant, for shipwreck, and hunger, and scourgings were only a few of the many trials which befell him. However, we dare not go to the other extreme and speak only of the hardship and distresses. There is an easy side to the Christian life which we shall soon discuss.

Third, to live the victorious Christian life does not mean that a believer, at the moment of entering into it, experiences victory over every sin, known and unknown. It was not so in Israel's experience of conquering Canaan. The *power* to conquer all Canaan was hers, but hers was a conquering of the land, step by step, and not all of it at the same moment. God's method of dealing with Israel, which is His picture of the individual believing soul, provides sound principles from which we may learn much about His dealing in our own lives. Consequently, when you find sin in your life, do not be dismayed by it, but press on to conquer it in the Name of the Lord.

Let us now consider victory itself and its simplicity of attainment.

I. VICTORY IS SIMPLE BECAUSE IT IS NOT GAINED BY HUMAN EFFORT

For we . . . . have no confidence in the flesh (Phil. 3:3).

THE fact that Paul here states—that the Christian who is truly living for the Lord has "no confidence in the flesh"—is one which all of us at one time or another have not believed. We may have given it a

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A YOUNG man was having difficulty with sin in his life. Though he had striven desperately to overcome, still he had to confess himself defeated. A friend was attempting to explain how he might be victorious, telling him that it was simply a matter of trusting the Lord for the victory; but still he seemed puzzled.

At last the friend asked, "Have you learned how to float?"

"Why, yes!" was the surprised reply, "But what has that to do with what we are talking about?"

"What did you have to do to float?" the friend persisted.

"I just had to relax and rest wholly on the water to bear me up," was the answer; and then, "I see it! That is how I may have victory over sin—simply to cease my frantic striving after that victory and give myself up to the Lord, trusting Him to bear me up."

Paton, who graduated from The Denver Bible Institute in the Class of 1929, very helpfully discusses the simplicity of the victorious life.

THE present circumstance, which presses so hard against you, (if surrendered to Christ) is the best shaped tool in the Father's hand to chisel you for eternity. Trust Him, then. Do not push away the instrument lest you lose its work.

mental assent, but in actual practice our confidence has been in the arm of the flesh. This is the reason why our defeats have been so numerous and so humiliating. This is the reason we have become discouraged and dismayed. We have gone to the wrong source for victory. Forgotten have been the words of the Book, "For by strength shall no man prevail" (I Sam. 2:9).

Here is a soldier. His country has declared war on another. He knows it is his duty to fight, but he has his own ideas as to how the war is to be conducted. He leaves his captain and his regiment and goes out alone. He has no food. He has neither means of defence nor weapons of offence. He is utterly destitute of all that is necessary to make a soldier fully equipped and competent for battle.

On the other hand, see the enemy! They are numbered by the millions. They have their weapons of warfare and are well trained in all the strategies of battle. They have all the means of offense and defense that warfare knows.

What chance has this one soldier against such an army?

"He has no chance whatever!" you say. "He is a fool! Instant defeat and death await him!"

You are right. And it is for this very reason that so many Christians go down to defeat. They are soldiers in the army of the Lord, but like the soldier just spoken of, they try to fight the enemy in their own strength and are overwhelmed and defeated.

God has excluded human power from giving the believer victory over sin. He has excluded the works of men in every tense of salvation—past, present, or future. "We . . . . have no confidence in the flesh" the Word says. This declaration simplifies the way of victory by taking it out of our hands entirely.

II. VICTORY IS SIMPLE BECAUSE IT IS GIVEN

> Thanks be to God, which GIVETH us the victory through our Lord Jesus Christ (I Cor. 15:57).

VICTORY, like salvation from the penalty of sin, is a gift from God through the Person and work of our Lord Jesus Christ. Though one should work for ten thousand years to obtain victory, he would have to rest from his labors at the end of that time and receive it as a gift. It comes in no other way. The Lord makes no provision for man to boast in himself at any time, for this would be the result were believers to gain victory other than as a gift from God. The declaration of the Word is,

> God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty:
>
> And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
>
> That no flesh should glory in his presence. (I Cor. 1:27-29).

Moreover, victory is given *through our Lord Jesus Christ*. Someone had to gain the victory before we could have it given to us. Christ is that One. Through His mighty power He wrought this victory on our behalf. The same power that threw the planets into space and causes them to hold together is the power that is ours for victory. That power which provided salvation for a sin-cursed race is pledged for your aid, dear Christian, in overcoming those sins which so easily beset you.

The children of Israel were commanded by God to capture Jericho. This was no small undertaking, for Jericho was a large and well fortified city. It was surrounded by a high wall, which was the chief means of defense. The Israelites did not storm the gates with battering rams nor try to scale the walls with ladders. They marched around the city as God told them to do. At the given moment on the seventh day, the seventh time around, the priests blew with their trumpets, the people gave a loud shout; and immediately the walls of the great city of Jericho fell to the ground. Then the Israelites rushed into the streets and houses and slew the enemy. The battle was won when the walls fell; and that was the Lord's doing. All Israel had to do was to take possession. So it is with you, Christian, in your battle against sin. The omnipotence of the mighty God is on your side, to fight your battles and present you with the victories.

Victory, then, is simple because it is *given* by God through our Lord Jesus Christ.

III. VICTORY IS SIMPLE BECAUSE IT IS GAINED BY A CHOICE

Yield yourselves unto God (Rom. 6:13).

Yield your members servants to righteousness (Rom. 6:19).

Choose you this day whom ye will serve (Josh. 24:15).

THE Scripture is very clear in its teaching on how the believer may receive the power the Lord has ovided for victory. It is the believer's part to respond God. Two ways are always possible for the Christ- n to travel: the way of sin, and the way of Christ. is left up to the believer to *CHOOSE* which way all be his. Choosing sin spells awful defeat, but oosing Christ heralds glorious victory.

This decision or choice is a conscious thing. "We not ooze into victory," as someone has said. A defi- te, conscious act of the will must be made. The same allenge that Joshua made to the children of Israel is ade to us every step of our Christian lives. "Choose u this day whom ye will serve." There is only one oice that will set in motion all the stupendous power hich God has placed within your reach. You must oose Him. When sin, with its allurements and seduc- ns, tempts you, choose Christ. This choice will set in eration the power which will bring crushing defeat the tempter, and wonderful victory to you.

Dan Crawford once said: "We have a Bantu proverb at says, 'you can count the number of apples on a tree, t you cannot count the number of trees in one apple.' was working away at a difficult translation, and the vil came to me and said, 'Drop it: it is not translat- le.' I thought a while, then went back to it, and my ble opened at Daniel 7:14, 'And there was given Him . . that all . . . . languages, should serve Him.' We ve 440 translations. That is not enough. I went on, d succeeded." Dan Crawford had the choice of two ys. He could either follow Satan and let the trans- ion work go, or he could obey the Saviour and trans- e the Bible into another tongue. He chose Christ. e thereby gained a glorious victory and finished his nslation of the Bible so that yet another group of t men and women could read the Bible in their own ngue.

IV. VICTORY IS SIMPLE BECAUSE IT IS SUSTAINED BY AN OCCUPATION

Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee (Isa. 26:3).

HERE is a blessed promise indeed! Perfect peace is the lot of the Christian who stays his nd on Christ. To have perfect peace is to have vic- y. The Christian whose mind is occupied in the iour is the Christian who is enjoying victory.

This occupation of the mind is an impregnable wall defense against which the enemy throws himself in vain. He cannot batter it down. His seductive attacks, and his bitter assaults, yea, everything he uses in his efforts to discomfit us, are all brought to nought when our minds are centered in Christ.

THE blood-bought victory over sin, won by our Lord Jesus Christ on Calvary, is to be received by faith in Christ as Saviour and Lord, and then is to be maintained as a moment by moment experience, through moment by moment faith in the sufficiency of His grace. The Holy Spirit authorizes us to say, "We are (not shall be, but are) more than conquerors through Him that loved us."

—Sunday School Times

Praise God! the possibility of a life of continual victory is held out to you, dear Christian.

But, we must know the Word of God in order to know Christ. We must hide it in our hearts and dwell on it in our minds. Thus Satan is baffled at every turn.

The occupation of the mind in Christ and the use of the Word of God are inseparable. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

"We are told that the gray heron has a very singular mode of defense. When attacked by an eagle or falcon, it simply stands quiet and firm, using its bill as a sword, allowing the enemy to pierce himself through by his own force. The Christian's method of defense is very similar. We have the Sword of the Spirit. When attacked by the enemy, stand firm and display the Word, hold it forth. The more fiercely the foe attacks, the more surely will he pierce himself with it" (*Sunday School Times*). Look away unto Jesus—hold forth that wonderful Word of Life, and victory—constant victory —sustained victory is assured.

Victory is simple because it is not gained by human efforts, but by the mighty power of Christ. Victory is simple because it is a gift. Victory is simple because it rests on a choice. Victory is simple because it is sustained through "looking away unto Jesus."

IS THE OLD MAN AS STRONG AS THE NEW?

by RALPH E. OBITTS

THE teaching of God's Word concerning the believer's two natures is vitally related to the subject of Christian victory. Our need for victory lies in the fact that both by nature and by habit we are helpless slaves of the old man, who waxeth corrupt according to the lusts of deceit. But God has provided victory for His children in giving them a new nature—His own holy nature, called "the spirit." Obitts clearly shows that the new nature is infinitely stronger than the old. His discussion helps us to appreciate the force of the admonition, "This I say then: Walk in the spirit, and ye shall not fulfil the lust of the flesh."

WHAT Christian has not found at some time that his sinful nature seemed stronger than his will? What soul has not been overpowered by the old man? The average soul concludes erroneously from such defeat that the old man is stronger than the new. "Let no Christian be surprised, then, nor imagine that there is any failure in the relation of God to his soul if at the outset he discovers that the old nature *seems* the stronger in him. It is here that the discouragement . . . . of Christian lives begins, this first awakening to the fact that in spite of regeneration, in spite of the new creation of the Spirit, in spite of the fact of Christ in them the hope of glory, and the promised strength of God, they are still sinful, still pervaded by sinful impulses; and worse than all, that this inclination to sin seems all the stronger for even the slight endeavor to do the will of God in Christ. The old nature of sin abides. Nay, it is all the more virulent because the coming-in of the Christ nature is the challenge to it" (I. M. Haldeman, *How to Study the Bible*, p. 118).

NOTICE an incident in which the Old Man *seems* stronger than the New. A Christian young man is returning home later in the evening than usual. He has attended the theater. Hs conscience makes him unhappy, because he and his family recognize the sin of such amusement. He realizes as he enters the house that mother may ask why he is late. What can he answer? His old nature suggests to his soul that he deceive her; but his new nature suggests honesty. He meets that loving smile which lights up her face at the sight of her boy.

"I was beginning to wonder about you, son."

"I've been at the library, mother, and so I'm lat than usual." His soul defeated again by the old natur

As he listened to the old nature suggestion he w deceived into lying. But why did his soul listen to t old man so readily? Because of the force of habit his soul. "The old man is weaker, but has had years control before the new man entered" (Dean Fowl class lecture, Oct. 9, 1928). The young man's so has formed habits of serving the Sin nature, which a strong because of years of repetition. But he has n yet served the new nature long enough to form ne habits to displace the old. In brief, his soul's habits serving the old man are stronger than his soul's hab of serving the new man. Does this prove the old m to be stronger than the new? By no means. Furthe more, by repeatedly yielding to the Lord he will devel new habits. If he turns to the Lord for help in su times of testing as we have just analyzed, he wi develop new nature habits of soul which will beco stronger than his former habits.

ACTUALLY, the new man is incomparab stronger than the old man. This fact is set fo in the Word of God, where the new man is called "*divine* nature" (II Pet. 1:4). Weymouth transla this phrase, "the very nature of God." In a lecture October 30, 1928, Dean Fowler said, "The new man created in righteousness, perfect. He is the personifi tion of God's attributes" (Eph. 4:23), and Le Sperry Chafer writes, "The Christian has partaken the divine nature. The divine nature is evidently indwelling presence of God" (*Grace*, p. 336). "Chr in you" is the way the new nature is styled in Colossi 1:27. Is Christ stronger than the old nature? C tainly; for at Calvary Christ conquered our old nat

ccording to Romans 6:6. Thus we have plain Scripure proof for the statement that I heard from the lips f Dean Fowler as I sat in his class, "The new man is *TRONGER* than the old man."

THE eternal triangle which forms the basis for the plot of so many of the stories of popular fiction, borrowed from the Bible. The woman with a true usband and a false one, is used in Romans 7:2-4 to icture the soul with a true nature and a false one. We annot compare these two husbands of the soul as to rength, because they are so different. The new man always gentle, tender, patient. He woos. But the ld nature is the opposite. He is proud, rough, impatient. [e pounces on the soul. Each one of these two husands of the soul is always seeking her consent to control er. Neither can obtain control without the soul's con-nt. It is indeed amazingly strange that after the ul has found what a good master the new nature is, ie so often turns back to the flesh and bondage. But ich is the everyday folly of the average Christian. nd perhaps such a person excuses himself because his d nature is too strong! Ignorance of the truth!

The human soul is always a slave of one nature the other. It is self-deception of the grossest sort say, "I am the master of my fate; I am the captain f my soul." The carnal mind is master of my soul or se the mind of Christ is the captain of my soul, cording to my choice. "Know ye not that to whom ye eld yourselves *servants* to obey, his *servants* ye are to hom ye obey; whether of sin (the old nature) unto ath, or of obedience unto righteousness (the new ture)?" (Rom. 6:16) This passage says that we souls are always servants. We cannot decide *whether* we will serve or not, because that has already been decided by God. But we can decide *which nature* we will serve. "To whom ye yield yourselves . . . . his servants ye are." Accordingly the vital question from moment to moment is not, "Which nature is the stronger?" but rather, "To which nature am I yielding?" I. M. Haldeman recognizes this truth in commenting on Galatians 5:17: " . . . . the Spirit is here shown to be on the aggressive, and resisting the power of inbred Sin delivers the Christian from the surrender to its claims. But this deliverance requires the active participation of the believer himself . . . . in the fifth of Galatians the Apostle recognizes that the new man has asserted his claims . . . . as an invitation to the Christian to surrender to Him, with the assurance that in so yielding the spirit will bring him victory." Dean Fowler with characteristic clarity crystallizes this point as follows: "Our life depends not on which nature is stronger, but on the soul's decisions" (class lecture, Oct. 9, 1928). And again, "My old nature will put up as much fight as I am willing to listen to."

The brightest part of this whole question is that the soul can be transformed. By occupation in Jesus, the soul's habits of yielding to the new man grow stronger. Habits of serving Sin grow weaker. Thus as the Christian grows in grace and in the knowledge of the Lord Jesus, his daily life will become increasingly controlled by Him, and he will gradually forget the experiences which once made him assume the old man to be as strong as the new. As Dean Fowler says, "The old man loses his grip as I yield to God."

Walk in the Spirit, and ye shall not fulfil the lust of the flesh (Gal. 5:16).

IN THE DAYS OF TROUBLE

Psalm 50:15

by Paul Hutchens

When tossed with fierce anxiety,
I called upon the Lord
As He had bidden me to do,
Within His Holy Word.
And lo, I found His promise true;
He did deliver me
And spoke the word that stilled the storm
And gave a placid sea.

Again when sorrow whelmed my soul
I called upon His Name.
And as it was when first I called,
I found His care the same.
He drew aside the darkening veil
That blinded so mine eyes,
And in its stead I saw His face,
A glimpse of Paradise!

And once in my bewilderment
When wisdom seemed to flee;
And I was helpless to discern
In this perplexity,
Just what to say and what to do,
I called Him once again.
And once more He delivered me
And made His leading plain.

He would not have us fight alone
When flags of trouble furl;
Nor would He bid us to retreat
To refuge in the world.
And since we dare not compromise
Nor join the ranks of sin,
We call upon Him as He bids
And thus the victory win.

A PERSONAL TESTIMONY

Concerning What the Training in The Denver Bible Institute Has Meant to Me

by ELBERT C. TAFT, D. B. I. '29

THE Denver Bible Institute is my home port. As a sailor, weary from wreck and storm, rejoices to rest on firm land, so this sin-sick and wandering soul found spiritual rest and comfort at D. B. I., which prepared him for the unknown sea of life ahead. The firm land of this School is the Book, and in the study of this Book I have found both rest and strength.

Retaining the figure, I have weathered some rough seas already, since graduating from D. B. I., and I have no fear for the future, though God only knows what is ahead in this age of apostasy, persecution, and uncertainty. My Pilot is the Lord Jesus Christ, and in my course of training at D. B. I. I have found God's Word to be a dependable chart and compass.

I praise the Lord for the assurance of salvation received by the study of God's Word under the direction of my teachers at this school. May the Lord prosper it until the day the Lord Jesus comes to catch us up to be with Him.

The Institute has done so much for me that I want to recommend it to others—especially to Christians who have failed to succeed because of ignorance of how t get victory over besetting sins. There are many sou starving for instruction as to how to live a victorious lif I was such a soul, but I found the food which my so needed in an institution that honors and teaches God Word. My testimony should also be beneficial to tho who think themselves to be backward; to those who a distrustful and fearful of others; to those who thin their difficulties and problems are different from tho of others, for such was I. But D. B. I. training ma a new person of me. I praise the Lord for such a delive ance from the power of my sin nature (my flesh), f from our Lord Jesus Christ all blessings come.

Regardless of the nature of one's spiritual need, or she will find just what is needed at The Denver Bib Institute. The workers there are not only Bible teache but soul doctors. I doubt if there is another institutio in the land where the faculty has a clearer understandi of the soul and the workings of the old and new natur upon it, and how to help souls who are passing throu spiritual struggles. I believe the same may be sa concerning their knowledge of the written Wor Therefore, I consider The Denver Bible Institute thorough Christian Training Camp.

THERE are two phases of the teaching to which wish to give special mention, and my remarks m be headed by as many well known Scripture passages.

> Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth (II Tim. 2:15).

This Scripture is practiced continually at D. B. A great many new themes of Bible study, of which had never heard in years and years of Sunday-scho and church instruction, were opened to me, and t Book that had been dry became the most interesting all books. The difference between the standing and t state of the believer in Christ Jesus cleared up ma apparent contradictions and showed me the gra of God. The fact that the nation Israel is a type of t individual believing soul, rather than of the Churc taught me how to get enough soul food from the O Testament for a life time, and showed the fallacy many kinds of satanic deception. Here I learned abo the two entities dwelling in my body together with soul, and how to get victory over the evil one. The di erence between salvation and rewards was cleared up

THE study of God's Word has been used to lead many a soul out of the bondage of sin into a life of victory. Taft testifies that this was one of the blessings which came to him through his course of training in the classes of The Denver Bible Institute. Mr. and Mrs. Taft, who graduated in 1929, have been accepted for service in Africa by the Unevangelized Tribes Mission, and they are now waiting only for the supply of the necessary funds before proceeding to their field. They will welcome the prayers of the "Grace and Truth" family for the speedy supply of this need.

ne, and I learned that I did not have to work for my salvation but only to believe and enjoy. Dispensational ruth was a wonderful revelation, showing that the Scriptures are built on a well ordered plan, so that I am ible to place all the historical and prophetical events of he Bible as accurately in their dispensations as I can my own doings and plans for the seven days of the week. The fact that the Bible is self-interpreting by recognizing and employing clearly defined principles which God has placed in it, gave the utmost faith in the Word. And, besides all that, there are many other great themes of which I was as ignorant as a "Modernist" or Hottenot which the Institute has made clear to me to the great blessing of my soul. Through this faithful nstruction God's Word has become a new Book to me.

Closely connected with II Timothy 2:15 in the urriculum of my Alma Mater is the acceptance and practice of II Timothy 3:16-17,

> All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:
>
> That the man of God may be perfect, throughly furnished unto all good works.

Because the workers' group so earnestly live this Scripture in their daily lives, many have said,

> Behold, how they love one another.

You can take it from one who lived among them for hree and one half years that such a compliment is ieserved. Many people, outside the school, are agreed hat the workers' group of The Denver Bible Institute ets forth an outstanding example of Christian unity; nd the students say, "Amen." This wonderful manifestation of yieldedness to the Lord's will among the workers is brought about through obedience to the Lord's commands to reprove, rebuke, exhort, love, cherish, onsider, forgive, etc. Close observers have marveled t the fruits of the Spirit found there, but this is the normal consequence of believing and obeying God's Word.

While on this subject I think it is well to say that any one who desires to remain friendly to the world, or to coddle his fleshly self in any of its pet sins, will not find joy in the halls nor on the hills of my Alma Mater. She does not coddle her students. But to those desiring tc let Jesus only be their occupation, it is a pleasant place—a large place—a place of blessing.

Throughout the course at D. B. I. emphasis is placed upon complete yieldedness to the Lord's will. On this account the Institute is well fitted to train prospective missionaries. The teaching and practical training received here for this kind of work is so definite and comprehensive that no mission organization need be afraid of accepting a D. B. I. graduate.

I might say much more about the course of study and show how the training offered there is well adapted to the needs of the prospective pastor, missionary, teacher, evangelist, etc., for young and middle-aged Christians preparing for all those callings are trained there.

The location of D. B. I. is ideal. It is situated on a hill, in clean, clear, country air, in the shadow of the Rockies. The cost of education is low, and the opportunities for working one's way are great. For this reason it is the easiest place in the land to get a Christian education. There are hard spiritual testings, and hard tasks, calculated to make souls grow in grace and the knowledge of God, but what is there worth while, that is not difficult?

IF occasion required, I would gladly take the course again. It is a blessing and a privilege to live and study at The Denver Bible Institute, an institution raised up by God for a faithful testimony in these days of apostasy and rebellion. May it continue to stand against the wiles of the devil, till the Rapture of the Church, in Jesus' Name.

My tender age in sorrow did begin:
And still with sicknesses and shame
Thou didst so punish sin,
That I became
Most thin.
With Thee
Let me combine
And feel this day Thy victory:
For, if I imp my wing on Thine
Affliction shall advance the flight in me.

Lord, Who createdst man in wealth and store,
Though foolishly he lost the same,
Decaying more and more
Till he became
Most poor.
With Thee
O let me rise
As larks harmoniously,
And give this day Thy victories:
Then shall the fall further the flight in me.

—*The Sunday School Times*

THE JOY OF THE LORD

by Pastor Paul Holsinger

"THE joy of the Lord is your strength," was the declaration with which Ezra and Nehemiah encouraged the hearts of the children of Israel. This is Holsinger's thesis. In this connection it is well to remember that joy is a fruit of the spirit, the new nature which God has begotten in His children by the miracle of the new birth. This being true, if we are walking in the spirit, we are bound to be rejoicing. But if we are not rejoicing, we are not walking in the spirit. Any lack of joy in our lives should thus be a warning to us and should awaken us to our need of turning our hearts once more to the Lord and choosing to walk in the spirit. So shall we experience the truth of the Scripture which says, "In Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore."

But let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them: let them also that love Thy Name be joyful in Thee (Ps. 5:11).

NOTICE there are thirty-two words in this text and four distinct phrases. There are three words repeated of similar intent which give the key to the meaning of the verse: "Rejoice, joy, joyful in Thee." Note also the portion of saints: To "trust" and "love" the Lord. A reason is added as cause for rejoicing: "Thou defendest them." And because man is prone to forget, David enjoins the saint: "Shout for joy."

All this suggests an outline for study which falls in a natural four-fold division. It is like a cluster of delicious apples on one stem.

1. The portion of Saints: To trust the Lord and love Him with all the heart.

2. The divine inward fruit of faith: Joy and rejoicing in the Lord.

3. The grace and power of God revealed to such "Thou defendest them."

4. Joy should not only be inward but a bold confession made: "Shout for joy."

THE portion of saints is to trust the Lord and love Him with all the heart.

Let us consider the first thought: Trust the Lord. Our failure is usually here, like Peter walking on the water, he saw the wind and the waves, and doubting he began to sink. And the rebuke of the Lord was "Wherefore didst thou doubt?" If we would experience the joy of the Lord, trust is absolutely imperative. Hebrews 11:6 tells us that "without faith it is impossible to please God, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." But when we see the blessedness of just resting in Him and trusting Him how different everything becomes! As Southey, the poet, expressed the thought,

> We kneel, and all around us seems to lower,
> We rise, and both the distant and the near,
> Stand forth in sunny outline brave and clear.
> We kneel, how weak! We rise, how full of power.

Faith makes the difference. And so there are believers today who know little of the joy and peace of the Lord just because they do not commit their way unto Him and cast all their care upon Him, knowing that He careth for them, so David sends forth the call to trust Him more fully and to cast yourself upon Him in confidence.

Then we are told to love Him. This is the next step in the knowledge of the Lord. Men will not love Him unless they trust; and unless they love Him they will never know the joy and blessedness of the life hid with Christ in God. Actually we should be lovers of the Lord. The heart should be stirred up to reach out after Him and to desire Him above all else. Such must be the meaning of David's hope: "As the hart panteth after the water brooks, so panteth my soul after Thee, O God" (Ps. 42:1). There we see intensity, a strong passion, a craving that will only be satisfied with the object of its desires. Ah, child of God, when your conscious need of Him and the realization of His glory, stirs you to cry out, then will you understand in a deeper sense the joy of the Lord.

Now trust and love go well together. They are ıseparable. It is like welding two pieces of iron ›gether. It is only when the iron is heated to such a ›int that the metal is about to melt that the welding ıkes place. And so when the soul of man has been rawn to God by faith, it takes the fire of love to so ·eld the two together in blissful fellowship.

THE divine inward fruit of trust is "joy" and "rejoicing." A scriptural illustration comes to mind. hilip joins himself to the chariot of the Ethiopian and reaches unto him the Lord Jesus Christ. The Ethiopian ·ceives the Lord and we read, "He went on his way ·joicing!" (Acts 8:39).

Now the man of the world comes to God's Word nd says: How can I believe unless I can see and under- and the matter and also experience some kind of a eeling? Faith is set aside to the very last. In reality e is saying: "It is fact, feeling, faith." But the divine rder reverses man's system. In God's order fact comes rst, then faith, and feeling comes last. In other words: ıe Bible sets forth some scriptural facts for man to ·lieve. If he believes them, then he experiences certain eelings, usually feelings of joy and peace and satis- ıction in the mercy and grace of God. Let us see if ıis is the case.

In speaking of Israel's deliverance and future res- ıration Isaiah says, "When ye see this, your heart shall ·joice" (Isa. 66:14). Thus we see the principle operat- g. First you must see a good report; then comes the ·eling and sensation of joy. This is true both in realms the world and Scripture. Again, a sorrowful mes- ge, after it is received and accepted, produces sorrow ıd discouragement. In Psalm 137:1 we find Israel in abylon, and the Babylonians say unto them, "Sing ıto us the songs of Zion." But the Jews reply, "How ın we sing the songs of Zion in a strange land?" ·cause the songs of Zion are songs of joy and rejoicing. nd how our hearts go out in sympathy to them as we ad, "Then hung we our harps upon the willows and fted up our voices and wept." And how true is this in l such cases today. But, thank God, the Lord never aves us there, nor did He leave Israel, for in Psalm 26:1 we hear them say, "When the Lord turned the ptivity of Zion we were like them that dream." hey could hardly believe their ears, the message was good, and what was the result? "Then was our outh filled with laughter and our tongue with singing: he Lord hath done great things for us, whereof"— ›te—"*whereof* we are glad." Believing the good ·ws produced the desired effect, joy and rejoicing.

We do not emphasize this spontaneous work of joy ese days as we ought. There is a divine psychology such rejoicing. We see the operation of this in salm 33:21, "Our heart shall rejoice in Him, because e have trusted in His holy name." There trust and joicing are definitely linked together as cause and effect. Solomon witnessed, "A merry heart maketh a cheerful countenance; but by sorrow of the heart the spirit is broken" (Prov. 15:13). And in the same chapter he remarks, "The light of the eyes rejoiceth the heart; and a good report maketh the bones fat" (Prov. 15:30). Is'nt it marvelous to see the working of this divine psychology in the human heart? Now I am sure you see why you have not had the joy of the Lord in your soul: you have not trusted and loved Him with your whole heart. The Lord delights in heartiness, and loves to see His saints respond with a whole heart to Him and His promises. Thus we hear the constant testimony of the Word, "As cold water to a thirsty soul, so is good news from a far country" (Prov. 25:25). That is what the Word of God is to us; oh, that His saints would drink deep of the well of salvation.

Sometime ago I heard of a Christian brother called Happy Dan. To him the whole creation was fragrant with the presence of God, and in every detail and event of his life and in every object of his sight was a cause of rejoicing. And it was said of him that he would go down the street radiating cheer and sunshine, for he said: "One foot says 'Hallelujah!' and the other 'Amen!'" One day he went to a dentist, and while waiting for him to finish with another patient, Happy Dan was reading his Bible but hindered the work of the dentist because he kept saying, "Thank God, praise the Lord." Then the dentist said, "Here, take this Sunday section of the *Examiner* and keep still." So Happy Dan read along in silence for a minute or so, but suddenly he sprang out of the chair and said, "Praise the Lord." "Well, what did you find in the *Examiner* to cause you to thank God?" asked the dentist. "Why," the Christian brother answered, "I read where men were trying to measure the bottom of the Pacific Ocean at a certain point and could not." "But what is that to rejoice in?" Old Dan eagerly answered, "My Bible tells me God has put my sins in the depth of the sea, and if man can't find it God won't. Praise the Lord."

DAVID annexes a reason for rejoicing, due to the power and grace of God: "He is our defense." And this is more marvelous than we first realize. Dwight L. Moody's favorite verse was Psalm 84:11, "For the Lord is a sun and shield." There was his rejoicing, the Lord was his defense. And the longer we travel the road of faith the more we appreciate that God is our defense. Abraham's pathway was brighter because of the promise, "Fear not, Abram: I am thy shield and thy exceeding great reward" (Gen. 15:1).

Consider in what sense He is a shield and defense.

There are spiritual foes, for "our wrestling is not against flesh and blood .... but against the spiritual hosts of wickedness in the heavenly places" (Eph. 6:12 R. V.).

"When the enemy shall come in like a flood, the

(Continued on p. 234)

"DUMB DOGS!"

A Warning Concerning "The Sin of Silence"

by FRANKLIN G. HULING

WHAT a title! But worse still, what a tragedy! Of what value is a "dumb dog" when danger is near, and those in peril are not aware of their danger?

I. WHO ARE THE "DUMB DOGS"?

GOD'S Word tells us:

> His WATCHMEN are blind: they are all ignorant, they are all DUMB DOGS, they cannot bark, SLEEPING, lying down, loving to slumber.
>
> Yea, they are GREEDY DOGS which can never have enough, and they are SHEPHERDS THAT CANNOT UNDERSTAND: they all look to their own way, EVERY ONE FOR HIS GAIN, from his quarter (Isa. 56:10-11).

What a terrific indictment! And it is certainly no less applicable today than when it was first spoken. If we are included within the circle of its sweeping condemnation, may God have mercy upon us unto real repentance, and to the bringing forth of fruits meet for repentance.

Who are God's "Watchmen"? Every pastor, every Christian worker, every denominational leader, every missionary, etc. And in a special sense every Fundamentalist leader, heads of Bible Institutes, heads of Seminaries, heads of Faith Missionary Societies, editors of Fundamentalist publications, Bible teachers, evangelists, and others.

II. WHAT ARE GOD'S "WATCHMEN" "DUMB" ABOUT?

MANY things doubtless, but *chiefly about the great and grievous sin of those who believe the Word of God supporting those who deny the Word of God.* How do they *support these unbelievers?* By contributing to denominational budgets that support the propagation of *"Modernism," which is simply present-day infidelity!* With scarcely an exception the denominations have adopted *the "Inclusive Policy," which is Satan's masterpiece,* and whereby "Modernist" missionaries are sent out to spread deadly spiritual poison.

"Modernism" has won the conflict in practically all the denominations. *The fight to oust "Modernism" is over!* The number of *"Modernists"* and Indifferentists is growing all the time. *Indifferentists are embryo "Modernists." They care less and less whether things are true to the Word of God or not. In the Methodist church* there is no struggle now, because "Modernism" is solidly enthroned. Their type of organization makes this possible. *The Presbyterian General Assembly* has ordered the "modernizing" of their last stronghold of orthodoxy, Princeton Seminary. And no longer is a Fundamentalist candidate for Moderator even nominated! *The Northern Baptist Convention* has repeatedly routed the Fundamentalists, and the Fundamentalists have given up trying to put the "Modernists" out, let they themselves be thrown out! *The Southern Baptists* are in the same fix. The head of the foreign mission society is a confessed "Modernist." Their leaders have betrayed them!

In view of all these facts, the *only effective protest* that can be made is to *withhold all financial support from these budgets,* for *finances are "the sinews of war."* And to *give not financial food* to these corrupted budgets is *the positive duty* of all who want to be true to God and His Word in this day of crisis and compromise. Those who help to feed them are bidding them Godspeed in the most substantial way, and God's Word declares, "He that biddeth him (an un-

> *HULING speaks like one of the Old Testament prophets. His message is greatly needed. His faithfulness in giving it should be appreciated and should meet with immediate response in the hearts of all who are eager to be true to their Lord, regardless of what it may cost. And cost it will, for we are living in the days of which the Holy Spirit spoke particularly when He said, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." It is comforting to remember, however, that when the Pharisees kicked out of the temple the man who was audacious enough to rebuke their unbelief, they kicked him into the arms of the Lord Jesus (see the ninth chapter of John).*

eniever) Godspeed is *PARTAKER OF HIS EVIL)EEDS"* (II John 10:11).

There is no justification before God for *any* of His Watchmen" being parties to the *COLOSSAL CONPIRACY OF SILENCE* about this all-important sue, but that Fundamentalist leaders, who claim to be ncompromising champions of the whole Word of God, ıould join this *COWARDLY CONSPIRACY OF ILENCE* is a sight to make angels weep. A few of ıem are not silent, thank God, but the vast majority f them are "dumb dogs!"

III. WHY ARE GOD'S "WATCHMEN" "DUMB"?

ET them say. However, every Watchman" knows hat would occur in ıost cases, if he ased to be "dumb" bout God's people ıpporting *this unoly marriage of ruth and falsehood* y contributing to ıese budgets.

1. *Pastors* and her denominational orkers would quick- lose their jobs, and doors" into other ositions of similar ature would be osed to them.

2. *Heads of ible Institutes and Seminaries* would lose the *financial upport* of many friends whose first loyalty is to their clesiastical organizations now corrupted by "Modnism." *Fewer students* would come from churches ed up with these systems. And furthermore, *no positons* in these denominations would be open to *graduates* f schools whose heads and whose *teachers* had the ourage to speak out against God's children continuing support this evil combination. Some teachers would *eak out,* did they not fear they would then be *let out.*

3. *Heads, and other representatives, of Faith Mission-y Societies* would lose friends, "open doors," and nancial help, if they warned God's children *not* to ıpport "Modernism" by contributing to their denomiational budgets, as well as inviting them to support issions that are faithful to the Word of God. *They e responsible to do both.*

4. *Editors of Fundamentalist publications would* se what some of them seem to prize above the will of od, namely, *subscribers!* But *wherein is the consisncy of writing about the need of the power of the Holy Spirit for revival, and then ignoring this great sin of the yoking together of God's people with unbelievers, which effectually blocks the power of the Holy Spirit, and the coming of any heaven-sent revival?*

5. *Bible teachers* would find "doors" into these churches shut to them, they would lose popularity, and *that sine qua non, financial support,* if they faithfully warned God's people about these matters. *Many believers are unwitting partners in the propagation of "Modernism," because God's "Watchmen" have failed to warn them.*

6. *Evangelists* would fare the same as Bible teachers. "Doors" into churches supporting this wicked alliance of Fundamentalists and "Modernists" would be barred to them. However, they have the same *duty* to warn God's people as have His other "Watchmen," and the same *guilt* if they are "dumb." Why should they denounce card playing, dancing, etc., and say nothing about this ruinous disobedience?

Yes, God's "Watchmen" would lose many things if they cease to be "dumb" about these vital issues. But are there none today with Paul's spirit? He said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I *have suffered the loss of all things,* and do count them but dung, that I may win Christ" (Phil. 3:8). *And how rich the GAIN, beloved, of being willing, and perhaps actually suffering the loss of all things to be true to Christ!* We then have a good conscience, and can confidently look forward to hearing Him say, *"Well done, good and faithful servant!"* (Matt. 25:23).

Paul's lament was, *"All seek their own, not the things which are Jesus Christ's"* (Phil. 2:21). *Can it be that earthly considerations under the guise of spiritual advantages, explain this diabolical dumbness?* Let us remember that Satan never tempts us to *keep silence when we ought to speak out,* without offering us some seeming "good" to be gained or preserved.

Is God so limited that His work could not prosper if His "Watchmen" obeyed His Word and cried out

---

"LORD, IF THOU WILT, THOU CANST MAKE ME CLEAN"
Matthew 8:2

Do it for ME, Lord! I need it much;
My sins are manifold I confess:
With Thy blood and Thy Spirit my conscience touch
And my future bless.

Do it for ME, Lord! I am Thine own;
But my Chistian life does not satisfy:
Pour forth fresh Grace from Thy heav'nly throne,
And life purify.

Do it for ME, Lord! I would win souls;
But the power I forfeit through lack of faith:
Grant me the trust, which success controls,
In all Scripture saith. —*William Olney*

FRET NOT
He loves thee
—John 13:1

FAINT NOT
He holds thee
—Ps. 130:10

FEAR NOT
He keeps thee
—Ps. 121:5

against this deeply entrenched and well-protected evil? Our Lord Jesus came "to proclaim liberty to the captives, and the opening of the prison to them that are bound" (Isa. 61:1). Many of God's children today are "captives" to a false idea of loyalty. They feel that they ought to support their denominational budget whether it supports unbelievers or not. And it is the solemn obligation of God's "Watchmen" to proclaim Christ's liberty to those who want to obey God but are now held as prisoners behind ecclesiastical bars.

IV. WHAT ARE THE CONSEQUENCES OF GOD'S "WATCHMEN" BEING "DUMB"?

Isaiah 9:16 tells us:

> For the leaders of this people cause them to err; and they that are led of them are destroyed.

WHO does God say are responsible? "The leaders!" What fearful havoc results from unfaithful leadership! The Word says God's people are "destroyed!" Just before God declared that His "Watchmen" had become "dumb dogs," and because of that sad fact, the beasts of the field and of the forest were called to "come to devour!" (Isa. 56:9) Why? Because the unfaithful "Watchmen" have left the door open for them to come in to ravage the flock of Christ!

What do we see all about us? The spiritual vitality of the children of God has been, and is being "devoured" and "destroyed," by this compromise with the enemies of the Word of God. Unsaved ones are being comforted in believing soul-damning falsehoods. And civilization is being destroyed before our eyes, morally, educationally, politically, and economically, all because of this devastating destruction which is spreading like a plague among the children of God.

V. GOD COMMANDS HIS "WATCHMEN" TO "CRY ALOUD!" AND NOT BE "DUMB"

BRETHREN, let us hear and heed the Word of the Lord. Are we "blind," "ignorant," and "dumb" "Watchmen"? Are we "shepherds that cannot understand"? Do we say, "This is a 'denominational issue,' and not my affair"? We may fool ourselves with that excuse, but we do not fool God. It is my affair, and it is your affair, and should be the deep concern of every child of God, because it involves the Word of God. Through Jeremiah, God said, "The whole land is made desolate, because no man layeth it to heart" (Jer. 12:11). Is not this the whole trouble? We think some one ought to do something about it, but not me! Let us quit "the Pilate act" of trying to wash our hands of responsibility in this matter. Every Christian who knows the situation is under obligation to God to admonish other believers "in season, out of season," to stop supporting those who deny the Word of God.

Can it be that God has to call any of His "Watchmen," by such a name as "greedy dogs which can never have enough," and which look "every one for his gain"? Why? Is it because we seek to maintain our own position, our reputation, our institution or other interests, rather than obey God?

Shall we not heed the voice of God through His prophet Isaiah, speaking to each of us now?

> Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins (Isa. 58:1).

This is the definite duty of every one of God's "Watchmen." Having entered into the service of our Lord Jesus Christ, and having vowed to be faithful to Him and to His Word, no matter what the cost, are we guilty of violating that plain command of His Word, "Be ye not unequally yoked together with unbelievers"? (II Cor. 6:14). Every believer who contributes to budgets that support unbelievers, is certainly "yoked together" with them. If your own neck is in this awful yoke, my brother or sister, I beseech you in the Name of our Lord Jesus Christ to take it out immediately, and trust God about the consequences. Then "cry aloud!" and show God's people their great transgression in supporting the propagation of the deadly poison of "Modernism" by contributing to these unified budgets. Let us no longer be one of Satan's "D.D's.,"—a "dumb dog"—but may each one of us be a "trumpet" for God! Amen!

TRUST IN GOD AND DO THE RIGHT

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble—
Trust in God and do the right.

Perish 'policy' and cunning,
Perish all that fears the light;
Whether losing, whether winning—
Trust in God and do the right.

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man and look above thee—
Trust in God and do the right.

Simple rule, and safest guiding,
Inward peace and shining light;
Star upon our path abiding—
TRUST IN GOD AND DO THE RIGHT!

Note.—For a further exposition of this vital subject, read the author's leaflet, "The Devil's Game Today," which can be obtained at cost from him at 1648 West 66th St., Los Angeles, California.

The cross of Christ has as surely broken the dominion of SIN for you as it has cleansed away the guilt of your SINS.

—Jas. H. McConkey

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

The D. B. I. Crisis Cry!

Only sixty-three days left! $19,861.32 more needed!

BY THE time this issue of *"Grace and Truth"* reaches our readers there will be only about sixty-three days left before the first of September, the day on which we should have the total amount of the $25,000.00. Just as we go to press the figures stand as follows:

Needed by September first	*$25,000.00*
Supplied to date	*5,138.68*
BALANCE NEEDED	*$19,861.32*

The full supply of this need is vital to the work of D. B. I. We can only reiterate our appeal to our loyal friends to continue crying to God for the supply of the balance needed.

A Word of Explanation

MOST of our readers are familiar by this time with the need which has prompted "The D. B. I. Crisis Cry," but for the information of new subscribers a word of explanation may be helpful.

D. B. I. is passing through a transitional period. For several years it was necessary to rent buildings for dormitory purposes, and as the work grew and developed, the mounting expense of renting these buildings became so great that it was literally draining the life from other departments of the work. Because of this terrific rent drain we were compelled to cry to God for property and buildings of our own which would stop the rent drain.

In April, 1928, in simple faith, the Board of Directors of The Denver Bible Institute signed a contract for the purchase of a beautiful piece of property which would serve as a Campus for The Denver Bible Institute, the price being $21,500.00. $2500.00 was paid as a down payment, and we looked to God in prayer for the balance, $19,000.00, in ninety days. Ninety days later this amount had been supplied in full, and the Campus became ours.

Within thirty days work had begun on the first unit of the permanent buildings for D. B. I. This unit, a fine large dormitory, now called Brookes Hall, was completed just a little more than a year later. Within a few months work was started in the second unit, in which provision was made for a chapel, class rooms, dining hall, and kitchen. This unit, called Chapman Hall, was completed and dedication services held on June fifth of last year.

In a most wonderful way God supplied the funds needed for the purchase of the Campus and for the erection of the first two units of the new buildings. But during the last year of the building program the current expense fund got considerably behind, and further building operations were suspended until the need in the current expense fund had been fully supplied.

It was just about this time that the financial depression hit this country, and many of our friends found themselves out of work or their income greatly reduced. Gifts to the work began to drop off, with the result that for the first time in the history of the school we were compelled to operate with a deficit.

The $25,000.00 which we are pleading with God to supply by September first will wipe out the deficit incurred during the great building year of 1929-30; will cover additional deficit which has piled up during the past year, and will barely provide the things which are necessary to prepare for the opening of school in September.

So we invite our new subscribers to join with the old, who have stood by most loyally, in praying and giving, until we have seen the triumphant consummation of "The D. B. I. Crisis Cry."

This Year's Deficit

ANOTHER school year has closed. In many respects it has been one of the most outstanding in the history of D. B. I. It is an outstanding year of blessing. Never have we been so conscious of God's blessing on the work as during the past twelve months. And it is outstanding in the testings which we have experienced, particularly as pertains to material needs.

During the first three months of the school year we were compelled to operate with a deficit of $700.00 per month.

During the remaining six months we ran behind at the rate of $500.00 per month.

Thus *our total deficit for the year amounts to about $5,100.00.*

The $25,000.00 which we are praying that we may receive by September first will wipe out this deficit as well as the great deficit left over from the great building year of 1929-30.

We mention this need that our readers may pray intelligently, and that you may realize how important it is that the $25,000.00 be supplied in full.

God has used the very testing as the means of blessing and inspiration in bringing us closer to Him and deepening our sense of dependence upon Him and our confidence in Him; and there is a positive thrill in waiting in this hour of critical need to see the salvation of the Lord.

The Summer's Work

SCHOOL is out, and many of the students have returned to their homes. But a considerable group has remained to share the work of the summer months. These young men and women are entering into the work with a will.

The boys are working in the garden, dairy, rabbit, and poultry departments, and in general upkeep work, such as making needed repairs on buildings, fences, cars, etc.

The girls are carrying on in the offices, laundry, and various domestic departments; and in a few weeks they will be busy canning fruit and vegetables in preparation for the coming school year.

So far as any definite advance work being done which involves expense, we are practically marking time, for the money has not yet come in.

A Significant Letter

A few weeks ago Dr. M. R. DeHaan, of Grand Rapids, Michigan, wrote us a letter which is so significant that we asked him for permission to use his name in bringing it to the readers of *"Grace and Truth."* This permission he very kindly and cordially granted. We therefore reproduce his letter in full.

Dean Clifton L. Fowler
Denver Bible Institute
Denver, Colorado

My dear brother in Christ:

After reading the February number of "Grace and Truth," edited by you, I feel constrained to write and tell you how much I have been strengthened and edified by the splendid arrangement of articles contained in this number. In this day of apostasy, compromise, and flirting with the world and "Modernism," it is delightfully refreshing to know there is at least one magazine which is not on the fence, but which dares to print the truth in the face of all opposition.

Every article in the magazine is a gem in itself, and the total reaction of the articles upon me was that it was the best number of any Fundamentalist magazine that I had ever read. The article entitled "The Devil's Game Today" is clear-cut, daring, and to the point. It is in sharp contrast to the many other religious periodicals which seem to think it is absolutely necessary not to offend their unscriptural, modern brethren, but to keep in the good graces of even the devil, to carry on the Lord's work.

We also read with grief of the D. B. I. Crisis Cry. I shall make the matter known to my friends. I am enclosing check for $..... as my part toward helping you raise the desired amount.

May God richly bless you in your fight for the truth. The issue today is the pre-millenial second coming of the Lord Jesus Christ, and we are so happy to know that you stand so uncompromisingly for this truth. We shall pray daily that God will supply your every need. Phil. 4:19.

Yours in the blessed hope,

Dr. M. R. DeHaan

You can easily realize that such a letter in such an hour as this brings with it much blessing and encourage-

ONLY 63 DAYS LEFT!

$19,861.32 MORE IS NEEDED!

This is the amount required to complete the $25,000.00 which we are asking the Lord to send in by September first, for the work of D. B. I.

This amount will

1. Wipe out the deficit in current expenses incurred during the great building year of 1929-30.
2. Wipe out the additional deficit which has piled up during the past year.
3. Meet all current obligations.
4. Make the preparation which is absolutely indispensable for the opening of school in September.

But not a penny less than the full amount will suffice!

And a large part of this amount is needed at once!

Please Pray Earnestly, and as God Leads You, GIVE!

Pray that God will lay it upon the hearts of those who can, to make large offerings.

Pray that He will raise up a multitude of friends who can and will give smaller offerings.

Ask Him what He would have you do, then

USE THE COUPON!

DO IT NOW!

Pin your check here.....X
Mail to The Denver Bible Institute
2047 Glenarm Place, Denver, Colorado

MY RESPONSE TO THE D. B. I. CRISIS CRY!

Yes! God has burdened me to help D. B. I. in this hour of critical need.

Enclosed you will find $..... cash offering

You may count on me for $..... ☐ per week ☐ per month

(Please indicate above by a check mark whether you expect to send your offering weekly or monthly.)

to help meet the deficit in Current Expenses; to help cover the monthly shortage; and to help prepare for further advance in the Building Program.

Name.....

Date..... Address.....

.....

ment. At a tremendous personal cost the one who writes it has himself been contending for The Faith, and that most loyally. We thank God for our brother and for his kindly expression and generous support.

Dr. DeHaan brings together two things which give to his letter special significance. These two things are:

1. The stand which The Denver Bible Institute is taking for the Fundamentals of The Faith in this day of apostasy and spiritual declension.

2. The crucial need which has necessitated "The D. B. I. Crisis Cry!"

We are not appealing for the support of "Modernism." We are not appealing for the support of Pentecostalism or members of any of the other false "ism"of the day. We are confessedly at war with these enemies of "The Faith." But we are appealing for the support of men and women who love the fundamentals of our faith and wish to see such a testimony as that of D. B. I. perpetuated.

As God has given us to see the truth, we are endeavoring to stand for it at all cost.

It is our sincere conviction that an honest effort to stand for the truth merits the support of those who love the truth for which we stand.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

For where your treasure is, there will your heart be also.

—*Matt. 6:19-21*

THE SECRET OF VICTORY

(Continued from p. 220)

from sad experience just what that means. But note the joyous assurance which these words give. It is possible for us to LAY ASIDE the sin which doth so easily beset us. In these words we see the possibility of victory; but how is this victory to be experienced? The next verse gives us the answer, "Looking unto Jesus, the Author and Finisher of our faith."

Yes, occupation in Christ is the channel through which the power of God is poured into our lives and thus we experience the truth of the Scripture which says,

> Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee (Isa. 26:3).

III. VICTORY THROUGH YIELDING TO CHRIST

LET us note, however, that true, scriptural occupation in Christ is inseparable from yielding ourselves to Him. Occupation in Christ is not merely to think about Him, but in the thoughts and purposes of our hearts to give Him His rightful place in relationship to our lives. Yielding ourselves to Christ is, therefore, an indispensable condition of victory.

This is one reason for the Holy Spirit's appeal to us in Romans 6:13:

> Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

Notice that here yielding ourselves unto God is set over against yielding our members as instruments of unrighteousness unto sin. It is apparent from this that the condition of victory for a believer in our Lord Jesus Christ is to yield himself unto God.

Another Scripture which presents the yielding of the life as a condition of victory is Romans 12:1-2:

> I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.
>
> And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

We shall speak more particularly of what is meant by "the renewing of your minds" in a moment. But clearly one thing which is involved in the renewing of our minds is expressed in the words, "Present your bodies a living sacrifice." The natural man boasts himself that he is master of his own life. How often this attitude finds expression in such words as, "I am my own boss; no man can tell me what to do." Because this is the attitude of soul of the natural man, a radical change in attitude is necessary for one to yield himself to God and to own the Son of God as Lord in the life. But such a renewing of the mind is necessary if we are to be victorious. Only through yielding ourselves to Him can we truly obey the injunction, "Be not conformed to this world," and only so can we "prove what is that good, and acceptable, and perfect, will of God," of which victory over sin is a definite element.

IV. VICTORY THROUGH THE INDWELLING LIFE OF CHRIST

BUT we need to look a little closer into the meaning of the expression, "the renewing of your mind," and this brings us face to face with the marvelous truth in which all the truths which we have faced thus far find their focus—the secret of victory lies in the very life of Christ Himself indwelling, controlling, and enabling the believer.

It is said that among the sand dunes of northern Indiana there grow little trees known as Jack Oaks. According to one writer who mentions them, the peculiar thing about these trees is that throughout the winter their leaves cling tenaciously to the trees. The winds may blow terrifically and the frosts may freeze them brown, but still they cling. The cold cannot freeze them off, and the wind cannot blow them off. But in the springtime they loose their hold and silently drop away. Why? because up through the trunk and out through the branches there is coming new life, and as the new leaves start the old ones drop off.

It is something like this which is suggested in the words, "the renewing of your minds."

God has begotten in the believer His own holy, divine nature: God has

> given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust (II Pet. 1:4).

It is because this nature has been begotten in us by the miracle of regeneration that the Scripture declares,

> We have the mind of Christ (I Cor. 2:16).

And it is as we let this mind of Christ mold our attitude toward God and toward life that we are "renewed in the spirit of our mind."

That this is the secret of victory is plainly indicated in Ephesians 4:22-24, which says,

> That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
>
> And be renewed in the spirit of your mind;
>
> And that ye put on the new man, which after God is created in righteousness and true holiness.

Note here that the expression, "Be renewed in the spirit of your mind" is sandwiched between the injunction to "put off the old man" and the injunction to "put on the new." In other words, as we refuse to lend our minds to the control of the old man and choose to yield them to the control of the new, the transformation is accomplished in our lives which our loving heavenly Father is so eager to produce in them.

Another Scripture which is vitally linked in meaning with this and which shows that it is through the strength imparted by the indwelling life of Christ that the believer enjoys victory over sin is Galatians 5:16:

> This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Thank God, as we have said before, He has imparted to His children the very nature of Christ—

> Christ in you the hope of glory (Col. 1:27).

As our wills are submitted to the control of this new nature, and as we permit Him to bring our thoughts into captivity to the obedience of Christ, He lives out His life in us. So are we enabled to know the rapturous victory of which the apostle Paul testified when he said,

> I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me (Gal. 2:20).

THE JOY OF THE LORD

(*Continued from p. 229*)

Spirit of the Lord shall lift up a standard against him" (Isa. 59:19). There we see the "defense of the Lord.

Again Paul warns his co-workers "to beware of wicked and unreasonable men, for all men have not faith." He warns against Demetrius the silver smith who did him much damage. But how comforting to know that though surrounded by flesh and blood enemies, they can only go so far. How Paul's heart was stirred at Corinth when the Lord said, "Paul, hold not your peace for I have much people in this city. No one shall be able to set on thee or harm thee." There we see the defence of our God.

Inwardly, we find not only physical weakness but also an old nature that as a traitor would sell us out to the enemy. But Hebrews 11:34 speaks of those who "out of weakness were made strong." How different from the philosophy of this world, where the weak are shelved and set aside, God's people, out of weakness are made strong. Here is the mighty defence of the Lord, wherefore Paul could say, "And He said unto me, My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9-10). Thank God for this defence!

Besides all this, there is a frowning world. What can the child of God do in the midst of it? Nothing, if it were not for the defence of the Lord. Darwin looked over the world and said, "I see the survival of the fittest." Paul looked over the world and cried, "All things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28). Oh, lift up, discouraged heart, lift up your eyes unto Him Who ever liveth to make intercession for you, and realize that this defence is always with you. "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my Helper, and I will not fear what man shall do unto me."

How marvelously all this was wrought out and illustrated for us in Paul's experience at Rome. It was the Apostle's second trial, and all men forsook him and fled. But how beautifully he brings in the help of the Lord: "Notwithstanding, the Lord stood with me, and strengthened me . . . . and delivered me out of the mouth of the lion" and then Paul must have paused a moment, as he took in his situation, the certain execution on the morrow, and the greed of his enemies, and then, filled with the spirit of God, he wrote with steady hand: "And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to whom be glory forever and ever. Amen!" May God stir up your heart to so trust and rejoice in Him.

AND now we come to the conclusion of the whole matter: Not only should joy and peace reign in our hearts, but we should give forth our testimony in a bold confession, as David exhorts us, "Shout for joy!"

As with the subject preceding, so here we must go under the surface to get the real intent of David: "Shout for joy." Why do men shout? They do not shout when they are whipped, or when they lose money, or when discouraged. No, naturally, the only time men shout is when they suddenly realize a change in tide in their fortune. A shout thus stands for victory, and especially because of the realization that something is in their favor. In view of this we realize more fully why David said, "Shout for joy."

But for the Christian it is more than this, for it is the shout of victory in the midst of apparent defeat. As Joshua's army marched around Jericho, the priests blew the ram's horn and the people shouted before the walls fell down. David shouted for victory after he slew Goliath. Jonathan and his armour bearer shouted as they launched their attack upon the Philistines. Paul and Silas, bound in jail, with bleeding wounds, shouted and sang psalms of victory and there was an earthquake and the foundations of the prison were rent. When they were threatened, the early Christians came together, lifted up their voices to God with one accord, and said, "Now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak Thy Word" (Acts 4:29), and the place was shaken where they were assembled together. May God give us grace that we may "shout for joy" even in the midst of the world's turmoil, for we know that our names are written in the Lamb's book of life.

But shouting "for joy" also has a further blessing to the saint. I well remember during the war, coming back from a long, hard march, the men were weary, footsore, tired, exhausted, when suddenly out from the stillness we heard "The Battle Hymn of the Republic," played by the regimental band. Instantly, every soldier straightened, his step quickened, he lifted his voice and sang, and marvelous to relate, in a few minutes we forgot our fatigue and weariness. It seemed as if we had "exchanged our weakness for strength" as one man put it. That was my first acquaintance of the power of inspiring and stirring music. But the same thing takes place when the saint of God begins to praise and thank God and SHOUT FOR JOY. It refreshes, revivifies, and encourages the child of God.

But even more than this, such a bold testimony aids in the development of the inward life of faith. In fact, you can say, a person's inward life grows in proportion as this testimony is given forth. No wonder Paul cried, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." Just to testify encourages one to stand forth all the more boldly for Him. Dwight L. Moody said, "I would rather give a ringing testimony for Christ than to own one hundred thousand dollars." For he knew what such a testimony meant to the growing Christian.

Some Christians are always weak because there is no "shouting for joy." There is an encouragement in a shout. If a person barely whispers what he has to say, he partakes of a double weakness, but if one stands forth and literally shouts his testimony, a spiritual reaction always takes place, he feels better, is happier and more energetic for the Lord. I wonder if that is not the reason the Lord said, "Whatsoever thy hand findeth to do, do it with all your might," and, "Cursed is he who doeth the work of the Lord deceitfully." May the Lord stir us up and give us all this heartiness and joy and energy in giving forth His praise. David also testified, "The joy of the Lord is your strength." Strength and courage come from joy.

But let the Christian become discouraged and all is lost. So the Word came to Joshua: "Only be strong and of a good courage." "Just shout a little, Joshua, and joy in the Lord, and you will sweep the field."

Can we remember this verse? "Let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them. Let them also that love Thy Name be joyful in Thee."

If we cannot overcome where we are, we could not overcome anywhere.
—*The Irish Evangelical*

IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

The whole news-reading world was shocked a few months ago by the account of the martyrdom of the missionaries in Juruena, Brazil. Rev. Arthur F. Tylee, his little daughter Marian, and Miss Mildred P Kratz, were killed by the Indians, and Mrs. Tylee barely survived the attack upon her life. A letter written by Mrs. Tylee while still in South America, and published in the bulletin of the Inland South America Missionary Union after her arrival in the United States April 1, reveals a wonderful example of the attitude a Christian should hold in the face of such a tragedy. That the readers of "Grace and Truth" might share the blessing of her testimony, we quote a part of the letter:

> To you who have been so faithful in your intercession for us and the work in Juruena, I am sending this message that you may know that your prayers have not been in vain. I want to tell you how I have been sustained and kept by the mighty outpouring of His love and grace in answer to your prayers. I also want you to know how Mr. Tylee counted on you and your prayer fellowship in the task God gave him to perform . . . .
>
> Mr. Tylee is now in the presence of his Lord and to him all has been made plain, while I am groping in the darkness, yet even in the darkness I can trace the working of my Father's loving hand, and not one thing would I have different.
>
> How distinctly I recall each movement of my loved one on that last morning as he attended faithfully to the little everyday details of our life; his quiet time with the Word at his desk, the transplanting of some young trees, the work in the garden, all went on as it had for so many days previous, but as it never was to again. Then came breakfast; we ate it as we had eaten many another meal, surrounded by Indians. As Mr. Tylee ate his breakfast the chief sat by him discussing the work on the auto road which had been planned for the day. He arose from the table to attend to the final preparations. My meal had been interrupted several times, so the others excused themselves and left me to finish. I had not left the table when the signal was given and in a few minutes all was over. To you it may seem ghastly, but to me it was not so. No long, lingering illness accompanied by suffering and wasting away of his strength—no, one swift, clean blow and he was ushered into the presence of his Lord. How I love to remember him as I saw him last, in the strength of his manhood . . . .
>
> So I ask you to believe with me that no accident has happened, but only the working out of our Father's will. To you who knew and loved Mr. Tylee I beg you not to mourn him as dead, but to rejoice with me that he has been called to higher service.
>
> But what of the work he laid down? Are the years of patient labor and unceasing prayers to be lost? That is for us to answer.
>
> Shall we not dedicate ourselves anew to the task of bringing the Gospel to the Nhambiquara Indians, for if anything can add to Mr. Tylee's joy in the Gloryland, it will be to share the joys of heaven with the dark friends he so dearly loved, and to whom he gave "the last full measure of devotion."

A migration to Nevada was the logical result of the announcement of the great Hoover Dam project. Speaking of this several weeks ago, Morion H. Reynolds, superintendent of the Fundamental Evangelistic Association, expressed the burden on his heart to get the Gospel to the thousands of men who have flocked to that locality. Now we rejoice to learn that in answer to prayer the Lord has opened the way for Mr. Reynolds and his co-laborers to get the message of life to these men.

Rev. Maurice G. Dametz, '22, pastor of the First Presbyterian Church of Paoli, Colorado, in writing of God's blessing upon his ministry, says:

> I am just completing my second year's work, and our church has more than doubled its membership. We give thanks to Him.

Rev. and Mrs. Elbert C. Taft, '29, are now at the Mission Home of the Unevangelized Tribes Mission in Philadelphia, awaiting provision of funds for their passage to Africa. We are happy to know that a part of the need has been supplied. In the bulletin of the Mission mention is made also of the need of one thousand dollars for printing equipment to send out with them, Mr Taft having been appointed printer for the mission.

We are glad to bring to the readers of "Grace and Truth" the following statement from Dr. L. W. Barnard, president of the Evangel Theological Seminary:

> The Trustees of Evangel Uuiversity, Jersey City, announce that the corporate name of this institution has been changed to Evangel Theological Seminary, to indicate more specifically that its work is exclusively the training of young men and women for Christian service.
>
> The New Jersey Board of Education has authorized Evangel Theological Seminary to confer the degree of Bachelor of Theology upon students who complete the undergraduate course of four years following high school. This period will be reduced for the graduates of colleges and

(*Continued on p.* 246)

IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

STUDIES IN ROMANS

"Studies in Romans" is a scriptural, fundamental, practical synopsis of the Romans Epistle. With the aid of this volume the teacher of any adult Bible class need not hesitate to take his class through the book of Romans consecutively.

Pastor Tulga divides the Epistle into thirty-two sections. He presents an analysis of each section, outlining the theme of the section, giving helpful notes and comments to crystallize the teaching. He gives an abundance of Scripture references in such a way as to allow the Bible to be its own interpreter. And he presents an appropriate illustration with each section.

Bearing in mind the needs of the ordinary reader, Rev. Tulga has given us in a plain, terse style, the gist of the truths in this book.

"Studies In Romans," by Chester E. Tulga. 5½x8 inches, cloth, 241 pages, $1.25 postpaid. Published by the Union Gospel Press, Cleveland, Ohio.

SHALL ATHEISM DOMINATE THE WORLD?

Militant infidelity is nothing new, but never in history has it been seeking to destroy the foundations of the faith with the determined aggressiveness which we witness in the "Four A" movement. Few Christians realize how aggressive or how blasphemous this movement is, or how real is the menace with which it threatens the faith of our children. Mrs. Howe's book is full of information which should awaken Christians to a new realization of their responsibility to their children, and which should burden them earnestly and prayerfully to teach them the truths of God's Word which alone can safeguard their faith and morals against the awful tide of Atheism which is sweeping through the land.

"Shall Atheism Dominate the World?" by Maude Howe. 128 pages, 4⅞x7¾ inches, art stock cover. Price, $.50. Published by The Canadian Christian Crusade, Toronto, Canada.

SOULS SET FREE

Letters from foreign missionaries can be interesting to the fullest extent. The little book "Souls Set Free" comprises letters from thirteen prominent missionaries representing Africa, Brazil, China, Guatemala, Mexico, and India. In simple, straight-forward fashion each writer narrates personal experiences in connection with some particular native whose circumstances and conversion are worthy of special note. Such accounts afford us close-up views of the conditions faced by the noble few who are carrying the Gospel of the Lord Jesus Christ to the uttermost parts of the vast, needy harvest field; and views of the glorious results of their labors—souls delivered from darkness, into the light, life, and liberty that is in Christ Jesus.

"Souls Set Free," by Amy Wilson-Carmichael, H. Virginia Blakeslee, Henry D. Campbell, Emily Green, David C. Hamilton, Christine Cameron, W. J. Maynard, W. C. Townsend, Marian Garland Silsbee, U. H. Paxton, T. B. Duncan, Paul Rostad, and L. L. Legters. 4¾x6¾ inches, 124 pages, art stock cover, $.25. Published by the Bible Institute Colportage Ass'n, Chicago.

HORATIUS BONAR, D.D.

It is good to get acquainted with the stalwart men of faith of past generations; and the wealth of biography which is available to this generation gives us the opportunity to do just this. Dr. Horatius Bonar was one of the most outstanding men of the Free Church of Scotland. He was truly one of the "Fundamentalists" of his own generation. The story of his life is well worth reading. A few facts gleaned from the book under discussion will, we trust, serve to awaken the interest of many who have not yet become acquainted with Dr. Bonar. He held to the doctrine of the verbal inspiration of the Word of God and defended it against its foes. In a day when the truth of Christ's premillennial second coming was unpopular, he cherished and taught the imminency of that "blessed hope." And his insistence on the freeness of the offer of divine mercy was considered by some inconsistent with the Calvinistic standards of the Scottish church, and incurred for it some opposition. But as much as these facts impress the reader, the most impressive thing about the man is the nearness of his walk with God. To read the story of the life of this saintly preacher, author, and song writer is to find oneself drawn nearer to his Lord, and to find his love for Him quickened and his desire strengthened to live utterly for Him.

Horatius Bonar, D.D., by W. R. Bowman. 7 x 8½ inches 20 pages, paper. Published by The Religious Tract Society London. Price 10 cents postpaid.

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

REJOICING IN HOPE

Rom. 12:12

I. THE SCRIPTURAL ADMONITION
Rom. 12:12
Col. 4:2

II. THE SCRIPTURAL EXAMPLES
Eliezer
Gen 24:21, 26-27, 50-52
Nehemiah
Neh. 1:4; 2:4; 4:4; 6:9,14; 13:22,29,31

III. THE SPIRITUAL NECESSITY
I Thes. 5:16-18
Phil. 4:6-7
Eph. 6:18

IV. THE FUNDAMENTAL FACTS
Matt. 28:20
Phil. 4:5
Rom. 8:26

—H. A. W.

THE GRACE OF FERVENCY

Rom. 12:11

INTRODUCTION—See Rev. 3:14-17; cf. Rom. 1:11

"In earnest endeavor be no laggards. Your spirit should be fairly seething with enthusiasm while you are toiling as the Lord's bondmen" (Rom. 12:11 Way).

I. THE REALMS FOR FERVENCY
A. Love for one another
I Pet. 4:8; 1:22
B. Prayer
Jas. 5:16
Col. 4:12
C. Testimony
Acts 18:25

II. THE REASON FOR FERVENCY
A. The immeasurable greatness of God's love for us
Eph. 3:16-19
B. The unspeakable wonder of what He has done for sinners
Ps. 40:5
C. The indescribable peril of the lost
Rev. 20:15
Mk. 9:43

II. THE ROOT OF FERVENCY
Faith
II. Cor. 4:13

—H. A. W.

THE PASSOVER

Exodus 12

I. THE PERIL—"I will pass through the land of Egypt this night, and will smite."
Exod. 11:4-6
Acts 17:31
Ps. 9:17
John 3:18

II. THE PROVISION—"When I see the blood—"

THE PASSOVER	CHRIST
1. A lamb Exod. 12:3	1. The lamb of God John 1:29
2. Without blemish Exod. 12:5	2. Holy, harmless, undefiled Heb. 7:26
3. Killed in the evening Exod. 12:6	3. Killed in the evening John 19:30-33
4. Roast with fire Exod. 12:8	4. Suffered the wrath of God I Pet. 3:18
5. Not a bone broken Exod. 12:46	5. Not a bone broken John 19:36
6. The blood was shed Exod. 12:7	6. The blood was shed I Pet. 1:18-19
7. To be effective the blood must be sprinkled Exod. 12:13; 12:22-23	7. To be effective the blood must be accepted Rom. 3:25
8. Provided food for the people Exod. 12:8-11	8. Provided food for the people John 6:51, 54

III. THE PROTECTION—"I will pass over you."
Exod. 12:12-13—see particularly verse 23
John 5:24
John 10:28-29

Northcote Deck calls attention to the fact that the word translated "pass over" means not "I wll pass by and not smite you," but "I will pass over you, or hover over you, as a mother bird over her young, to protect you."

CONCLUSION
(a) To the lost
"Come under the protection of the blood!"
Eph. 1:7
(b) To the saved
"Eat the passover wthout leaven!"
Ex. 12:18-20
I Cor. 5:7-8

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Exposition by H. A. WILSON
Illustrations by ALBERT MYGATT

Third Quarter, Lesson 10 **Sunday, September 6. 1931**

TURNING TO THE GENTILES

Lesson Text: Acts 13:13-52; Rom. 1:14-16; 11:1-24
(Assigned for printing: Acts 13:42-52; Rom. 1:14-16)
Devotional Reading: Psalm 72:6-13

Golden Text:

"I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts 13:47).

We have before mentioned that the key note of the book of Acts is the thought of transition. In today's lesson we come to one of the portions of the book in which this transition is most plainly apparent, and in which the reason for it is evident.

I. THE RECITAL OF GOD'S MERCIES TO ISRAEL (Acts 13:13-24)

The first few verses of our lesson give the setting for what follows. From Paphos, on the Island of Cyprus, Paul and his company took ship for the mainland and proceeded afoot to Antioch in Pisidia. Here they went into the synagogue. It was in this synagogue that Paul preached the sermon which occupies the first part of our lesson.

The first part of Paul's sermon consisted in a recital of the mercies of God. He began with God's choosing Abraham, Isaac, and Jacob, which would naturally call to mind the promises which He had given them. Then he spoke of His preserving the children of Israel in Egypt, and of their redemption in the Exodus. God's forbearance with them in the wilderness wanderings comes next, and this is followed by mention of the manifestation of His power and goodness in the conquest of the land. To His mercy the giving of the judges, the giving of Saul to be the king of Israel, and the raising up of David is ascribed. In all this, one thing is most prominent. God did it all. It is to His mercy that the children of Israel were indebted for the experiences which are called to mind by this brief recital of their history (compare Psalm 78).

There is more in this recital than appears on the surface, however. In his valuable little booklet on "Restoration"* Dean Fowler discusses the Scripture before us and compares it with I Kings 6:1. In I Kings 6:1 we are told that from the Exodus to the fourth year of Solomon's reign was 480 years. By adding the periods which we are given in Paul's sermon, however, we get the following results:

The wilderness wanderings from the Exodus to the conquest of Canaan	40 years
The judges period	450 years
Saul's reign	40 years
David's reign (See I Chron. 29:27)	40 years
To the fourth year of Solomon	3 years
Total	573 years

I Kings 6:1 says that from the Exodus to the fourth year of Solomon's reign was 480 years. Paul furnishes evidence which shows that the same period was 573 years. On the surface this looks like a contradiction; but in his booklet Dean Fowler not only proves that no actual contradiction is involved but that the difference in these periods is a demonstration of God's mercy in blotting out the sins of His people. The 93 years difference exactly corresponds to the 93 years total of the five servitudes which Israel suffered as a chastening for her sin during this period (See Judges 3:8; 3:14; 4:3; 6:1; 13:1) I Kings 6:1 furnishes a valuable sidelight on the Scripture before us, and one which, in its revelation of God's grace in blotting out the sins of His people, supplements the recital of His mercies which we find here.

Notice that Paul's inspired recital of the mercies of God reaches its climax when he tells of the coming of the Lord Jesus Christ. "Of this man's (David's) seed hath God according to His promise raised unto Israel a Saviour, Jesus" (Acts 13:23). This leads into an extended discussion of how God's promises to Israel have been fulfilled in the Person of the Lord Jesus Christ; and this brings us to the second division of our lesson.

II. THE FULFILMENT OF GOD'S PROMISES TO ISRAEL (Acts 13:24-39)

The promises which God gave to Israel find their fulfilment in the Person and work of the Lord Jesus Christ. It is to the demonstration of this proposition that the second division of our lesson is devoted.

*We earnestly recommend that every Sunday-school teacher secure and read this booklet. It may be ordered from the Institute Publishing Company for 15 cents postpaid.

The fulfilment of God's promise to Israel is inseparably linked with the facts of the Gospel.

The death of the Lord Jesus Christ was indispensable, as it was foretold in the writings of the prophets. The Jews betrayed the Lord Jesus Christ and clamored for His death until Pilate consented to their insistent demands and delivered Him to be crucified. In clamoring for the blood of Christ, the Jews were acting in willful ignorance. They did not understand their own prophets who "testified beforehand the sufferings of Christ and the glory that should follow." But though they acted in blind unbelief, in their very fury they fulfilled the writings of the prophets. And so Paul says, "When they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a sepulchre" (Acts 13:29).

But if the story had ended with the death of Christ, God's promises to Israel could never have been fulfilled, for at the time of His death Christ had not fulfilled all of those promises. He had not yet delivered Israel out of the hands of their enemies (Isa. 62:1-5). He had not yet sat upon the throne of His father David (II Sam. 7:12-16). And He had not yet spoken peace to Israel or to the nations around about (Zech. 9:12; Isa. 9:6-7). Had He remained in the sepulchre, these and many, many other promises could not have been fulfilled; nor could He have been the Saviour of individual believers, either among the Jews or among the Gentiles (I Cor. 15:13-19). In His death Christ fulfilled the types and the prophecies of the sufferings of the Messiah for the sins of His people (Ps. 22; Isa. 53:5-6). But more than His death was necessary if His death were to be efficacious and if many others of the promises given to Israel were to be fulfilled—to fulfil them He must rise again from the dead. And so we read in Acts 13:32-33, "We declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that He hath raised up Jesus again"; and in the verses that follow the apostle Paul quotes Old Testament prophecies that the Messiah was to rise again from the dead, proving that in Christ these promises were fulfilled.

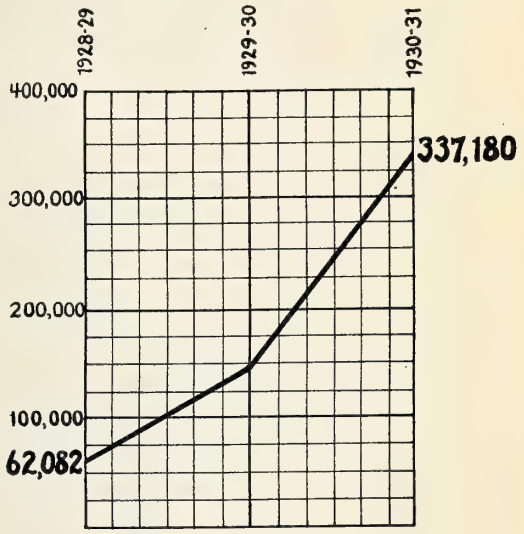
Upon these two gospel facts—namely, that Christ died and rose again from the dead—the apostle Paul bases his offer of salvation to the men of Israel. "Be it known unto you therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:38-39). Apart from the death and resurrection of Christ these words never could have been spoken. His death satisfied the claims of justice; his resurrection certified that the debt was paid. Not only so, but by the giving of Himself an offering and a sacrifice for the sins of His people, Christ did for them what the law of Moses could never do. Those sacrifices could only make a temporary covering for sin; they could not take them away. But by the shedding of His own blood and by the sacrifice of His own body Christ put away sin. Notice, too, how clearly the condition of salvation is stated. It is ALL THAT BELIEVE who are justified and receive the forgiveness of their sins (Heb. 10:1-18).

There was more involved, however, in Christ's fulfilment of the promises made to Israel than the provision of salvation for the individuals who trusted Him as their Saviour. The fulfilment of the promises of the Kingdom depend upon His personal return. This truth is involved and suggested in one of the Scriptures which Paul quoted, which says that to Him God has given the sure mercies of David (Isa. 55:3). It is at His second coming that all the promises shall be fulfilled which God has given to Israel concerning the Kingdom. Even as the personal salvation of the individual sinner depends upon his trusting the Lord Jesus Christ as his Saviour, so Israel's national deliverance from the hands of her enemies and her entrance into the joys of the Kingdom depend upon her accepting Him as her King (Ps. 110:3; Matt. 23:39). This brings us to the third division of our lesson.

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III. THE REJECTION OF GOD'S OFFER TO ISRAEL
(Acts 13:40-45)

The warning of Acts 13:40-41 was doubtless reminiscent of many sad and bitter experiences in which the apostle Paul had preached the Gospel to the Jews only to have them reject it. "Beware, therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts 13:40-41). And his warning was surely prophetic, for on the next Sabbath day it became evident that the Jews were running true to form and rejecting the Word which had been preached unto them.

This rejection had two aspects.

First, we note the individual aspect. As individuals, the salvation of the Jews, like that of the Gentiles, depended upon their personal acceptance of the Lord Jesus Christ as their Saviour. In His death Christ had provided salvation for every one of them; and if they would only trust Him as their Saviour they would be saved. But apart from the provision which He had made there was no salvation. To reject Him was to insure their own perdition. "He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18; 3:16; Acts 4:12). Some of the Jews accepted the message and were saved (Acts 13:43). But the great majority of them rejected the Word which was spoken. It was because individually they were rejecting the Saviour that the apostle Paul said to these Jews, "Ye . . . judge yourselves unworthy of everlasting life" (Acts 13:46).

But this rejection had also a national aspect. Because the majority of the Jews were individually rejecting Christ as their Saviour, as a nation Israel was also rejecting Him as their King. They were showing the same spirit which had led the people to cry before the judgment hall of Pilate, "We have no king but Caesar" (John 19:15).

IV. THE POSTPONEMENT OF GOD'S DEALING WITH ISRAEL
(Acts 13:46-52)

Because of their rejection of Christ, God postponed further dealing with Israel until the future. This postponement was not yet complete, it is true, but it was in process, as is attested by the apostle Paul's words, "Lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth" (Acts 13:46-47).

The use which Paul makes here of Isaiah 49:6 is most illuminating. Primarily this Scripture is a prophecy of the Lord Jesus Christ and the declaration that He was not only to be the Saviour of Israel but also of the Gentiles. But God has associated His people with His Son in a marvelous fellowship and identification. This we see in our Lord's words to His disciples. On one occasion He said, "I am the Light of the world" (John 8:12); and on another He said, "Ye are the light of the world" (Matt. 5:14). In His call to Israel, it was God's purpose that she should sustain this same relationship to her Lord, for He had called her to be a witness for Himself. It was through her testimony that the Saviour was to be made known to the Gentiles. But Israel had miserably failed in her mission, for she had rejected Him Who gave her life, and she had failed to bear her testimony as she should. Now as the apostle Paul speaks God's Words to her, she rejects his testimony and refuses to grasp the opportunity which is hers to bear the light to the Gentiles. If the Gentiles were to receive the light, it was necessary, therefore, for God to set Israel aside and to deal with the Gentiles directly. And so, under the direction of the Holy Spirit, the apostle Paul made the personal application of this Scripture, and in his own personal ministry exemplified what God was doing dispensationally. He turned from Israel to the Gentiles.

A mystery is involved here which is not revealed in the book of Acts. In this dispensation, during which Israel is set aside and God is dealing with the Gentiles, He is gathering together all believers in one body, the Church which is the Body of Christ. We are not told of this in the book of Acts because God had given to the apostle Paul the peculiar ministry of making known this mystery to all men, and Luke was the writer of the Book of Acts. But from the writings of the apostle Paul we learn that this is the deeper significance of the transition which we see in progress in the book of Acts. The mystery was not that God was to turn from Israel to deal with the Gentiles, but it was that believers from among the Gentiles should become members together with believing Jews of the Church which is the Body of Christ (Eph. 3:1-9).

But Israel shall be restored in the future. At the second coming of Christ God's dealing with His people shall be resumed. Then many of the children of Israel, miraculously prepared by the operation of the Spirit of God, shall be trusting in their Messiah and awaiting His appearing. And when He comes, all the believing of Israel shall be

gathered together into His kingdom. When this is done, at last Israel shall make full proof of her God-given ministry, for it is of that time that the prophecy speaks which says, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Isa. 60:1-3).

VITAL-TRUTH ILLUSTRATION

On Sunday, August 24, we closed a ten-days tent campaign at Arlon, a town away down in the southeast of Belgian Luxembourg. This town has been opening to the Gospel for some months, and we have found favor with the authorities, who allowed us to use part of the Town Hall for our regular meetings; but this aroused the ire of the Catholics, as we were soon to feel. Is Rome intolerant? Try to work for the Lord in a Catholic country, and you will soon answer in the affirmative. Indignation against us was running high in Catholic circles during the campaign. Had not the Pope's representatives preached against us several times? Had they not posted huge posters giving redoubtable reasons why "Protestants were not wanted in Arlon"? . . . . One night towards the end of the campaign, a band of five hundred came raging round the tent, trying to force an entrance to break up the meeting, if not to destroy the tent. Little did we know at the time there were Socialists picketed around the tent ready to fall on any malevolent Catholic who would dare to cut the ropes. The police had to interfere, and arrested several of the ringleaders, among them a lawyer. The mob contented themselves by singing outside "Ave Maria" and the national anthem. The next night they came again, eight hundred of them, and tried the same tactics, but were again thwarted in their attempt to break up the meeting. We heard later that a force of mounted police were in readiness should they be required. A mighty enemy behind! But a mightier Captain in front! . . . .

Inside the tent during that fearsome experience was quiet; the two workers who were leading the campaign were perfectly calm, so much so that the police remarked it; there were quite a number of conversions, and 150 stayed to the after-meeting the second night. All the noise and excitement turned public opinion entirely in our favor, and of course advertised our work "free of charge." This town is now open and waiting for the Gospel.

—Circular Letter of Belgian Gospel Mission

Third Quarter, Lesson 11 **Sunday, September 13, 1931**

SOME MISSIONARY EXPERIENCES

Lesson Text: Acts 14; Eph. 6:10-20
(Assigned for printing: Acts 14:8-23)
Devotional Reading: Isa. 50:4-9

Golden Text:

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven" (Matt. 5:10).

In any form of Christian work two things are central—the message and the man who bears it. If a man would be a faithful minister of Jesus Christ, he needs to see to it that his message is true to the Word of God; but he needs just as definitely to see to it that his own life is yielded to God, purified and transformed by the miracle-working power of the Holy Spirit, and consistent with the message which he bears. A passage in I Timothy shows that in view of the apostasy with which this age shall end, as the age draws to its close it becomes increasingly important to give heed both to the teaching and to the personal life. "Be on your gaurd as to yourself and your teaching. Persevere in these things; for by doing this you will make certain your own salvation and that of your hearers" (that is salvation from the apostasy, I Tim. 4:16 Weymouth).

Approaching the study of today's lesson from this point of view, we find that it presents three facts about the Gospel which it is essential for the Christian worker to know in order to avoid discouragement, and three things which must characterize his life and ministry if he would be fruitful in his Lord's service.

I. THREE ESSENTIAL FACTS ABOUT THE GOSPEL

Verse three of our lesson tells us what the Gospel was which Paul preached. It was "the Word of His (the Lord's) grace." And if we would understand the meaning of this expression, we may find it explained in II Corinthians 8:9, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." Our lesson reveals three essential facts about this Gospel.

A. The Gospel of our Lord Jesus Christ will always prove an offense to unwilling souls. In the opening verses of our lesson we read that "a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren" (Acts 14:1-2—note also verses 5-6). If we preach the Gospel we may be sure that some will be helped and benefited by it. But just as certainly others will reject it and rebel against it. This was so in the days of the prophets, who were persecuted and many of them martyred for their testimony. It was true during the earthly ministry of our Lord Jesus Christ. And it was true in the experience of the apostles, as is exemplified in today's lesson. This being true, should we not expect to be criticised and opposed if we are faithful in ministering God's Word? Surely there is no scriptural ground for us to expect to escape such experiences if we are faithful.

It is said that John Wesley after sending out local preachers, would ask upon their return, "Was anybody converted?" If he received the answer "No," he would ask, "Was anybody made angry?" If the answer to this question was "Yes," he was satisfied, but if the answer was "No," he seriously questioned whether the one who gave it had been faithful in his ministry. And this is scriptural, for the Gospel of our Lord Jesus Christ will draw souls to the Saviour or it will prove an offense to them (II Cor. 2:15-16; I Cor. 1:18, 23-24; Gal. 5:11; 6:12; II Tim. 3:10-12).

B. Satan and the hosts of darkness will do everything in their power to hinder the Gospel of Christ. Our Saviour spoke of this in the parables. You will remember that when the sower had sowed the seed, the fowls of the air, representing the demons, came and devoured the seed which fell by the wayside. And in the parable of the Tares and the Wheat, when the Son of Man had sown the good seed, the enemy, the devil, came and sowed tares among the wheat. So in today's lesson we find opposition to the Gospel stirred up, if not by the adversary in person, at least by his representative in the carnal natures both of Jews and Gentiles.

In our Scripture we see two distinct kinds of assault made on the Gospel. On the one hand there was the attempt to pervert it. Those who heard the Gospel when they saw the miracles which accompanied it, sought to worship those who preached it. On the other hand there was physical violence, Paul, the messenger of the Gospel was stoned and left for dead. The attempt to worship Paul and Barnabas under the guise of Jupiter and Mercury was only one among many of Satan's attempts to pervert the Gospel of our Lord Jesus Christ. It is analogous with the policy which many, including even some so-called missionaries, are advocating today—namely, wed-

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ding the Gospel of Christ with the worship of heathen gods because "there is some good to be found in all religions." Failing in this effort, the adversary of souls sought to silence the testimony of these faithful ministers of Christ by putting them to death.

Such satanic opposition to the Gospel is not to be wondered at, for it is consistent with Satan's determined effort to prevent men and women from receiving the Lord Jesus Christ. God's Word tells us that "the god of this world (age) hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them" (II Cor. 4:4). We may be sure, therefore, that whenever the Gospel of our Lord Jesus Christ is preached, the enemy of souls will seek by every means in his power to prevent men and women from believing it; and he will do everything in his power to silence those who preach it.

C. Note, however, that the Gospel of our Lord Jesus Christ brings forth fruit in spite of all opposition. When we have read of the persecutions and oppositions which the apostles of our Lord Jesus Christ suffered, how it stirs our hearts to read that they returned again to the very cities where they had suffered these persecutions, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the Kingdom of God, and when they had ordained them elders in every city and had prayed with fasting . . . . They commended them to the Lord on Whom they believed" (Acts 14:21-23). The apostles had been sorely persecuted in Lystra, Iconium, and Antioch of Pisidia; but through their testimony there had sprung up in each of these cities a company of believers, and when the apostles returned from their missionary journey they left churches behind as fruit of their labors. In this see the fulfilment of God's promise, "My Word . . . . shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11). To see such fruitfulness in the face of such persecutions as those faithful witnesses suffered should encourage every true minister of our Lord Jesus Christ (Rom. 1:16).

II. THREE INDISPENSABLE CHARACTERISTICS OF A FRUITFUL MINISTRY

Now let us retrace our steps and consider our lesson from the standpoint of what it reveals concerning the servants of Christ and the example which they set for us. If we would be as fruitful in our Lord's service as they, at least three characteristics of their ministry which are exhibited in today's lesson must also characterize our own.

A. First, we note their stedfastness in the face of persecution. In spite of persecution and opposition they stayed in Iconium as long as it was possible for them to do so, giving their testimony all the while. And when conditions became such that they could not longer continue their ministry there, they fled to Lystra, but there again they preached the Gospel. And when the Jews had stoned Paul there, they went to Derby, preaching the Gospel in that city. One might think that when they had been persecuted and stoned for their testimony they would be hesitant about preaching in other cities; but not so with these godly men. Wherever they went they preached the Gospel. And they even returned to the very cities where they had been persecuted in order to confirm the faith of the disciples.

Such stedfastness in their God-given task in spite of persecution and opposition sets a challenging example for us. God has given to every one of His children a spiritual gift which fits him to bear testimony for his Lord. If we are faithful in bearing our testimony, we will suffer persecution. Let us not be dismayed by that persecution, however, but let us give ourselves even more earnestly to the ministry which God has committed to us. And let us not forget the admonition of Scripture which speaks to us on this wise, "Therefore my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58—see also Gal. 6:9; II Tim. 4:1-5).

B. We note also that these men gave the Lord Jesus Christ the preeminence in their lives as well as in their testimony. Perhaps Satan can make no more subtle attack upon the personal life of the minister than to permit him to receive personal honor and flattery as the result of his ministry. Such was the experience of Paul and Barnabas when the inhabitants of Lystra would have paid them divine honors. And such is the temptation which is thrown in the way of many a young minister when those to whom he preaches the Word of God begin to compliment him on his preaching. In the face of such adulation Paul and Barnabas rent their clothes and restrained the people from worshipping them, saying, "We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God" (Acts 14:15).

Such must be the attitude of every servant of Christ who would be faithful to his God-given truth. With the apostle Paul he must say, "We preach not ourselves, but Christ Jesus the Lord" (II Cor. 4:5). And the passion of his life must be that expressed by John the Baptist when he said, "He must increase, but I must decrease" (John 3:30). Any temptation to think of himself more highly than he ought to think is a wile of the adversary, who brought about the fall of the race by the words, "Ye shall be as gods" (Gen. 3:5); and yielding to such a temptation is bound to militate against the effectiveness of one's ministry. But he will be guarded against the wiles of the devil if he will choose to give the Lord Jesus Christ that place in his life which God purposes He shall have, and which is expressed in the words, "That in all things He might have the preeminence" (Col. 1:18).

C. Note also the diligence of these apostles in watering the seed which had been sown. Having preached the Word in Antioch, Iconium, and Lystra, they did not rest content with this but returned again to these cities, "confirming the souls of the disciples, and exhorting them to continue in the faith," and they did not leave them until they had ordained elders in each and every city to care for them and to feed them on the Word of God. What gardener would expect an abundant harvest if he merely planted the seed and neglected to water or to cultivate that which was sown? Should we not, therefore, be diligent, not only in sowing the seed of the Gospel, but also in following up the testimony which has already been given? When we have won a soul to Christ, let us seek to develop the new-born life with further instruction in the Word of truth. And let us not rest content until we know that this soul has been linked with a godly company of believers where he will find the fellowship and the instruction which he needs to enable him to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. Then, like the apostles, when we have done all we can for his spiritual welfare, let us commit him to the tender care of the Lord on Whom he has believed.

VITAL-TRUTH ILLUSTRATION

We illustrate the Ephesians 6 part of the lesson text today, though it is not without application also to "missionary experiences," and to the persecutions mentioned in the golden text.

There was much discussion during the first year of the Great War of reports that British soldiers in the Mons retreat had seen angels and were cheered by this evidence of supernatural protection. The "Toronto Globe" has recently called attention to statements said to have been made by Col. Freidrich Herzenwirth, formerly of the Imperial German Intelligence Service, that the angel of Mons really existed, but consisted of motion pictures thrown upon the screen of foggy white cloud banks in Flanders by cinematograph projecting machines mounted in German airplanes which hovered above the British lines." This German colonel further says that the Germans miscalculated the effect of these apparitions; they had been intended to create superstitious terror in the British ranks and to cause a panic and refusal of the Allied soldiers to fight an enemy that enjoyed supernatural protection. But the British soldiers interpreted these "angels" as protectors of their own troops, and the enemy plan failed. The "Globe" comments: "Here is a striking testimony of the overruling power of God . . . . Such tactics have always been resorted to by the enemy. The apostle Paul points out that the same tactics are used by Satan in his efforts to rout the army of God: 'And no marvel; for Satan himself is transformed into an angel of light.' But thank God, when the light of the glorious Gospel of Jesus Christ shines forth, the mist and fog of sin is cleared away, and the man of sin is revealed—as the enemy. Satan is the prince of the power of the air."

—The Sunday School Times

Third Quarter, Lesson 12 **Sunday, September 20, 1931**

THE COUNCIL IN JERUSALEM

Lesson Text: Acts 15:1-35; Gal. 2
(Assigned for printing: Acts 15::22-29; Gal. 2:1, 2, 9, 10)
Devotional Reading: Rom. 8:1-10

Golden Text:

"For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13).

Vital issues are involved in the council at Jersualem, and every child of God needs to understand both the issues involved and the decision which was reached. These things may be discussed under three heads.

I. THE QUESTION AT ISSUE
(Acts 15:1-6)

The question at issue was, "Is it necessary to keep the law of Moses in order to be saved?"

This issue was first raised by certain men who came from Judea to Antioch, insisting that it was necessary for believers to keep the Law in order to be saved. In spite of the warnings and instructions of Paul and Silas, this teaching so troubled the church at Antioch that a committee of the brethren, headed by Paul and Barnabas, was sent to Jerusalem to confer with the apostles and with the elders there. When they had come to Jerusalem and had been received by the church, Paul and Barnabas declared all things that God had done with them—or in other words, they told of how the Gentiles had been turning to the Lord Jesus Christ through their testimony, accepting Him as their Saviour. But here again the issue was raised, for "there rose up certain of the sect of the Pharisees which believed, saying that it was necessary to circumcise them and to command them to keep the Law of Moses" (Acts 15:5).

These false teachers have their present-day counterpart in the Seventh Day Adventists and others who say that it is necessary to keep the Law in order to be saved. Their teaching is a subtle way of teaching salvation by works. This teaching is subtle because ostensibly it magnifies the Law of God; though in reality it perverts it; and it is powerful, because it is in full accord with the predisposition of the natural man to trust in his own efforts for salvation rather than in the grace of God.

In one form or another nearly all of us have been affected by this teaching. Did you ever hear anybody say, "God does not love bad little boys or girls"? Or did you ever hear them say, "If you are not good you will not go to heaven"? If so, you have heard identically the same

kind of doctrine as that which troubled the church at Antioch. There is only one difference between this teaching and that which the council at Jerusalem convened to consider. Both teachings insist that good works are necessary for salvation; but the Pharisees made their teaching a little more definite in that they specified what good works were necessary—to be saved, according to these teachers, a man must not only believe in the Lord Jesus Christ, but must also keep the Law.

It was to consider this matter, therefore, that the apostles and elders came together.

II. THE EVIDENCE IN THE CASE (Acts 15:7-18)

At the beginning of this council there was a protracted period of disputation, concerning which the Holy Spirit has not seen fit to give us any details. It is evident, however that nothing was settled by it.

Following this disputation Peter gave his testimony. He reminded the council of the Lord's dealing with him in leading him to preach the Gospel to the Gentile Cornelius and his household; he reminded them of how those Gentiles had believed on the Lord Jesus Christ; and he reminded them of how God had given them the Holy Spirit and the accompanying gift of tongues, thus bearing witness to their conversion. It was evident from this He had put no difference between believing Jews and believing Gentiles, having purified by faith the hearts of the Gentiles who believed the Gospel.

The force of Peter's argument is, "Since God saw fit to save the Gentiles and to bear witness to their salvation, though they had not become Jews or attempted to keep the Law, why should we require what God has not required?" This logical argument he followed with the stirring words of Acts 15:10-11, "Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." In saying this Peter plainly stated that neither the fathers of Israel nor they themselves had been able to keep the Law, and that their Law-keeping had nothing to do with their salvation, which was purely a matter of grace. This statement is in striking argeement with the doctrine of the apostle Paul as stated in Ephesians 2:8-9, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." It is especially striking in that it proves that even the fathers, the Old Testament believers to whom the Law was given, had not been saved by keeping the Law, but by the grace of the Lord Jesus Christ.

Peter's testimony was followed by the testimonies of Barnabas and Paul. We are not told much about their testimony but simply that they declared what miracles and wonders God had wrought among the Gentiles by them. Their testimony concerned what Peter had said; namely, that God had seen fit to save the Gentiles without requiring them to keep the Law.

And their testimony was followed by that of James. From the language of Acts 15:19, evidently James was the moderator of this council. He reminded them of Peter's testimony that God had visited the Gentiles to take out of them a people for His Name, which testimony had been confirmed by that of Barnabas and Paul. And then he proceeded to show that what they had said was scriptural, saying, "To this agree the words of the prophets." Then he quoted from Amos 9:11-12, which speaks of the Gentiles seeking after the Lord and being called by His name. With the quotation of this Scripture James brought the arguments of Peter and Paul to their climax. The Spirit of God had definitely prophesied that the Gentiles should call upon the Name of the Lord and that it was pleasing to Him for them to seek after Him. But no mention had been made of their being required to keep the Law. Why, then, should this council require them to keep it?

The testimony of these apostles may be supplemented by many other Scriptures.

Notice, first, that the Scriptures teach definitely that there are some things which the Law cannot do. It can not give the fulfilment of the promises of God (Gal. 3:18 Rom. 4:13-14). It cannot take away sins or make those wh worship according to it perfect (Heb. 10:1-4). It canno justify anyone, that is, it cannot make him righteous i God's sight (Rom. 3:30; Gal. 2:16, 21; 3:11). It canno impart life (Gal. 3:21). And it cannot liberate a soul fro the bondage of sin (Rom. 8:3). It is noteworthy that wha the Law cannot do, grace does for all who put their trus in the Lord Jesus Christ. Through faith in Him we hav become the children of Abraham and heirs according t the promise (Gal. 3:29; 3:14). On our behalf Christ pu away sin by the offering of Himself (Heb. 9:26). By tha one offering He has perfected forever all who have truste in Him (Heb. 10:10-14). By faith in Him, and by virtu of His shed blood, we are "justified from all things fro which we could not be justified by the Law of Moses (Rom. 3:24, 25; Acts 13:39). And by faith in Him we hav received eternal life, being made children of God (Joh 3:36; Gal. 3:26). Thus grace has done for all believers i Christ what the Law cannot do for them. How foolish would be, therefore, to insist that those who have receive the blessings of grace put themselves under the Law To this agrees the testimony of Scripture, for in Roman 9:30-33 we read, "What shall we say then? That th Gentiles, which followed not after righteousness, hav attained to righteousness, even the righteousness which of faith. But Israel, which followed after the Law o righteousness, hath not attained to the Law of righteous ness. Wherefore? Because they sought it not by faith but as it were by the works of the Law. For they stumble at that stumbling-stone; as it is written, Behold, I la in Sion a stumbling-stone and rock of offence: and whosc ever believeth on Him shall not be ashamed."

On the other hand, the Scripture plainly reveals th purpose for which the Law was given. It was given t witness to the righteousness of God (Rom. 3:21). It wa given, in the light of its revelation of God's righteousnes to convict men of their own sins and shortcomings (Ron 3:19-20;5:20). Because it does reveal their sin, it bring men under a curse (Gal. 3:10; Rom. 4:15). But it wa given not to condemn but to lead men to the Lord Jesu Christ that they might be justified through faith in Hi (Gal. 3:24). Since the Law cannot impart the righteous ness which it testifies; since it cannot impart forgivenes for the sins of which it convicts the race, since it canno save from the curse which it pronounces upon the sinne and since it is only our schoolmaster to bring us to Chris when we have trusted Him as our Saviour why shoul we seek to put ourselves back under the Law?

In passing, let us pause to emphasize, however, tha while God does not want us to put ourselves under th Law, He has made provision whereby as we yield to Hi the righteousness of the Law will be fulfilled in these live of ours. This transformation is not produced by ou becoming occupied with the Law and putting forth slavish effort to keep it; but it is produced by our yieldin our hearts and minds to the control of the new natur begotten in us by the grace of God, and under His tutelag choosing to be occupied with the Lord Jesus Chris When the Law is fulfilled in a child of God it is not in th energy of the flesh, but it is in the power of the Lord Jesu Christ, living out His life in His yielded child (Ron 8:3-4; Gal. 2:20).

III. THE DECISION RENDERED (Acts 15:19-29)

And now we come to the decision of the council. Th decision was in harmony with Peter's stirring word which we regard as of special importance, because the are such a clear statement of the central truth of ou lesson. "Why tempt ye God, to put a yoke upon th neck of the disciples, which neither our fathers nor w were able to bear? But we believe that through the gra of the Lord Jesus Christ we shall be saved, even as they (Acts 15:10-11).

In keeping with Peter's appeal James said, "My sen tence is, that we trouble not them, which from among th Gentiles are turned to God" (Acts 15:19). To require th Gentiles to keep the Law, according to Peter would be

ut a yoke upon their neck. According to James it would e to trouble them. To this verdict the council agreed, and n no uncertain terms its members testified that it was not ecessary to keep the Law to be saved, for they wrote to he believers at Antioch, "We have heard, that certain vhich went out from us have troubled you with words, ubverting your souls, saying, Ye must be circumcised, nd keep the Law: to whom we gave no such command- nent" (Acts 15:24). According to this pronunciamento, to each the Gentiles that they must keep the Law was to ubvert their souls. It was contrary to the plain teachings f the grace of God. This decision is in full harmony with vhat the apostle Paul had been teaching, for his teaching n this point is summarized in the words of Romans 3:28, Therefore we conclude that a man is justified by faith vithout the deeds of the Law."

The admonitions of the council, which accompanied heir decisions, were also entirely in keeping with the eaching of the apostle Paul. They admonished the Gen- ile believers to abstain from meats offered to idols, from ating flesh with the blood, and from eating things trangled. This they were to do for the sake of believers mong the Jews who might be caused to stumble by hese things (Acts 15:20-21, 29). Paul, led by the Spirit f God, while insisting on the believer's liberty in such hings, also taught that for the sake of our testimony with thers we should abstain from exercising our liberty (see om. 14:13-15; I Cor. 10:25-32; I Cor. 8:13). The council lso admonished Gentile believers to abstain from forni- ation. This, too, was consistent with the teaching of the Ioly Spirit through the apostle Paul, for to abstain from ornication is one of the aspects of that personal purity. /hich all believers should covet and which they may expe- ience by the transforming power of Christ. And so we ead in I Thessalonians 4:3-5, "This is the will of God, even our sanctification, that ye should abstain from fornica- on: that every one of you should know how to possess his vessel in sanctification and honor; not in the lust of concupiscence, even as the Gentiles which know not God." The admonitions of the council were not to the effect that the Gentiles must observe these things to be saved, but that, being saved, they would do well if they also observed these things, though their salvation was in no wise involved (note Acts 15:29). In other words, their admonition was identically the same in force as that voiced by the apostle Paul in Galatians 5:1, 13. First he exhorted the brethren to stand fast in the liberty with which Christ had set them free and to be not entangled again with the yoke of bondage—that is, they were not to be beguiled into trying to keep the Law. Then he went on to admonish them, "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:1, 13).

VITAL-TRUTH ILLUSTRATION

Some one has said that a little fly in Noah's ark was just as safe as an elephant. It was not the elephant's size and strength that made him safe; it was the ark that saved both elephant and fly. It is not your righteousness, your good works, that will save you. Rich or poor, learned or unlearned, you can be saved only by the blood of Christ.—Moody.

Which reminds us that we have somewhere read that three people came forward one Lord's Day to be received into the membership of a Baptist church in Washington, D. C. One was Charles Evans Hughes, who had come to Washington to be Secretary of State of the United States, and one was a poor working woman, and one was a colored man. The pastor of the church said to the congregation, "You will note that the ground is level at the Cross!"

hird Quarter, Lesson 13 **Sunday, September 27, 1931**

REVIEW—*The Spread of Christianity in Asia*

Devotional Reading: Matt. 13:31-33

Golden Text:

"They rehearsed all that God had done with them, and ow He had opened the door of faith unto the Gentiles" Acts 14:27).

SOME THOUGHTS ON THE SCRIPTURAL USE OF THE SYMBOL "LEAVEN"

When we studied the parables of Matthew 13, we out- ned the Parable of the Mustard Tree and the Parable of ie Leaven. These studies appeared on page 22, of the anuary, 1930, "Living Word Number" of "Grace and ruth." Since the exposition of these parables was given o recently, we will not repeat, but will rather offer a few ioughts supplementary to that former discussion.

In the light of the subject assigned for today's lesson, is evident that the thought in selecting this Scripture eading was to suggest that the Parable of the Mustard ree and the Parable of the Leaven symbolize the spread f the Gospel. This is an interpretation which has no criptural warrant, however, as will be seen from the fol- wing outline on the "leaven"—which stands for false eaching.

1. **God commanded the children of Israel to put all leaven out of their houses in connection with the Passover.**
   Exod. 23:18; 34:25
2. **God forbade the use of leaven with the sacrifices.**
   Exod. 23:18; 34:25;
   Lev. 2:11; 6:17; 10:12
3. **Christ bade His disciples beware of the leaven of the Sadducees, of the Pharisees, and of the Herodians.**
   Matt. 16:6-11
   Mark 8:15
   Luke 12:1
4. **The Saviour's admonitions to beware of leaven, the disciples rightly understood to refer to false doctrine.**
   Matt. 16:12
5. **The Holy Spirit through the apostle Paul warns against the leaven of malice and wickedness.**
   I Cor. 5:6-8
6. **The herey which necessitated the Epistle to the Galatians is likened to leaven.**
   Gal. 5:9
7. **Nowhere in the Scriptures is there the slightest suggestion that in the mind of God leaven stands for the Gospel.**
   (The Parable of the Leaven must be interpreted in the light of the connection in which the leaven appears in all the rest of Scripture.)

II. QUESTIONS FOR REVIEW

Lesson 1—"The Gift of the Holy Spirit"
(Lesson Text: Acts 1:6-14; 2:1-47)
(Golden Text: Acts 1:8)

1. Should we expect the experiences of the disciples at Pentecost to be repeated? If not, why not?

2. Should believers "seek the baptism of the Holy Spirit?" If not, why not?

3. What is the scriptural admonition to the believer in this age, pertaining to his relationship with the Holy Spirit?

Lesson 2—"The Preaching of the Apostles"
(Lesson Text: Acts 3:1—4:31; I Cor. 1:21-25)
(Golden Text: Acts 5:29)

1. When should believers "preach the Word"?
2. What place should the Bible have in our efforts to win the lost to Christ?
3. Just what is the Gospel of Jesus Christ?
4. Is boldness in testimony the exclusive privilege of the apostles, or should it be shared by all believers?

Lesson 3—"Social Service in the Early Church"
(Lesson Text: Acts 4:32-35; 6:1-7; 9:36-39; II Cor. 9:1-15)
(Golden Text: Acts 20:35)

1. What is the relationship between the Christian's giving and his growth in grace?
2. What test should we always apply in deciding where to place our gifts for the Lord's work?
3. To whose material needs would God have us minister particularly, to those of believers or unbelievers?

Lesson 4—"Christianity Spread by Persecution"
(Lesson Text: Acts 7:54—8:4; 11:19-21; 26:9-11; I Pet. 4:12-19)
(Golden Text: Rev. 2:10)

1. How does it affect unbelievers to be brought face to face with Christ through a Christian's testimony?
2. Must we depend upon our own strength in an hour of testing? If not, whose strength may we depend upon?
3. Is real transformation in the life of a believer produced by good resolutions? If not, how is it produced?
4. Who should preach the Gospel—ministers only? Or all believers?

Lesson 5—"Philip's Missionary Labors"
(Lesson Text: Acts 8:5-40)
(Golden Text: Acts 8:4)

1. Can you explain why gifts of healing, tongues, etc. are included in the list of gifts given to the members of the Church, which is the Body of Christ?
2. Is God's grace extended to the worthy or to the unworthy? Can its gifts be purchased?
3. What is God's promise to willing souls?
4. What suggestions for our guidance in doing personal work can we glean from Philip's conversation with the Ethiopian eunuch?

Lesson 6—"Saul Converted and Commissioned"
(Lesson Text: Acts 9:1-31; 22:3-21; Gal. 1:11-17; I Tim. 1:12-17)
(Golden Text: Acts 26:19)

1. How may we have a vision of Christ without actually seeing Him with our physical eyes?
2. Is it always safe to obey the Word of God?
3. What must we do to permit God to transform our lives, even as He transformed the life of Saul of Tarsus?

Lesson 7—"Sowing and Reaping"
(Lesson Text: Gal. 6:1-10)
(Golden Text: Gal. 6:7)

1. When a Christian sees a fellow believer sinning, what should he do?
2. Should Christians be content to remain dependent upon the exhortations of others for their spiritual growth?
3. What special responsibility have believers to those who are faithful in teaching them God's Word?
4. What practical application to your own life has the Scripture which says, "Whatsoever a man soweth that shall he also reap"?

Lesson 8—"A Gospel for All Men"
(Lesson Text: Acts 10:1—11:18; I Cor. 1:23-25)
(Golden Text: Rom. 10:12)

1. Can men be saved without hearing the Gospel of Christ?
2. Can men be saved without believing on the Lord Jesus Christ as their own personal Saviour?
3. Is there anyone who cannot be saved through believing on Him?

Lesson 9—"The Mission to Cyprus"
(Lesson Text: Acts 12:25—13:12)
(Golden Text: Rom. 1:16)

1. How many of His children has God called into His service?
2. If we would effectively serve our Lord what should we talk about?
3. Can a faithful minister expect to escape persecution?
4. What is the fruit which follows a faithful testimony for the Lord?

Lesson 10—"Turning to the Gentiles"
(Lesson Text: Acts 13:13-52; Rom. 1:14-16; 11:1-24)
(Golden Text: Acts 13:47)

1. Wherein may we see God's mercy in the history of Israel?
2. Where do God's promises to Israel find their center and fulfilment?
3. What was the consequence of Israel's rejection of God's offer to her of the kingdom?
4. Will God's dealing with Israel ever be resumed, or has He cast her off forever?

Lesson 11—"Some Missionary Experiences"
(Lesson Text: Acts 14; Eph. 6:10-20)
(Golden Text: Matt. 5:10)

1. Can we expect all men to receive the Gospel message with favor?
2. How does Satan seek to hinder men from believing?
3. Can Satan prevent the Gospel from bearing fruit?
4. What may we learn for our own personal profit from the ministry of Paul?

Lesson 12—"The Council in Jerusalem"
(Lesson Text: Acts 15:1-35; Gal. 2)
(Golden Text: Gal. 5:13)

1. Must Christians keep the law after believing in Christ in order to be saved?
2. If not, why should we seek to live godly lives?
3. How may we live lives which are pleasing to God?

VITAL-TRUTH ILLUSTRATION

One day there was a burst of choral singing away down the long street leading to the river. The occasion was the arrival of a native Christian woman who was just entering the town after a month's journey on foot. She had come to report what she had done for the Lord Jesus in her district, and her hands were filled with tiny straws done up in bundles neatly tied with bark rope. These bundles constituted a record-book of a novel sort that the Africa has been using for centuries—a straw for an item, another straw for another item, and so on. For each case of professed conversion there was a straw cut, and the bundles of straws looked for all the world like miniature sheaves. The straws were handed over to the elders to be counted and the number was 660!

—Dan Crawford, in "Thinking Black"

IN THE HARVEST FIELD

(Continued from p. 235)

Bible Institutes, the requirements varying in accordance with the nature of the courses previously completed.

The trustees and teachers of this Institution are all throughly evangelical and premillennial in their doctrinal position. Evangel Theological Seminary is denominationally independent, and students of several denominations are enrolled. There is no charge for tuition.

Rev. E. B. Hart, pastor of the Beth Eden Baptist Church of Denver, and a contributor to "Grace and Truth" has enjoyed the blessing recently of being able to lead his congregation in the erection and dedication of a beautiful new church building.

Rev. H. C. Payne, pastor of the First Congregational Church of Steamboat Springs, Colorado, and Ministerial Sponsor of the Yampa Valley Young People's Bible Conference, visited D. B. I. recently and spoke at an inspirational service. His message was very helpful, and we thank God for his firm stand for the truth of the Word.

The First Baptist Church of Tucson, Arizona, from which many students have come to D. B. I., celebrated recently its fiftieth anniversary. We were happy to receive the following report from this church whose pastor is so aggressively faithful in his stand for the fundamentals of the Faith:

On April 7, 1881, Dr. and Mrs. Uriah Gregory came into a desert place, gathered around them six believers and organized a church. From this small beginning the work has grown under the blessing of God until the church is an organization of over 1300 members.

Through all the years the church has maintained a faithful witness to the authority of the Word of God and the power of the Lord Jesus to save and keep. More than sixty of its members have responded to the missionary challenge and have entered the field of Christian service. Not all have continued, and three have gone home to be with the Lord, but a large number today are giving themselves wholly to the work of the Gospel. Of this number twelve are serving in full time capacity in Arizona, and many of these are former D. B. I. students.

R. S. Beal, the pastor, and member of the Board of Directors of D. B. I. is beginning the fourteenth year of his ministry with the church. During his pastorate 2236 souls have been welcomed into its fellowship, and of this number, 815 have gone through the baptismal waters. The church has enjoyed a net gain in membership on the average of 172 a year, during his pastorate.

Three times Dean Fowler has conducted revival campaigns with this church and always to great profit. On one occasion he held a Bible conference which was unusually fruitful in yielded lives.

Tucson is in the center of a great health resort with multiplied hundreds of people coming to the community from all parts of the nation. The church carries on an extensive ministry among these people.

Rev. Joshua Gravett, who writes frequently for "Grace and Truth," has just celebrated his fortieth anniversary as pastor of the Galilee Baptist Church of Denver. God's abundant blessings upon his ministry attest the great value of finding God's will for the life and settling down upon it to stay.

Worshipping the Creature More than the Creator

(Continued from p. 218)

On the southern end of the processional way is a great vestibule, the walls of which are covered with limestone reliefs, probably of the time of Ptolemy XIII, surnamed Philophater Neos Dionysius. They show several representations of Sekenebtunis in different aspects, as well as a procession bearing on a litter the sacred crocodile being received by other divinities created in the great temple.

Think of men, created in the image of God actually bowing down and worshipping crocodiles!

But many in our own and other so-called Christian countries are retracing the path by which the ancient Egyptians descended to crocodile worship, and of which the Scripture says,

> When they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.
>
> Professing themselves to be wise, they became fools,
>
> And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.
>
> Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonor their own bodies between themselves:
>
> Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, Who is blessed for ever (Rom. 1:21-25).

Man's Day Versus Christ's Kingdom

FOR several months past the newspapers have been headlining reports of corruption in the courts and offices of our leading municipalities.

Summarizing the situation in New York City, the "Literary Digest" recently quoted the following from the "St. Louis Post Dispatch,"

> Thus far one judge has been sentenced to prison, one has been removed, two have been indicted, seven have resigned their lucrative posts of honor, and others are scheduled to go.
>
> A Justice of the Supreme Court has disappeared —vanished completely. Approximately twenty lawyers face immediate dsbarment proceedings.
>
> One policeman has been convicted, eleven others indicted, seven dismissed, and twenty-seven suspended on charges. A high city official has resigned under fire, and his assistant has been indicted for bribery.
>
> Capping this lurid sequence of events, charges of misfeasance in office have now been filed against the Mayor and District Attorney, looking to their removal by the Governor, and a sweeping investigation of the entire city and county government has been ordered by the State Legislature.

Such glaring evidences of the miscarriage of human justice should deepen our thankfulness that one day the reins of government shall be taken over by our Lord Jesus Christ of Whose Kingdom it is said,

> Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this (Isa. 9:7).
>
> And the Spirit of the Lord shall rest upon Him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;
>
> And shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears:
>
> But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth: and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked.
>
> And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins (Isa. 11:2-5).

Do Our Missionary Readers Really Want "GRACE AND TRUTH"?

We will let them answer for themselves. Here are a few extracts from recent letters.

From Nicaragua, Central America:

I assure you that I am very grateful to you for your interest in giving us "Grace and Truth." We missionaries at . . . . have had this magazine for the past year and have enjoyed it. We can testify that it has been a help and blessing to us in our ministry.

From Funkien Province, China:

For several years I have read "Grace and Truth" with profit, and am always glad to think of it as one that stands irrevocably for the truth. One may count on it to utter no uncertain sound with regard to the great essentials of our faith. I pray that the Lord may widen its ministry more and more.

From Ceylon:

Will you please convey to the one who has made this gift possible, my sincere thanks for putting my name on your lists for another year's subscription. I appreciate this kindness very much, especially as I realize this is a time of financial stringency. We are always glad to get the magazine and to read the faith-strengthening articles.

From Kansu Province, China:

It is good to know that now we can count on "Grace and Truth" for a whole year, which will be a year of pleasure and profit to us, for the magazine has been used of God for our spiritual upbuilding. There are often messages, and especially illustrations, that I am able to use in my work amongst the Chinese. May the Lord continue to use and bless this publication as it spreads all over the world.

From Kansu Province, China:

I have been very glad to receive your kind letter of December 3, assuring me of the coming of your valuable magazine for another year. We rejoice that such good testimony is being given for the truth and pray for a blessing on the work you are doing.

From Venezuela, South America:

Accept my thanks for another year's subscription to "Grace and Truth." I much appreciate it, as it brings me much news about D. B. I., which I long for, as well as always getting here on time with the S. S. Lesson exposition, which so few of the other lesson helps do.

From Shantung Province, China:

We shall be glad to have your magazine for the current year. We appreciate the kindness of the friends who make it possible for you to send the magazine to so many on the mission field. We enjoy the strong missionary witness of the paper.

From Bolivia, South America:

I enjoy "Grace and Truth" very much and get great help from it for the Sunday-school lessons.

From Peru, South America:

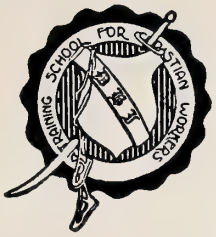
I have received notice that through the liberality of one of God's children my name has been continued on your list for another year. You cannot know how much we appreciate this. We have enjoyed the monthly visits of "Grace and Truth" immensely. I am particularly pleased with the "one subject a month" idea.

Nearly a hundred Missionary Gift Subscriptions have expired. Our Missionary Gift Subscription Fund is exhausted.

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Thanks be to
God,
which giveth
us
the victory
through our
Lord Jesus Christ

I Cor. 15:57

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The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

After This—Eternity!

AS WE are passing through some especially happy experience, or enjoying some pleasant companionship, or viewing some lovely scene, ow frequently a cloud of sorrow overshadows our njoyment as the thought occurs to us of how transitory all is. But if we have trusted the Saviour and know His Word, with the thought of how fleeting are even ne purest and best pleasures of earth, comes a thrill f joy in the realization that eternity lies ahead. Since God has prepared so many delightful things for us to njoy as we journey through this life, can we doubt that He has prepared even more delightful surprises for His nildren in eternity?

God's Word plainly teaches that the things which re seen are only for a time; but the things which we o not see as yet, shall endure throughout eternity:

> For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;
>
> While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal (II Cor. 4:17-18).

: is unthinkable that God should have made the fleeting nings of time more beautiful or more delightful than the things which are abiding and eternal.

Think of it! child of the Most High! By the grace of God, through the redemption wrought for us by the death and resurrection of His Son, we have the gift of eternal life, and with that gift we have eternity in which to enjoy the good things which God's love and bounty have prepared for them who love Him.

But what thought is better able to fill the soul with joy and thanksgiving than the realization that in eternity we shall not need to seek our satisfaction merely in things, for we will have the privilege of personal and enduring fellowship with our Lord Himself. When He comes to usher us into eternity, with its blessings innumerable and indescribable, the crowning blessing of all, which gives to all other blessings their meaning, is that

> We . . . . shall be caught up together . . . . to meet the Lord in the air; and SO SHALL WE EVER BE WITH THE LORD (I Thess. 4:17).

O bliss! O delight! O joy ineffable! O most marvelous prospect! By the grace of our Lord Jesus Christ, we, wretched sinners, who deserve to spend eternity in the woes of hell, shall spend it instead in the glorious presence and fellowship of Him "Whom having not seen, we love: in Whom, though now we see Him not, yet believing, we rejoice with joy unspeakable and full of glory: receiving the end of our faith, even the salvation of our souls!"

THE D. B. I. CRISIS CRY!

WE WISH you could walk with us over the Campus and see what God has done and is doing for the work of D. B. I.

And we wish in some way you could catch a vision of the wonderful opportunities which lie before us for enlarged usefulness in the service of our Lord and Master.

And then, if you could sit in our business office and see how great and how pressing are the needs of D. B. I. in this hour of crisis—

We are sure such an experience would burden you more definitely than ever before to pray for the full supply of the $25,000.00 needed by September first.

The Editor in the East

MEMBERS of the *"Grace and Truth Family"* have frequently expressed the desire to know when The Editor is to be speaking in Bible conferences in their vicinity, in order that they may have the opportunity to attend these conferences. Just as this issue of *"Grace and Truth"* goes to press he is planning to leave for an extensive series of Bible conferences in the eastern states. As arranged thus far his itinerary is as follows:

July 19—First Presbyterian Church, Osage City, Kansas
July 20—First Baptist Church, Emporia, Kansas
July 21—Kansas City, Missouri
July 22—First Baptist Church, Jefferson City, Missouri
July 26-30 inclusive—Harrison Street Church Oak Park, Illinois
August 2-9—Oaklands Park Bible Conference, Hamilton, Ontario
August 11-16—Prophetic Testimony of Philadelphia, Philadelphia, Pa.
August 19-23—Detroit Evangelistic Association, Detroit, Michigan
August 25-30—Reformed Church, Three Rivers, Michigan
August 31—Grace Fundamental Church, South Bend, Indiana
Sept. 2-4—Union Gospel Tabernacle, Racine, Wisconsin

The Editor is always happy to meet members of "The Family," so if you are able to attend any of these conferences do not hesitate to introduce yourself. Your prayers for God's blessing upon the messenger and the message will be greatly appreciated.

Playing with Sin

A UNITED Press dispatch, from Dumas, Arkansas, dated April 10, says,

> A pet rattlesnake that would follow Ollie Mann, negro, around, and would come when Ollie whistled, caused the negro's death. Ollie recently made a bet he could make a pet out of a rattlesnake. He captured one and trained it. Ollie came to town to show it off. After the snake did its tricks it bit the negro, who died in a few hours.

This story has unusual illustrative value.

Many are playing with sin today, even as that negro played with the rattlesnake. Moderate indulgence in worldliness, or carnal pleasures can do no harm, they argue. One cannot be too narrow. And, anyway, they know where to call a halt. You may be sure that *they* will not go too far. Many a stalwart young man has thus excused himself for the use of liquor until at last he has become the slave of appetite, destined to fill a drunkard's grave. Many a beautiful young woman vibrant with the joy of youth, has argued thus about the pleasures of the dance, only to suffer cruel disillusionment when she finds herself a victim of passion, and her life besmirched with sin and shame.

God's Word warns us of the consequences of playing with sin. To the lost man He says,

> The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

And to the saved man He says,

> Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
>
> For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting (Gal. 6:7-8).

Should Christians Pray in Public?

RECENTLY an earnest Sunday-school superintendent encountered a condition among the teachers in his Sunday-school similar to that of an elder who, when the pastor called upon him to lead the congregation in prayer answered, "Pray yourself, that is what we pay you for!" And so this Sunday-school superintendent raises the question, "Does the Bible teach that God's children should pray in public?"

We know that our Saviour said,

> When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly (Matt. 6:6).

But in saying this our Lord was not forbidding a believer to lead in prayer as a matter of participating in public worship. Rather He was rebuking the hypocrisy of the Pharisees who sought to advertise their piety by conducting their personal devotions in places of public concourse:

> When thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward (Matt. 6:5).

Prayer as a part of public worship characterized the experiences of the children of Israel whenever they were walking with the Lord. Samuel, David, Solomon, Ezra, and Nehemiah, are only a few among many whose prayers in the midst of the congregation of Israel are recorded as an example for us.

(Continued on p. 266)

WHAT DOES ETERNITY HOLD FOR THE BELIEVER?

by MAURICE G. DAMETZ
Pastor of the First Presbyterian Church, Paoli, Colorado

WHEN one is going on a journey, how eagerly he seizes upon every available bit of information concerning the country for which he is bound. If this be true of earthly journeys and earthly countries, how much more true should it be of our pilgrimage to the heavenly country. And when we begin to study what God's Word reveals concerning our destination, our hearts are thrilled with the glorious prospect which it opens before us. Dametz calls attention to a few among many of the wonderful things which God's children shall enjoy in their Father's house throughout eternity.

ETERNITY for the believer, as well as for the unsaved, begins at the moment of death. Death is the dividing line between time and eternity. In the Scripture the "temporal" is contrasted with the "eternal," and the "things which are seen" with the "things which are not seen." Thus, when the soul departs from the body at death, it enters the unseen—eternity.

We are particularly concerned in this discussion with what eternity holds in store for believers in Jesus Christ—those who have accepted Christ's finished work as sufficient for the saving of their souls. Unless it should be our happy lot to be among the host of the raptured at the coming of the Lord, we shall go the way of all flesh; the body will die, our earthly house of this tabernacle will be dissolved and shall wait in the grave until the Lord's coming. If, however, we shall live to see the Lord's return to rapture His redeemed, we shall be caught up into His presence without death, and these bodies shall be changed and glorified in an instant of time. Therefore, with an entire generation of the redeemed, eternity will not begin with death, but with the rapture. It is our blessed hope that we may be among those who will be alive when Christ comes.

It is quite impossible for us to go into detail concerning the unlimited joys and delights reserved for those who know our Lord, nor can we expand upon the many things which are just barely hinted at in the Word of God. It would require infinite knowledge and speech to thus elaborate.

> Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him (I Cor. 2:9).

REST FOR OUR SOULS

WHETHER we meet the Lord in the air or meet Him in the valley of the shadow, we shall immediately enter into rest. Ours shall not be a state of unconsciousness, but rest in the joyous consciousness of the presence of the Lord. The souls under the altar cry, "How long, O Lord?" They are told to rest for a little season (Rev. 6:10-11). Again, the Spirit saith, "Blessed are the dead which die in the Lord . . . . they shall rest from their labors" (Rev. 14:13).

Words are inadequate to describe what will take place during the first few moments in eternity. We shall be "absent from the body, present with the Lord" (II Cor. 5:8). What must the first meeting with the Lord be! We shall behold that face which was once scarred and marred, the face of Him that is altogether lovely. What a glorious meeting that will be! An Irish workman was asked what he was going to do when he got to heaven. He replied, "I'm going to spend the first five hundred years just looking into the face of Jesus Christ." What a joy that will be! It has been truthfully said,

> The light of heaven is the face of Jesus,
> The joy of heaven is the presence of Jesus,
> The melody of heaven is the name of Jesus,
> The theme of heaven is the work of Jesus,
> The fulness of heaven is Jesus Himself.

We shall also have a wonderful new knowledge of God the Father. The Psalmist said, "As for me, I will behold Thy face in righteousness" (Ps. 17:15). We shall be done with mere phrases about God, such as the "First Cause," "the Absolute" or the "Self-existent One." "We shall see Him as He is" (I John 3:2). "For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know

even as also I am known" (I Cor. 13:12). Words cannot convey what that must be; certainly we shall have enjoyable fellowship with our Father and Maker as we enter the new and very wonderful eternal world.

RESURRECTION OF OUR BODIES

IF WE be not among the living to be raptured into His presence, we shall behold the Lord's coming for His own, for our souls shall be re-united to our bodies at the same event. Then our bodies shall be raised, incorruptible and glorified; they will be literal, tangible bodies, and we shall live in a literal place which He has gone to prepare.

> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first (I Thess. 4:14-16).

The resurrection body as described in the great resurrection chapter, I Corinthians 15, will possess individuality (vs. 38), will be incorruptible (vs. 42), glorious (vs. 43), powerful (vs. 43), spiritual (vs. 44), heavenly (vs. 49), and immortal (vs. 53). Thank God for a complete salvation which includes the redemption of our bodies. We shall suffer no weakness nor reproach. Our raised bodies shall be given unlimited powers. We shall be like our blessed Lord, for we shall see Him as He is (I John 3:2).

In anticipation of the resurrection, with the Psalmist we can confidently affirm, "I shall be satisfied when I awake with Thy likeness" (Ps. 17:15).

UNION WITH OUR LOVED ONES

THROUGHOUT eternity we shall be united with our loved ones in Christ in joyous fellowship. In the Scripture we read the oft-recurring phrase: "They gave up the ghost, and were gathered to their fathers." When Jacob died it is stated that he was "gathered unto his people" (Gen. 49:33). This phrase does not mean departing this life, or being buried in the grave, but it means to be "gathered unto his people" in another world. The same phrase is used in connection with the death of Moses and Aaron, and neither were buried in their family tomb; thus it is unmistakably clear that the phrase means union with loved ones in the invisible world. So also we shall join our loved ones in that yonderland of glory, and there will be mutual recognition among the redeemed, there shall I "know even as also I am known" (I Cor. 13:12).

REWARDS FOR SERVICE

THE Lord intends that no service shall fail of heaven's recognition. We deserve nothing, but strange to say, we are rewarded. The child of God is a servant and all service done for Christ will receive a reward. The reader has but to turn to Matthew 25:21-23, Mark 9:41, I Corinthians 3:13-15 to see the proof of this fact. Rewards, then, are one of the blessings which the believer shall enjoy throughout eternity.

Just what the nature of the rewards will be, who can tell? We read about the "full reward" (II John 8). To one our Lord says, "I will make thee ruler" (Matt. 25:21). Then we read of the crowns to be bestowed; the "crown of life" (Jas. 1:12), the "crown of rejoicing" (I Thess. 2:19), the "crown of righteousness" (II Tim. 4:8), the "crown of glory" (I Pet. 5:4), and the "incorruptible crown" (I Cor. 9:25).

Men show extraordinary effort and sacrifice to obtain what is merely an earthly and transient prize. What should be the devotion and sacrifice of those who hope for eternal and imperishable reward?

There will be degrees in heaven; that is, some will receive a greater reward than others, due to the fact of greater yieldedness to Him in service upon earth. But all will be satisfied. His "well done" will mean more to us than any heart can comprehend.

REIGNING WITH CHRIST

THE record states that the raptured and resurrected ones at the coming of Christ for His Church shall be "forever with the Lord." When He comes back visibly and in great glory to establish His throne and His Kingdom, we shall be with Him. We are heirs of God and joint-heirs with Christ (Rom. 8:17). We are therefore, joint-heirs with Christ in His glories and possessions, and when He sets up His throne and His millennial Kingdom we shall be closely associated with Him. He will place His children in every nook and corner of the earth for the purpose of promoting righteousness and justice. Those who have part in the first resurrection shall be priests of God and of Christ, and shall reign with Him a thousand years (Rev. 20:6). Not only shall we behold the King in His beauty, but we shall reign jointly with Him. Unspeakable privilege! Glory ineffable shall be ours!

RESIDENCE IN THE NEW JERUSALEM

FOLLOWING the millennial reign of Christ the earth shall undergo the purifying judgment of fire, and there shall be new heavens and earth wherein dwelleth righteousness (II Pet. 3:10-13; Rev. 21:1). The eternal city of the New Jerusalem, prepared of God, shall come down to the new earth. The tabernacle of God will be with men. We shall take up our residence in that glorious city. We shall be "forever with the Lord" (I Thess. 4:17). The assurance of the Psalmist is ours, "I shall dwell in the house of the Lord forever" (Ps. 23:6).

We shall have residence in the ideal city. The light of the city will emanate from Christ (Rev. 21:23). There will be no rent profiteers, nor crowde

onditions, as the "many mansions" will take care of he housing problem. There will be no muddy streets, is the streets are paved with pure gold (Rev. 21:21). There will be an abundance of living water to supply he eternal city (Rev. 22:1). There will be no grave-ards (Rev. 21:4). God Almighty and the Lamb will e the Temple of that city, and God will be All in all Rev. 21:22).

The believer's happy condition is clearly seen in the ast two chapters of Revelation, where the blessings of ternity are unfolded to us. The redeemed shall ever njoy happy and holy surroundings, as the entire descrip-ion in these chapters indicates. The redeemed shall ever njoy the full light of the shekinah glory (21:22, 23). We shall ever taste the bliss of divine solace (21:4). We shall ever know the fulness of satisfaction and the perfection of security (21:6; 22:1-2; 21:25). We shall ever engage in untiring service (22:3). We shall, through the endless ages of eternity, be the Saviour's companions and joint-heirs of His glories (22:4-5), and we shall be to the praise of the glory of His grace (Eph. 1:6). With the redeemed people of all dispensations we shall abide in the dwelling place of the triune God, and the court and capital of the universe, and we shall live in the midst of the glory of God forever.

These mighty truths should transform our lives. We should live for eternity, and be preparing ourselves for that place which our Lord is preparing for us.

> Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, and without spot, and blameless (II Pet. 3:14).

ETERNAL LIFE

by R. R. Boese

ETERNAL Life! a wonderfully interesting topic indeed. We have all heard the term used a great many times, but do we know what it means? Do ve know how to become the possessors of eternal life? Do we know how long it lasts after we get it? As we ry to answer these questions the Word of God shall e our guide.

I. WHAT IS IT?

ETERNAL life is vital union with the eternal Son of God.

> And this is the record, that God hath given to us eternal life, and this life is in His Son.
>
> He that hath the Son hath life; and he that hath not the Son of God hath not life (I John 5:11-12).
>
> And this is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent (John 17:3).

n order for finite man to have eternal life he must be nited with the eternal God, the Giver of all life.

In this union we become partakers of His fulness. Vhere once death reigned, bringing darkness and espair, now life floods our beings with light and hope nd joy. We have been made alive together with hrist. The purpose of the death of Christ was that hrough His death we might have life. He says in ohn 10:10,

> I am come that they might have life, and that they might have it more abundantly.

n this union with Christ we are become possessors of l that is in Christ Jesus. We are made one with Him, nd the Word says,

> *ETERNAL life is the present, inalienable possession of every soul who has trusted the Lord Jesus Christ as his Saviour. Again and again God's Word rings the changes on the present possessives "have" and "hath." "These things have I written unto you that believe on the Name of the Son of God that ye may know that ye HAVE eternal life." This is the joyous message of assurance which Boese presents.*

> Of His fulness have all we received, and grace for grace (John 1:16).

This union takes place as the result of a spiritual birth. For us to become united with the Lord Jesus we must be born into the family of God. Man likes to think of life as coming from within. We hear much today about the Divine Spark within us. But God's Book does not teach such an erroneous theory. A dead thing cannot produce life, and the Word of God says the natural man is dead in trespasses and sins. Therefore, our life must come from God, the Source of all life. The One Who *is* Himself eternal life. In the third chapter of John we find Jesus explaining this very subject to Nicodemus. Jesus makes it very clear

to him that he must be born again, and He goes on to show that this birth involves the receiving of eternal life.

> And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up:
>
> That whosoever believeth in Him should not perish, but have eternal life (John 3:14-15).

II. HOW DO WE GET IT?

IN HIMSELF man is hopelessly doomed and undone in dealing with eternal issues. At some time in his life, if he is to become the possessor of eternal life, he must ask the question, "How do we get eternal life?" and experience the answer by faith in Christ.

The Word of God, the only Book that gives us any revelation concerning eternity, gives us a very clear answer to our question. Eternal life is a free gift.

> For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

If eternal life is to be had, it must be received as the free gift of God.

There are many today who are trying to win eternal life by their own works. Their own works will but take them to eternal damnation, for all their righteousnesses are as filthy rags.

What must a child do to be born into a human family? You are no doubt quick to answer, "Nothing whatever!" So in answering the question, "How much work must I do to receive eternal life?" our answe is the same. Nothing whatever! It is the free gift o God's grace:

> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
>
> Not of works, lest any man should boast (Eph. 2:8-9).

But let us not lose sight of the fact that when yo receive a gift, someone has had to pay the price. An oh, what an infinite price God paid! In the Person o His Son He gave His all, His very life.

> For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life (John 3:16).
>
> For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich (II Cor. 8:9).

Let us not think that it is by any merit of our ow that we receive this gift. There is nothing in us b our utter need that would cause the Father to besto such a gift upon us. It was for the sake of anothe His beloved Son, Who is altogether worthy, that w have received the mercy of God.

A beautiful picture setting forth this wondrou truth is found in the Old Testament story of David love for Mephibosheth. When David enters the king dom he asks, "Is there yet any that is left of the hous of Saul, that I may show kindness for Jonathan's sake?

A TRYSTING PLACE IN THE STORM

John 6:15-21

by PAUL HUTCHENS

Those angry waves that threatened so the sturdy little crew
Which toiled that night upon the Sea of Galilee so blue,
Their raging did not cease until the Son of God appeared
To speak the word that calmed the storm that crew so greatly feared.

Those very waves whose tossing wrought such nameless fear and dread
Were but the pathway over which our Saviour's feet did tread.
O'er which He came with words of cheer and words of blessedness
Unto His own disciples in their deep and dark distress.

And, too, those waves which seemed to mean such dire calamity
For those who rowed that night upon that wild and boisterous sea,
Were but the pathway over which bold Peter daring trod
Out in the fierce and howling gale to meet the Son of God.

Perhaps our raging billows mean the very same today,
When storms of life assail us on our calm and peaceful way.
Perhaps He may intend that they shall be a trysting place
Where we may learn to walk with Him and learn to know His grace.

And the answer is, "Jonathan hath yet a son, which is lame on his feet." So for the sake of another who was very dear to him David brings Mephibosheth unto himself—gives him riches untold, and orders that he shall sit at his table as one of his own family. Mephibosheth has not done anything to win the king's favor. He is just a poor, crippled man. But for the sake of Jonathan he is made as one of the king's sons. So has God dealt with us. We had nothing to commend us to Him, but for the sake of another and by the miracle of the new birth God has made us His very own children and has given us eternal life.

But it is not enough for us to know that eternal life is a free gift, provided for us by the merit of our Lord Jesus Christ. We must reach out in simple faith and take it. If one of your loved ones sought to present you with a birthday present, it would not become yours until you had accepted it. The same is true of eternal life.

> But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His Name (John 1:12).
>
> He that believeth on the Son hath everlasting life: and He that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36).

If you have not yet trusted the Lord Jesus as your Saviour, do it now. To receive Him is to receive eternal life.

> For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).

III. HOW LONG DOES IT LAST?

IT SEEMS almost foolish to ask the question; the very name itself should make such questions unnecessary. Eternal life is *eternal* life. Eternal life is the believer's present possession. Eternal life is given to us the moment we believe in the Lord Jesus. The moment we sign our names by faith to the salvation promises of God's Word, that moment He gives to us eternal life. It becomes ours, never to be taken away from us.

> Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, HATH everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24).

What joy to know that now we have eternal life: Oh, what comfort—what blessing this blessed truth brings, as day by day we meet the onslaught of the enemy. How it steadies us—how it strengthens us for the work we have to do for the Lord Jesus. When we realize that we are one with Him, the One Who is Himself eternal life, and that He has given us His own life, then we realize as never before that we are "more than conquerors through Him that loved us." Surely our God is a mighty fortress—a sure hiding place.

Not only does eternal life mean much to us here and now, but it shall also mean everything to us throughout all eternity. There need be no fear concerning the future when God has given eternal life to us. Hear His promises!

> And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand.
>
> My Father, which gave them Me, is greater than all; and no man is able to pluck them out of My Father's hand (John 10:28-29).
>
> All that the Father giveth Me shall come to Me; and him that cometh to Me I will in no wise cast out.
>
> For I came down from heaven, not to do Mine own will, but the will of Him that sent Me.
>
> And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day.
>
> And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day (John 6:37-40).

What a future is ours! Think of it, friend, the blessed and glorious privilege is ours of spending all eternity with God because we have found the Son, Whom to know is life eternal.

Christian friend, if you have not been entering into the joy of the assurance that you possess eternal life, on the authority of God's Word let us tell you it is yours. Believe it, and rejoice in it, and surely you will be singing with the song writer of old,

> Wonderful Saviour! Wonderful Friend!
> Wonderful life that never shall end!
> Wonderful place He's gone to prepare!
> Wonder of wonders, I shall be there!

ETERNITY

Count the gold and silver blossoms
Spring has scattered o'er the lea;
Count the softly-sounding ripples
Sparkling on the summer sea;
Count the lightly flickering shadows
In the autumn forest glade;
Count pale nature's scattered teardrops—
Icy gems by winter made;
Count the tiny blades that glisten
Early in the morning dew;
Count the desert sand that stretches
Under noontide's dome of blue;
Count the notes that wood-birds warble
In the evening's fading light;
Count the stars that gleam and twinkle
O'er the firmament by night.

When thy counting all is done—
Scarce ETERNITY's begun.
Reader! Pause! where wilt thou be—
During thine ETERNITY?

THIS LIFE IN VIEW OF ETERNITY

by W. B. MALE

JUST as this issue of "Grace and Truth" is being prepared for the press, the newspapers are announcing the successful culmination of a flight around the world. How very foolish these two young men would have been if they had made elaborate plans and preparations for the trip from their hotel to the flying field, but utterly neglected both plans and preparation for the rest of the trip. But is he not more foolish who thinks only of time and forgets eternity? God has given us the privilege in this life of building for eternity. With this thought in mind Male makes some significant comparisons and raises some challenging questions.

A LIFE that accomplishes nothing permanent is a terrible tragedy. And how often lives have proven thus to be! See that ungodly old man on his death-bed—his body wrecked and marred by sin, his soul already dead in wickedness and doomed to enter into the horror of the second death, his bleary eyes unceasingly searching for the never-satisfying winecup, his talon fingers ever clutching for the life-sought gold, soon to slip forever from their hold—a useless, wasted, futile life. Why? Because he has done nothing that would endure; he has no possessions that he can take with him beyond the grave.

How easily we see the valuelessness of a life such as the one pictured above. But, dear Christian reader, has it ever dawned upon you that your life may be as great a tragedy as this, save for the fact that your soul shall be saved? C. C. Luther has so clearly expressed this thought in poetry that it is needless to do aught but quote him:

Must I go and empty-handed?
Thus my dear Redeemer meet?
Not one day of service give Him?
Lay no trophy at His feet?

Not at death I shrink or falter,
For my Saviour saves me now;
But to meet Him empty-handed,
Thought of this now clouds my brow.

O, the years of sinning wasted.
Could I but recall them now,
I would give them to my Saviour,
To His will I'd gladly bow.

This thought is also brought out in the Bible in I Corinthians 3:11-15:

> For other foundation can no man lay than that is laid, which is Jesus Christ.
>
> Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble;
>
> Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work of what sort it is.
>
> If any man's work abide which he hath built thereupon, he shall receive a reward.
>
> If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.

Both the men mentioned here are saved by the grac of God—but do not fail to grasp the great differenc between them: one is a saved soul with a saved life the other is a saved soul with a lost life—*SAVED (* glorious fact of unchangeable grace!) *YET SO A BY FIRE* (O the shamefulness of such a qualificatio in the light of Calvary!).

Before every Christian lie two paths: one a path o worldly living, and the other a path of godly living Which path we shall take depends entirely upon ou choice. In the one path stands Satan (in appearance a an angel of light) displaying all his lures in all the attractiveness that he might draw the child of God awa from the will of God. The other path is God's pla for every Christian—it is a path ofttimes filled wit suffering and reproach for the Saviour's sake—but th Saviour with His pierced hands outstretched toward yo is standing there saying, "I gave My life for you— Come!" The one is a path of self-indulgence, endin in unspeakable regret and remorse; the other is a pat of self-denial ending in unspeakable joy. Yours is th choice, dear reader, you must choose whom ye wi serve, and which path you will follow.

Our earthly life is but the brief childhood, th preparation time, for our maturity in eternity; an nothing could be more profitable than for us to weig these two possible lives in the light of the life beyon Of what value is the worldly life in view of eternity Of what value is the godly life in view of eternity Let us consider the two questions separately.

OF WHAT VALUE IS THE WORLDLY LIFE IN VIEW OF ETERNITY?

THE world has three baits to lure the Christian from the life of brokenness to the Saviour: the lure of ches, the lure of pleasure, and the lure of achievement. These are clearly comparable to the "lust of the es, the lust of the flesh, and the pride of life" which, hn says, are all that is in the world (I John 2:15-16).

1. What can the world's riches offer for eternity?

And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself saying, What shall I do, because I have no room where to bestow all my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God (Luke 12:16-21).

Among Christians there is a marked tendency to ply passages which speak of loss, etc., to unbelievers ly, but since the Saviour was speaking to Israel (a ture of the *believing* soul), and since He said nothing ut the man's soul being lost, it seems reasonable to er that this passage refers primarily to the believer. hat then are the lessons that we learn from it?

First, we learn that life lived for riches is foolish the light of eternity. *"Thou fool!"* This blinded ot deceived himself into thinking that he had some- ng that would make him independent of both God l man. *"Thou fool"* is God's estimate of the Christ- who lives for this world's riches.

Second, we learn that this world's riches are value- s in view of eternity. The man's soul, not his riches, s taken from this earth into the presence of God, l he must stand before Him, with empty hands. that life had held dear to him had to be left behind. e prize that he had given his life to secure had ished away as a fleecy cloud disappears on a summer —gone, gone forever! Gold is of no value unless is possessed, and ere we stand before the judgment t of Christ all this world's riches shall be forever t behind.

This world's riches offer *NOTHING* for eternity.

2. What do this world's pleasures offer in the light eternity?

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter:

Choosing rather to suffer affliction with the people of God than to enjoy the PLEASURES OF SIN FOR A SEASON (Heb. 11:24-25).

Over the door of every house of pleasure could be written this anathema: *"But for a season!"* Those thousands of dupes that are thronging therein are tasting sin's passing joys, are enjoying its transient thrills, are enamored by its tawdry baubles—but ere long, even before the "fun" is over for the night, many an aching heart will be proof that these pleasures are *"but for a season."* The thrill of the dance is over when the music stops, and a new thrill must be sought

The angels from their throne on high
Look down on us with wondering eye,
That where we are but passing guests
We build such strong and solid nests,
And where we hope to dwell for aye
We scarcely take heed a stone to lay.

to keep the joyous feeling throbbing. And history is filled with evidence that the wake of the dance—yea, and all this world's pleasures—is strewn with broken hearts, ruined lives, wrecked homes. Surely in the light of eternity, "folly" can be a joy only to one "who is destitute of wisdom" (Prov. 15:21). Only a fool will give his life for that which offers joy only "for a season," and nothing but loss for eternity.

This world's pleasures offer *NOTHING* for eternity!

3. What do this world's achievements offer in the light of eternity?

Please keep in mind that when I speak of worldly achievements, I mean those things which are done to bring glory and satisfaction to self, or in other words, deeds done in pursuance of selfish ambitions and in disregard for the will of God. Many godly, consecrated men have accomplished much for their Saviour, and this will count for eternity; but lives that are lived without regard to the Lord are the ones to be considered here.

In the Book of Ecclesiastes we have the record of Solomon's life when he gave himself to the things of the world, and turned away from God. In chapter 2 (vss. 4-11) we have the conclusion that he reached con-

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ETERNITY PAST

What Information Does God's Word Give Us Concerning It and What Value Has This Information For Us?

by H. A. WILSON

IT HAS been truly said, "Life lies like an isthmus between two eternities."

Naturally enough we are most interested in the eternity to come. In giving us being, God gave us endless being. Each of us must spend eternity somewhere; and the most important question that any man can face is expressed in the words, "Eternity—where?" One of the chief reasons why God gave us His Word was to tell us how we might spend eternity in the bliss of heaven instead of in the woes of hell. Its testimony on this point is summed up in the words of John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God's Word also instructs us as to how we may have an "abundant entrance" into the everlasting Kingdom of our Lord and Saviour Jesus Christ. And it gives us some wonderful glimpses of the blessings which eternity holds for God's children, all of which may be summed up in that supremely rapturous declaration which says that we shall "ever be with the Lord" (I Thess. 4:17).

But God's Word does not leave us in ignorance concerning eternity past. And what it reveals of that eternity bows the soul in worship with the vision which it imparts of the eternal deity of our Lord Jesus Christ.

I. IN ETERNITY PAST WE SEE—GOD

ANY study of eternity past must begin where the Bible begins—with God.

Could any book open with more impressive language than that found in the first verse of Genesis?

> In the beginning God . . . .

Was a more sublime conception of Deity ever voiced than in the testimony which burst from the lips of the Psalmist as his heart was bowed in worship and adoration before our God?

> From everlasting to everlasting, Thou art God (Ps. 90:2).

or in the words of the prophet who called Him

> The high and lofty One that inhabiteth eternity, whose name is Holy (Isa. 57:15)?

And what assurance floods our souls as we meditate up the significance of the adjectives used by the Holy Spi in the promise,

> The ETERNAL God is thy refuge, and underneath are the EVERLASTING arms (Deut. 33:27).

Exercising our privilege as blood-bought sons God, we draw near reverently to look into the face Him Whose eternality is thus declared to us; and as do this, with a thrill of joyous recognition, we reali that the features are those of our Lord Jesus Christ, f

> In the beginning was the Word, and the Word was with God, and the Word was God (John 1:1).

God's Word teems w evidence of the eternality Jesus Christ. Hearken to testimony of His own lips:

> Before Abraham was, I am (John 8:58).

Or listen to the language w which the prophets foret His incarnation and Kingd glory,

> For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The mighty God, THE EVERLASTING FATHER, The Prince of Peace (Isa. 9:6).

And meditate upon the wo of the Apostle who says,

> He is before all things, and by Him all things consist (Col. 1:17).

And from the pages of Pr erbs, again He speaks to us Whom are hid all the treasu of wisdom and knowledge

GOD'S Word deals primarily with time, for it was written to show us man's sin and need of the Saviour, and the marvelous grace which God has manifested toward us in Christ Jesus. But it does give us also glimpses of the two eternities; and these glimpses are fascinating indeed. In answer to the question, "What value for us has the information which God's Word gives concerning eternity past?" Wilson shows that it serves to give us a clearer understanding of the deity of Christ. What awe fills the soul as we see God's Word piling up the proofs that our Lord Jesus Christ is very God of very God.

The Lord possessed me in the beginning of His way, before His works of old.

I was set up from everlasting, from the beginning, or ever the earth was.

When there were no depths, I was brought forth; when there were no fountains abounding with water.

Before the mountains were settled, before the hills was I brought forth:

While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world.

When He prepared the heavens, I was there: when He set a compass upon the face of the depth (Prov. 8:22-27).

And this brings us to our second consideration.

II. IN ETERNITY PAST WE SEE—CREATION

BEGINNING with God, Genesis one goes on to say,

In the beginning God created the heaven and the earth (Gen. 1:1).

Creation was, therefore, one of the things which occurred in eternity past.

When we say this, we are not speaking of the incidents described in the remaining verses of the first chapter of Genesis. Most of these things may be comprehended in the more accurate designation, "re-creation." Rather we are speaking of events which in all probability antedated the incidents of Genesis one by thousands, if not millions, of years. We are speaking of the original creation. Creation is spoken of in Genesis 1:1. Re-creation is in view from Genesis 1:3 on.

We know that these statements require explanation and proof. The proof we believe lies in the second verse of this same chapter.

And the earth was WITHOUT FORM, and void; and darkness was upon the face of the deep (Gen. 1:2).

As many Bible students have pointed out, in the original Hebrew the expression translated "without form" is the word "tohu." The same word is translated "in vain" in Isaiah 45:18:

Thus saith the Lord that created the heaven; God Himself that formed the earth and made it; He hath established it, He created it NOT IN VAIN, He formed it to be inhabited.

Following the statement, in the beginning God created the heaven and the earth, Genesis 1:2 tells us that the earth was "tohu" (without form).

But Isaiah 45:18 declares that God created the earth *not* "tohu" (in vain).

The inescapable conclusion is that *the earth became "tohu" ("without form") after it was created.*

This being admitted, it is evident that what follows in the first chapter of Genesis is not the original creation, but re-creation, in which God brings the earth out of the condition of desolation into which it was plunged subsequent to creation. The probable reason for this desolation we shall see presently. It is enough, now, simply to call attention to the fact that somewhere in eternity past God created the heavens and the earth.

How good is the God we adore,
Our faithful, unchangeable Friend;
Whose love is as great as His power,
And knows neither measure nor end!

'Tis Jesus, the First and the Last,
Whose Spirit shall guide us safe home;
We'll praise Him for all that is past,
And trust Him for all that's to come.

Viewing the fact of creation, again we are brought face to face with our Lord Jesus Christ.

In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God.

All things were made by Him; and without Him was not any thing made that was made (John 1:1-3).

It was God Who created all things; but it was through the Second Person of the Trinity that this creation was accomplished.

By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him (Col. 1:16).

In the light of this Scripture, it is self-evident that the Psalmist was speaking of our Lord Jesus Christ when he said,

By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth (Ps. 33:6).

Surely, to see, as we have, the eternality and the creatorhood of our Lord Jesus Christ forcibly impresses us with the realization of His deity.

How ready, therefore, should be our response to the admonition of the Psalmist,

Let all the earth fear the Lord: let all the inhabitants of the world stand in awe of Him.

For He spake, and it was done; He commanded, and it stood fast (Ps. 33:8-9).

III. IN ETERNITY PAST WE SEE—DESOLATION

NOW let us revert for a moment to the consideration of Genesis 1:2,

(Continued on p. 264)

STUDENT LIFE AT D. B. I.

How It Helps Young People Build For Eternity

by LeRoy D. Thomas

I AM afraid that I shall not be able to tell you what it has really meant to me to be a student in D. B. I. Rarely, if ever, do we realize the fullness of God's blessings bestowed upon us. I am sure that I have passed up many opportunities which the Institute has offered for growth in grace and in the life of faith, but I wish to tell you of some of the blessings which have come to me through the privilege which has been mine of studying in D. B. I.

I. BEFORE COMING TO D. B. I.

MY SPIRITUAL life began in a church which had such a weak testimony concerning the saving grace of our Lord that I cannot give the date of my conversion. I attended this little church for fifteen years. At one time the testimoy was strongly fundamental. The Bible and the memorization of Scripture had a great place in the work. Many of the young people were led to know the Saviour and some to give their lives for service, as I later learned. But by the time I was seven years old such a testimony had died out in our village. The churches in themselves were not wholly modernistic, but "Modernism" in nearby colleges and in denominational headquarters had weakened their stand for The Faith, once for all delivered to the saints. The pastors were students of a nearby college. They were earnest fellows, but ignorant along with their congregations.

In such an atmosphere as this my soul was hardened and laid open to the ways of the world. It was only the strict discipline of my home that saved me from going into every outbreaking sin that the world knows.

At the age of seventeen, with a hardened, indifferent soul, I came face-to-face with the deadly heresy of "Modernism." If I was saved I didn't know it. I had united with another church which had a larger membership but a still weaker testimony. And now met the teachings of "Modernism" in the schoolroom Psychology was interesting to me, and I eagerly accepte its erroneous views of things spiritual. My study o history hinted at caveman ancestry; and I later studied i a class where evolution was openly taught, and so thought I was learning what life really was.

But the Lord was graciously watching over me, an I was brought under a clear testimony of the Word o God. The Lord's former dealing in my life wa revived, and things began to happen. I became assure of my salvation. I chose the reasonable service (Rom 12:1) which is a life wholly given over into the hanc of the Lord. The faithful pastor of my new churc home advised me to take my training at D. B. I., if felt the Lord would have me do so. He was afraid o the new teaching which had arisen in the other schoo of his acquaintance. He told me that D. B. I. was young school, but that it was soundly fundamental an could be trusted. I did not know what he was talkin about, but I accepted his fatherly advice and entere the Institute the following Fall.

II. AT D. B. I.

IF YOU can understand a few of the great chang that have come into my life, in view of the spiritu background which I have just described, you will s why I am so thankful for D. B. I.

Of course the change from a modern high scho room to a Bible scho such as D. B. I. was big one, but as I loo back over that trans tion I am amazed how the Word of Go worked. Although had had some teachin which was quite co trary to the Word, had not realized th true character of th teaching. The teach ers had not frank told me that the Bib was wrong and th their teaching contr dicted it. Their bol

A MISSIONARY, visiting at D. B. I. recently, whose soul had been stirred by what he had seen and heard, besought us to endeavor by every possible means to help our friends to understand that D. B. I. is really a training school for Christian workers. The testimony of young people who are actually taking the course should help to do this. Here is the personal testimony of a member of this year's graduating class.

ness had not exceeded the asking of questions which cast a cloud on scriptural truths. But, although I was fairly saturated with modernistic ideas, and filled with questions, I had not been able to get away from a deep-seated feeling that the Bible was right. When I entered the classes at D. B. I., I found the testimony so clear and convincing that I laid aside my former doubts and accepted the Word for truth. Truly it is God that worketh in us, both to will and to do of His good pleasure (John 7:17; Phil. 2:13).

There has been a big change in my life since I came to D. B. I. The change has been gradual. Since the change has been brought through the life and study at D. B. I., I believe that I can tell of it best by telling you a little about these things.

D. B. I. is not an attempt at a Utopia, and I am sure that things will be far better in heaven: but for a center on earth for the training of Christian workers to go forth into this world with the Gospel, I doubt if it can be surpassed. I have heard many older Christian workers express similar opinions after visiting with us.

The very atmosphere of this young western Bible Institute makes a vital contribution to the training of its students. The motto is, "A Training School for Christian Workers," and it lives up to it's motto. The workers are on fire for their Lord. The spirit of the student body is wonderful, both in regard to spiritual things and in cooperation with the school which every new student soon learns to love. "*Grace and Truth*," the official organ of the school is a true reflection of the institution which it represents. The faith life of the Institute has been an outstanding blessing to me. In His Word God has promised to supply the needs of His children (Phil. 4:19), and D. B. I. depends upon that promise. Sometimes the need is the next meal, at other times the need is thousands of dollars. But the Lord always takes care of the need, and this great work of faith moves on. What better training could you ask to introduce a man to his Lord? These outstanding characteristics of D. B. I. have been a great blessing to me.

As a result of such training and such associations, my conception of God has changed. Instead of believing that He is One Who allowed us to evolve from a tiny one-celled water animal, but cared very little, if anything, about us personally, I now know Him as my Lord and Saviour, Who created us in His own image and for His own glory, that He might deal with us in grace and manifest to us His great power and love. I thank God for having made my path lead through D. B. I. (Prov. 3:5-6).

I can remember that one of my high school teachers once told me that an education was learning to live with other people. I believe that her definition would be altered to read, "Learning to live for the Lord among other people," or "with other people." The things which I have been telling you about D. B. I. have been doing this very thing for me, but I believe that I should spend a little time in telling you of actual life at D. B. I., for I am sure that that phase of the training is of far more importance than you can realize.

III. ACTUAL LIFE AT D. B. I.

I HAVE spoken of the workers of the school. They are a group whose lives are manifestly given over to the Lord. Such lives are quite in accordance with the Word of God (Rom. 12:1-2), and so they are great examples to us as students.

The workers take a warm personal interest in the students, helping them to get soul problems straightened out, which otherwise would hinder greatly in later life. These soul tangles, which the modern educator would call excusable complexes, are pointed out, so that they can be set aside for the standards of the Word of God. The teaching of the Word, which I shall later tell you of, is excellent; but I believe this practical application of the truths taught in the class-room to be the most important thing in Christian training. It has been this that has straightened me out and set me right many times.

Then, too, the home life at D. B. I. is such as to train us to live with other people. The soul tangles, which I have spoken of, are brought to the surface by living with other fellows who are studying the Word as you are. Sometimes I disagree with my roommate; sometimes I do things that are very objectionable to him. At times he has said things that rubbed me very much the wrong way. If the disagreements which are thus engendered should continue, I am sure that we would not love each other very long. And, too, we might come to words or even blows if we were not letting the Lord rule in our lives. The Word of God has something to say concerning such problems, and so my roommate, as he has been taught, comes to me with the Word of God and exhorts me (Gal. 6:1). Sometimes quite a little time is spent before we come to an agreement, but the Word is guaranteed to work, and before long everything is fine. The one wronged forgives the other, we have a word of prayer together, and after that the bond of love between us is stronger than ever before. Then, too, we have learned a little more about living together. I thank God for such training. I believe that the teaching and application of Christian exhortation and fellowship to be a most important part of the training at D. B. I. I thank God for it.

I have scarcely mentioned the course of study at D. B. I. You may think that I have forgotten my subject, but I assure you that I have not. The study of the Word of God is exceedingly important; in fact, it is the basis of all the other things of which I have been telling you. I have said that I thought that the applications of the truths at D. B. I. are a most important part of the training. It must be remembered, however, that those applications are merely grounding the soul in the Word which has been taught in the class room. And so, it has been the personal application of the Word that has taught me most. I thank God for a school where we are taught not only to hear the Word, but also to do it.

IV. THE COURSE OF STUDY AT D. B. I.

I CANNOT tell you all about the course and the blessing it has brought to me, but I shall try to give you a general view. There are a few outstanding things in the course at D. B. I. which will do doubt cause you to believe with me that it is the place for Bible training.

To me, the study of the Eighteen Principles of Divine Revelation, which are the very backbone of the course, deserves the highest praise. These principles are in the Book. They are God's method of guarding His children against erroneous theorizing and making them real Bible students. These principles are so developed in our study that the Word of God becomes a new and living thing. When we have been given an assignment which has in it one of those really hard problems of Bible study, one of the principles, or, perhaps several of them, help to straighten us out and put us on the right track. They do not eliminate Bible study (II Tim. 2:15), but they do simplify it.

No doubt you would like to know what I am talking about.

I used to be very much perplexed as to what the teaching of the healing miracles of Jesus was, for me. One of the principles of Bible study has straightened me out. Rev. R. S. Beal has summed up this principle by saying, "All Scripture is to us but not about us." In other words, those things which happened and shall happen to Israel as a nation are a picture of what God will do for us spiritually, as individuals.

By way of illustration, let us think of the healing of the blind man as recorded in John 9. The Pentecostal people would tell us that this inspired incident is saying to every blind man in this age that he can be healed if he has enough faith. The Word of God teaches us:

1. That the physical healing is for another dispensation, for it was performed in connection with a message which proclaimed "The Kingdom of heaven is at hand";

2. That the spiritual message of this miracle (II Tim. 3:16) for me is that if I am willing before God He will clear away my spiritual blindness and give me a new view of Himself, His Word, and His will.

This teaching has saved me from the delusion of fanaticism and has led me to understand the message of God's Word to me. The Word of God is a new and interesting Book; it is easier for me to study, and more interesting since I have been taught the principles of Bible study by Dean Fowler and his colaborers. I thank God for such training in the study of the Bible at D. B. I., and this is only one of many helpful characteristics of the course of study.

The effect of this teaching upon my life has been to create in my heart the earnest desire which Paul Hutchens words in the chorus

Keep me in the center of Thy will, O God,
Keep me in the center of Thy will;
Every plan and purpose for my life fulfill,
Keep me in the center of Thy will.

But after all, only when we are with the Lord Whom we now love and serve, will I be able adequately to tell you what the course at D. B. I. really means to me.

THIS LIFE IN VIEW OF ETERNITY

(Continued from p. 257)

cerning the value of worldly labor and work in the light of eternity:

> I made me great works; I builded me houses; I planted me vineyards;
>
> I made me gardens and orchards, and I planted trees in them of all kinds of fruits;
>
> I made me pools of water, to water therewith the wood that bringeth forth trees:
>
> I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me . . . .
>
> So I was great and increased more than all that were before me in Jerusalem; also my wisdom remained with me.
>
> And whatsoever mine eyes desired I kept not from them, and I withheld not my heart from any joy; for my heart rejoiced in all my labor; and this was my portion of all my labor.
>
> Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and vexation of spirit, and there was no profit under the sun.

How trifling man's achievements appear as viewed from the standpoint of the endless eons of eternity. How vain they appear even in the light of the cycles of the ages we call time! The old world is filled with the crumbling ruins of mankind's great deeds. They have built their great cities, have executed great conquests, have performed great acts of prowess—in short, have achieved everything they could think of that would bring fame and glory to themselves. And the results? Many of the achievements are forever blotted out of man's history and forgotten; others are still to be found in museums or in musty records, but they are valueless and useless, the objects of morbid curiosity only; and even these are decaying and will soon pass from existence. All man's achievements, regardless of their greatness and grandeur are doomed to become obsolete. The names that were upon the lips of all people a generation ago are now almost, if not quite, forgotten. Ofttimes the mouths that are filled with a man's praise today will be cursing him on the morrow. The thing a man achieves today will be so far outdistanced tomorrow that today's achievement will no longer be remembered. And so we might go on ad infinitum and always we would come to the same conclusion:

The achievements of this world offer NOTHING for eternity.

We have considered all that is in the world—"the lust of the eyes, the lust of the flesh, and the pride of life"—and we find that they, separately or together, offer nothing that shall endure. The relentless footsteps of time will ultimately crush all out of existence and "they shall be remembered no more." All is transient, passing, futile, and empty. Oh, Christian, CAN you, in the face of Calvary and the sacrifice made there for your wretched soul—yea, DARE you be content with these flimsy bubbles, when a better, higher, nobler, and enduring life is God's plan for you?

And now let us consider the other question:

II. OF WHAT VALUE IS THE GODLY LIFE IN VIEW OF ETERNITY?

CAN a Christian in an ephemeral world live a life that will really count after this life is done? The answer from the Word of God is very plain: The life lived in the will of God is the only life that offers anything whatever for eternity.

1. The godly life offers a work that shall never pass away.

Dr. C. E. Wakefield, of the Moody Extension, gave an address a short time ago on, "Is Your Life Work to be

inished or Ended?" In this he pointed out that Christ id not say that His work was "ended": He said, "It is INISHED!" That which Christ completed and fully rought at Calvary has continued to carry on, and is oday saving its thousands and millions of believers. So, r. Wakefield said, is every life that is lived in the will f God—the life-work is finished and completed, but its influence and power shall never cease. On the other hand, ne life that is lived outside the will of God is never completed and finished, but ends because it has accomplished othing that will or can endure.

How clearly I remember the time when I was facing ıy life-work and I was making my choice between Christn work (to which I was assured that God had called me) nd another vocation for which I was partially prepared. ne of the main factors that caused me to decide for hristian work was the fact that service for the Lord was ermament, while the other, at best, could only be transiory; that which was done for Christ could never be ndone, whereas the other line of work was inevitably to undone in spite of all that I could do. Oh, the joy of nowing that a soul that accepts the Saviour is saved for ernity, and nothing under the sun can ever undo the ork that God has allowed the soul-winner to accomplish. nd if that soul responds, others will be saved through s testimony; and through their testimony, still others; id so the little stream of life that started through one oul-winner will have swelled into a mighty river before reaches the shore of eternity's sea. And throughout the idless ages of eternity, that vast throng will be the evi:nce that walking with the Saviour and testifying for im is a life that ENDURES. It was because I wanted y life to count for eternity that I decided to do the will God.

Only one life—'Twill soon be past;
Only what's done for Christ will last.

The path of the just is as the shining light that shineth more and more unto the perfect day (Prov. 4:18).

But the way of the ungodly shall perish (Ps. 1:6).

2. The godly life offers a joy that shall never cease.

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory:

While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal (II Cor. 4:17-18).

His Lord shall say unto him, Well done, thou good and faithful servant . . . . enter thou into the joy of thy Lord (Matt. 25:23).

Thou wilt show me the path of life: in Thy presence is fulness of joy: at Thy right hand are pleasures forever more (Ps. 16:11).

What a contrast to the vapid and transient joys that world at its best has to offer! God offers to all who l live for Him a joy that is full and eternal. What a deep ıse of satisfaction it will bring to be able to look back er a life filled with service for the Saviour. Can earth e any pleasure that will compare to the blessed words commendation that will fall from the lips of the Saviour all who have given their lives in obedience to His call? would rather hear those words spoken to me than to ve everything that it is possible for the world to bestow ery joy that the world gives is mingled with and lowed by sorrow and sadness, but the Lord's blessings ve no sorrow therewith. Who, in his right mind, would :hange such happiness for the pleasures of sin for a son?

3. A godly life offers a reward that cannot be taken ay.

Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal (Matt. 6:20).

And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward (Matt. 10:42).

I have fought a good fight, I have finished my course, I have kept the faith:

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but to all them also that love His appearing (II Tim. 4:7-8).

To outward appearance it ofttimes seems that all the reward the godly Christian gets is abuse, ostracism, and criticism. The luxuries of the world are seldom his, and poverty is most often his lot. But never fear! The time is coming when those who have refused to give their lives in the sacrifice that service for the Master entails, shall realize that theirs is the most poverty-stricken and most pitiable condition. And loss suffered now for the Saviour's sake shall be great gain throughout eternity, whereas any of the world's gain shall be a great loss throughout eternity. God pays glorious wages for every bit of service done for Him. God alone offers "a crown of glory that fadeth not away" (I Pet. 5:4).

AND now you must choose the path you shall take. Shall it be the path of the world or the path that God has planned? Surely you cannot hold back from the Saviour; He is counting on your life to bring glory to His Name and blessing to others. The path that He has planned for you will be fraught with service for others, happiness for yourself, and rewards that shall last for eternity. What is your answer to the One Who laid down His life in sacrifice for you?

For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever (I John 2:16-17).

"He is counting on you,"
He has need of your life
In the thick of the strife:
For the weak one may fall
If you fail at His call.
He is counting on you,
If you fail Him—
What then?

"He is counting on you,"
On life, money, and prayer;
And the "day shall declare"
If you let Him have ALL
In response to His call;
Or if He in that day
To your sorrow must say,
"I had counted on you,
But you failed Me"—
What then?

"He is counting on you,"
Oh, the wonder and grace,
To look Christ in the face
And not be ashamed,
For you gave what He claimed,
And you laid down your ALL
For His sake—at His call.
He had counted on you,
And you failed not.
What then?

—Bessie Porter Head

ETERNITY PAST

(Continued from p. 259)

And the earth was without form and void.

Here, in eternity past, we see a strange desolation. Since God created the earth perfect, what could have been the occasion for its being plunged into this chaotic condition?

A Scripture already quoted offers a suggestion. The

> *The counsel of the Lord standeth forever.*
>
> —*Ps. 33:11*

very same verse which says that God did NOT create the earth in the condition in which we find it in Genesis 1:2 says,

> He formed it to be inhabited (Isa. 45:18).

From this it would appear that some race of beings inhabited the earth before man, and that it was some sin on the part of the preadamite inhabitants of the earth which caused the earth to be plunged into desolation.

This suggestion is confirmed and its accuracy demonstrated by Jeremiah. He says,

> I beheld the earth, and, lo, it was WITHOUT FORM, AND VOID; and the heavens, and they had no light.
>
> I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.
>
> I beheld, and, lo, THERE WAS NO MAN, and all the birds of the heavens were fled (Jer. 4:23-25).

At a glance the correspondence between these verses and Genesis 1:2 is apparent. Jeremiah uses exactly the same words as the writer of Genesis. He says that the earth was "without form, and void." It is evident from this alone that God had given him a vision of the earth in the condition in which it is found in Genesis 1:2. And that he was indeed beholding the earth in the beginning of God's re-creative work, before the creation of man, is evident from the words, "There was no man" (Jer. 4:25). Never, since the creation of Adam, has there been an hour when that could have been said—there was no man. It is clear, then, that Jeremiah was speaking of a vision in which he saw the earth as it was before the creation of Adam.

But notice. He goes on to say,

> I beheld, and, lo, the fruitful place was a wilderness, and ALL THE CITIES THEREOF WERE BROKEN DOWN AT THE PRESENCE OF THE LORD, AND BY HIS FIERCE ANGER (Jer. 4:26).

God gives Jeremiah a vision of the earth before there was a man.

And in that vision He shows him cities broken down at the fierce anger of the Lord.

It is evident from this that there must have been a race of beings living upon the earth before Adam, and that it was God's judgment upon their sin which brought the earth into the condition described by the words of Genesis 1:2 and Jeremiah 4:23: "Without form, and void."

Does God's Word give us any suggestion as to wh these preadamite inhabitants of the earth might be? W believe it does.

Link with the words of Jeremiah, Isaiah's inspire account of the fall of Satan:

> How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!
>
> For thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:
>
> I will ascend above the heights of the clouds; I will be like the most High.
>
> Yet thou shalt be brought down to hell, to the sides of the pit.
>
> They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms;
>
> That made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? (Isa. 14:12-17).

It will be noticed that in the fall of Satan he is said to ha "made the world a wilderness, and destroyed the citi thereof." It seems apparent from this that in some wa the fall of Satan was related to the desolation of the wor of which we have read, and of which Jeremiah speak Isaiah also tells us the nature of Satan's sin. His sin w the unspeakable iniquity of seeking to make himself Go

Isaiah's testimony is confirmed and explained in t writings of Ezekiel, who by inspiration speaks also Satan's fall.

> Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.
>
> Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.
>
> By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.
>
> Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee,

> *For this God is our God for ever and ever: He will be our guide even unto death.*
>
> —*Ps. 48:14*

Thou has defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick. (Ezek. 28:14-18).

Isaiah tells us that Satan sought to make himself God.

Ezekiel adds the information that he defiled his sanctuaries.

Now sanctuaries are places of worship. It seems that before his fall Satan ministered as a priest in these sanctuaries. This is confirmed by the name "Lucifer," which Isaiah uses in speaking of him. "Lucifer" means "light giving" (Gesenius). And to be a giver of light Satan must have had someone to whom he could bring light. It was doubtless to the worshippers in the "sanctuaries" to which Ezekiel referred that Satan was a light giver.

To defile his sanctuaries of necessity would be to put them to a wrong use. Since Satan conceived the blasphemous purpose to make himself God, what would be more likely than that he should seek to turn the hearts of those to whom he ministered in his "sanctuaries" from worshipping the true God to worshipping himself? Such a sin would most certainly bring the judgment of God upon him and upon those who went with him into his sin. Have we not in this a suggestion as to what the sin was which brought God's judgment upon the primeval earth and plunged it into desolation?

But God's Word indicates also who the beings were who followed Satan in his sin and rebellion and who shared his judgment.

In the New Testament we find a class of beings called demons. These are identical with those in the Old Testament called "familiar spirits." These spirits are uniformly set forth as evil. They are accursed, and they know that they are under sentence of judgment from God and that the time of their final judgment has been appointed. All this is testified in a single verse in Matthew. As our Saviour passed through the country of the Gergesenes he met two men possessed of demons. Seeing Jesus, these demons cried, through the lips of their victims,

> What have we to do with Thee, Jesus, thou Son of God? art Thou come hither to torment us before the time? (Matt. 8:29).

It is apparent from this that the demons are evil spirits, resting under sentence of judgment from God.

Forever, O Lord,
Thy Word is settled in
heaven.
—*Ps. 119:89*

It is also evident that these creatures have sinned, for God does not pass judgment upon any of His creatures apart from sin.

Is it not possible that this strange class of beings, of whose origin God's Word tells us nothing, were the pre-Adamite inhabitants of the earth, who went with Satan to his sin and consequently shared in his judgment?

This seems to be clearly indicated in Matthew 12:24.

Seeing Him cast out demons, the Pharisees said,

> This fellow doth not cast out devils (demons), but by Beelzebub the prince of the devils (Matt. 12:24).

Answering their accusations, Jesus identified this prince of the demons as Satan. Since Satan is the prince of demons, what is more probable than that he was also their priest? Certainly the fact that he is their prince implies that he was involved in their downfall.

Is it not apparent from these considerations that the desolation into which the earth was plunged after its creation, but before the creation of Adam, was caused by the sin of Satan in leading the demons to worship himself instead of worshipping the true God?

But pursuing this line of teaching again brings us face to face with our Lord Jesus Christ.

It is God's eternal purpose that in all things His Son shall have the preeminence.

The eternal God is thy refuge, and underneath are the everlasting arms.
—*Deut. 33:27a*

> He is before all things, and by Him all things consist.
>
> And He is the Head of the Body, the Church: Who is the beginning, the firstborn from the dead; that in all things He might have the preeminence (Col. 1:17-18).

Of Him it is ordained,

> That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;
>
> And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:10-11).

In seeking to make himself God, and in seeking worship for himself, therefore, Satan was usurping the place which rightfully belongs to our Lord Jesus Christ.

How fitting it is, therefore, that by the blood of His cross our Lord Jesus Christ should have been the One to bring judgment upon Satan and his demons. Of His conquest over Satan it is written:

> Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same: that through death He might destroy him that had the power of death, that is, the devil (Heb. 2:14).

And of His victory over the demons it is written:

> Having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it (Col. 2:15).

But this is not all, for

IV. IN ETERNITY PAST WE SEE—GOD'S PURPOSE OF REDEMPTION

WHEN we say that redemption was planned in eternity past, we do NOT mean that redemption was provided for the devil or his demons. What God's dealing with them may have been at the time when they sinned we do not know. But this we do know: they are now creatures accursed. They have placed themselves forever outside the pale of God's mercy. There is nothing in store for them but the wrath of God. His Word tells us of "everlasting fire, prepared for the devil and his angels" (Matt. 25:41); and, as we have seen, the demons themselves testify of their torment to come at a time appointed.

But God did plan redemption in eternity past. He planned redemption for mankind. Of this we are told in Revelation 13:8, which speaks of

> THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD.

And in I Peter 1:18-20 which says,

> Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;
>
> But with the precious blood of Christ, as of a lamb without blemish and without spot:
>
> WHO VERILY WAS FOREORDAINED BEFORE THE FOUNDATION OF THE WORLD, but was manifest in these last times for you.

And the same truth is suggested in Ephesians 1:3-4, which says,

> Blessed be the God and Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ:
>
> According as He hath chosen us in Him BEFORE THE FOUNDATION OF THE WORLD that we should be holy and without blame before Him in love.

There are depths here which we cannot fathom. There are heights which we cannot scale. In these expressions the Holy Spirit has taken us into the counsels of infinity. There are many questions which we might ask, but to ask them would be presumptuous, for God has not seen fit to give us the answer.

> The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever (Deut. 29:29).

One thing stands out with radiant clarity in these Scriptures, however. In creating man God counted the cost. He knew full well that man might sin, but the Son entered into a covenant with the Father that if man did sin, He Himself would assume the responsibility for man's sin and suffer the consequences in order to redeem him. In other words, before there was any necessity for redemption, our Lord Jesus Christ had declared His willingness to die that we might have the joy of living and fellowshipping with Him.

Amazing grace! Is there any occasion for wonder that as he meditated upon the grace which God has shown toward us in Christ Jesus, the apostle Paul should have exclaimed,

> O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!
>
> For who hath known the mind of the Lord? or who hath been His counsellor?
>
> Or who hath first given to Him, and it shall be recompensed unto him again?
>
> For of Him, and through Him, and to Him, are all things: to Whom be glory for ever. Amen! (Rom. 11:33-36).

AS THE EDITOR SEES IT

(Continued from p. 250)

Our Saviour Himself has set us many examples of such praying, and He shows us that as we pray in public it is not unscriptural to be mindful of the people about us. For instance, at the tomb of Lazarus, when He had lifted up His eyes in the midst of the throng and prayed,

> Father, I thank Thee that Thou hast heard Me;

He said,

> I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent me (John 11:41-42—see also the 17th chapter of John).

And among many passages in the New Testament, the fourteenth chapter of I Corinthians is outstanding in its indication of the normalcy and value of public prayer as an aspect of the worship of an assembly of God's children.

> Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church.
>
> Wherefore let him that speaketh in an unknown tongue pray that he may interpret.
>
> For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.
>
> What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also.
>
> Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? (I Cor. 14:12-16).

The "tongues" spoken of here were a special gift belonging to the opening days of this age, and they have ceased, as other Scriptures teach that they would. There are taught here principles, however, which carry on throughout the age. Notice that prayer in public is definitely spoken of as a means of "edifying the church." And notice that in the company of other believers one ought to pray distinctly, so that the others may say, "Amen." It is true that this Scripture does not command us to pray in the meetings of the church, but it assumes that such praying will be done and gives instructions regulating it. Certainly when God's Word says so plainly that such praying is a means of edifying the church we should not be reluctant to take part in it.

Heaping Treasures Together for the Last Days

ON EVERY hand the signs are multiplying which indicate that we are rapidly approaching—if not actually living in—the closing days of this age. These signs take the form of foreshadowings of conditions which shall prevail on the earth during the Great Tribulation.

The Epistle of James is one of the books which especially deals with Tribulational conditions, and one of these conditions is described in the fifth chapter, verses one to four:

> Go to now, ye rich men, weep and howl for your miseries that shall come upon you.
>
> Your riches are corrupted, and your garments are moth-eaten.
>
> Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasures together for the last days.
>
> Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

Note three characteristics of the last days herein set forth:

1. Certain men will heap treasures together.

2. These treasures are to be hoarded instead of used. (Indicated by the "canker" or the "rust" which comes upon gold and silver only as they lie idle.)

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

"The D. B. I. Crisis Cry!"

Only 42 days left—$19,026.02 more needed

LAST December we issued "The D. B. I. Crisis Cry!" In this "cry" we frankly told our friends that the need of The Denver Bible Institute was very great and very urgent. A considerable deficit in the current expense fund had been left over from the building year of 1929-30; and during the opening months of the current school year we had experienced a deficit amounting to $700.00 per month. To meet the need would necessitate the supply of $25,000.00 above our average monthly income for the opening months of the school year, the entire amount of this $25,000.00 being needed by September first, and a large part of it being needed at once.

In response to "The D. B. I. Crisis Cry!" you, our friends, have been rallying loyally, encouraging us with warm letters of faith and sympathy, and standing by in earnest prayer and sacrificial giving. God has used you to supply $5,973.98 of the amount needed. So that to date the situation is this:

Needed by September first	*$25,000.00*
Supplied to date	*5,973.98*
BALANCE NEEDED	*$19,026.02*

We do thank God for the prayer support which you have given, and for the warm-hearted spirit of generosity which you have manifested. We are sure that you will continue to stand by in prayer and by means of your gifts until God delivers the work of D. B. I. from the crushing burden under which it is now laboring, and for this confidence we thank God. But we recognize that the full supply of the $25,000.00 by September first, which is so vital to the work of D. B. I., will necessitate some very large gifts.

Please join us in praying earnestly, therefore, that the Spirit of God may move in a special way upon the hearts of faithful stewards to burden them for the needs of this, His work, in this hour of crisis.

We know the needs on every hand are very great. We know there are many appeals on behalf of many worthy causes.

We know that men and women of God who are possessed of means which make it possible for them to give largely, are already interested in other worthy causes. We cannot, therefore, expect them to give largely to the work of D. B. I. without very definite guidance from the Spirit of God.

But beyond all question there are some whom our God desires to use in a special way to help in the work of D. B. I.

In answer to prayer He can lay upon their hearts the burden of His own choosing. Pray, therefore, dear child of God, asking first what He would have you do, and then asking Him to lay it upon the hearts of those who are able to do so to give generously in this hour of critical need.

The Current Expense Fund

WHILE we are praying for the supply of the $25,000.00 needed to wipe out the deficit, to meet all current obligations, and to make necessary preparation for the opening of school, let us not forget to bear up in prayer the need in the current expense fund of The Denver Bible Institute.

We have already told you that this fund got considerably behind during the notable building year of 1929-30. And we have told you that during the first few months of the past year our monthly deficit amounted to $700.00 per month, and $500.00 per month since the first of the year. We are sure that God does not want His work to continue struggling under a monthly deficit. And, indeed, it would be a physical impossibility for it long to continue with such a deficit as we have experienced during the past year. As you pray, therefore, for the full supply of the $25,000.00 by September first, pray also that God will both increase the ability of our old friends to support the work and raise up new friends who will help in its support, so that during the coming year such abundant provision may be made as to prevent any further deficit.

ONLY 42 D

Only forty-two days n
September will be upon

Within a few days after that, the new school year will s

Must we undertake the blessed task which is committed without adequate preparation?

Must we enter the new school year staggering under a heav

To make necessary preparation for the school year and t amount of the $25,000.00.

Of this, $5,973.98 has been supplied to date. But to reac

$19,026.02 MO

PRAY WITHOUT CEASING! G

USE THE COUPO

'S LEFT!

nd the first of

precious lives for their Lord's service,

tanding deficit we must have the full

in "The D. B. I. Crisis Cry!"—

S NEEDED!

EADS!

Pin your check here.....X
Mail to The Denver Bible Institute
2047 Glenarm Place, Denver, Colorado

MY RESPONSE TO THE D. B. I. CRISIS CRY!

Yes! God has burdened me to help D. B. I. in this hour of critical need.

Enclosed you will find $..... cash offering

I will send $..... by September first.

You may count on me for $..... ☐ per week

☐ per month

(Please indicate above by a check mark whether you expect to send your offering weekly or monthly.)

to help meet the deficit in Current Expenses; to help cover the monthly shortage; and to help prepare for further advance in the Building Program.

Name.....

Date..... Address.....

.....

For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.

—II Cor. 8:9

3. These treasures are to be amassed at the expense of the laborers whose wages are kept back by fraud.

It is positively startling to see how nearly this describes conditions in our own days.

As to the heaping together of treasure; figures recently published by the Internal Revenue Department, as reported by the "Scripps-Howard Alliance," are very significant. In "The Rocky Mountain News," of March 30, we read these headlines:

36 MEN POSSESS INCOMES CLOSE TO $10,000,000 A YEAR

302 PERCENT INCREASE IN MEN WITH INCOMES ABOVE $100,000

Reading on in this article we are given these exceedingly significant details concerning what the writer calls "an amazing concentration of wealth in a few hands":

> There were 33 men in 1920 with incomes of more than $1,000,000 a year, but in 1929 there were 504. And their net income in the same period had grown from $77,078,139 to $1,185,135,330.
>
> In 1920 there were only four men whose yearly income exceeded $5,000,000; in 1929 this figure had become 36. These "super-millionaires" drew $29,919,977 of income in 1920; but in 1929 these 36 men had a total annual income of $350,358,765—nearly $10,000,000 each.

The fact that much of these treasures is lying idle instead of being in circulation is well known. In spite of the financial depression of the past year, it is reported that savings deposits have shown a tremendous increase. And analysts of the financial situation have declared repeatedly that one of the things which have contributed most largely to the depression has been that those who have money have been hoarding it instead of spending it.

And certainly there is no room for doubt that much of these treasures has been heaped together at the expense of the poor man and the laborer. The report of the Internal Revenue Department, mentioned above, says in its sub-heads,

RICH GET RICHER AND POOR GROW POORER

INCOME OF THE POOR DROPS OVER ONE-HALF IN ONLY SEVEN YEARS

And then it goes on to give us figures which demonstrate the truth of these assertions. It is a matter of daily conversation that while the middle-men are increasing in wealth, the farmers of our country are being crushed to the wall, getting such low prices for their produce as to make it difficult, if not impossible, for them to make a decent living.

An illustration of the fraud by which some are growing rich at the expense of the laborers was seen recently in the experience of an earnest Christian man who sought work with the highway department of one of our western states. Inquiring for work at the office of the state highway department he was informed that he would have to secure that work through a certain employment agency. Upon approaching that agency he was told that he could secure the needed work at a fair wage; but to do so he would be compelled to pay fifty percent of his first month's wages to the employment agency, and fifteen percent of every month's wages thereafter, as long as the job lasted. Those who had had experience with this arrangement told him he would not need to concern himself about the second month's commission, for men rarely were permitted to keep their jobs on such projects more than one month at a time.

It is evident to any thoughtful person that this arrangement is sending a continuous stream of new men onto the job, each of whom pays half of his first month's salary to the employment agency, only to be "fired" shortly after the month is up to make room for others who will repeat the process.

The foreshadowing so closely fits the inspired description of conditions in the last days as to make one wonder how the fulfillment of these things can more exactly match the details of the prophecy.

Surely these things should awaken God's children to the significance of the days in which we live.

But should they not be a challenge to any of His children to whom God has entrusted considerable means?

Should they not warn all such to beware lest their gold and silver be hoarded, for their rust to become a witness against them at the coming of their Lord? After all, what right has any child of God to hoard up wealth, when three-fourths of the world's population lies in heathen darkness, and when a great burden of financial need is pressing with crushing weight upon training schools and mission boards the world around, whose soundness in the faith cannot be questioned?

"The Unfruitful Works of Darkness"

DR. G. L. KEIFFER, statistician for the "Christian Herald," has given us some exceedingly significant facts. "The Rocky Mountain News" for April 16 reports Dr. Keiffer as saying of the churches of the United States that "Membership gains for 1930 were only one-third of those for the previous year." The actual figures are given as follows:

> The 1930 gain was 88,350, compared to 242,948 for 1929 and more than 1,000,000 for 1928.

Another interesting item of this report is that

> The United States has a total of 50,037,245 communicants for which there are 225,890 ministers.

We are not of those who consider that a soul is not won to Christ or born again until he affiliates with the church; but we do know that where an aggressive program of evangelism is being carried on, there will be accessions to the membership of the churches.

This report is very significant, therefore.

It shows that the total gains in membership in the various churches was actually only a little more than thirty-four percent of the number of ministers; or in other words, it took three ministers to win every convert.

And what of the church members? The actual gain in members was only about two to 1,000; that is to say—granting that the church members had anything to do with it—it took 1,000 church members to win two others.

This reveals an appalling spiritual sterility.

It cannot be that our ministers or church members generally are earnestly engaged in their God-given task of evangelism, else these figures would be different.

But what else could we expect, when the denominations, one by one have become affected with the blight of "Modernism"?

"Modernism" never has been and never will be a power in winning souls to Christ.

How could it?

"Modernism" denies every fundamental of the Christian faith.

It derides the Gospel which alone has power to save souls.

It sneers at the idea that the blood of Christ has any power in cleansing the sinner from his sins or securing his pardon with the Father.

It jeers at those who are old-fashioned enough to believe that Jesus Christ actually, literally rose from the dead.

It laughs most derisively at the thought that Christ is ever actually coming again either to rapture His Church or to establish a literal Kingdom upon this earth.

We might as well expect "Bob" Ingersoll, "Tom" Paine, or Voltaire to win souls to Christ as to expect the "Modernist" to do so, for "Modernists" are as truly infidels as they.

IN THE HARVEST FIELD

Conducted by Russell L. Taft

Sheaves going forth as harvesters!—would not that be a strange spectacle? But it is an appropriate figure in the case of Rev. and Mrs. A. H. Yetter, '28, who are expecting to sail soon to China as missionaries. They are virtually a part of D. B. I.'s harvest in the field of the Lord.

"Archie" Yetter lived in the neighborhood of the Avoca Valley School, near Denver, in which for several years workers and students from D. B. I. conducted a gospel mission. After some persuasion Mr. Yetter was induced to discontinue the weekly repairs on his "flivver" long enough to attend this Sunday-school. Here he was led to trust the Saviour through the ministry of his teacher. Then later, at the close of a service conducted by the D. B. I. male quartet, he gave his life to the Lord for full-time service. The following fall he became a student at the Institute.

Mrs. Yetter, formerly Miss "Betty" Burgess, lived with her parents in Breckenridge, Colorado. Two "Gospel Truck" workers, a man and wife from D. B. I., were led of the Lord to that little town in the heart of the Rockies. While they were conducting a series of evangelistic services there, the Burgess family took an active part, and "Betty" gave her life to the Lord for Christian work. Later she also entered D. B. I. for training.

During their studentship, these two young people learned the Lord's will for their life work—to be missionaries in China—and found it to be His will that they should go there together. They were married shortly after their graduation in the Spring of 1928, and then remained at D. B. I. and assisted in the work while awaiting an opening to go to their field of life service.

A farewell service was held for the Yetters at the Institute auditorium, Sunday evening, June 7. Both of them gave their testimonies concerning the Lord's dealing with them, and then Mr. Yetter gave a simple but stirring evangelistic message on John 3:7, assuring us that such was the Gospel he would proclaim in China. The thought of parting brought sadness, but we rejoiced to know that two more faithful laborers were going forth to the whitened harvest fields.

Another year of study of the Word in the day classes of D. B. I. has come to a close, and for seven of the young people the four year course is completed. We present herewith a picture of the class of '31.

We give thanks to God for the splendid group of young people who graduated in this class, and request that you join us in prayer for them as they enter more fully into the service expressed in their class motto:

"Called to proclaim the unsearchable riches of Christ."

Rev. and Mrs. Jerry B. Foss, it will be remembered, have been working among the Spanish-speaking people of Arizona while awaiting an opening to go to South America. Mr. Foss now writes that they have been accepted as missionaries by the Soldier's Gospel Mission of Concepcion, Chile. We rejoice with them in the news. Let us give evidence of our interest by heeding their request that we pray for the supply of their traveling expenses.

So great has been God's blessing upon us at D. B. I. through the ministry of Evangelist W. E. Pietsch, and through the testimony in song brought by Mrs. Pietsch when she has accompanied him to Denver, that there is special cause for rejoicing in the knowledge of the fruitfulness of their ministry in Great Britain. Concerning the meetings in the Grove Baptist Church in Belfast, Ireland, they write:

> The large building is filled every night, and packed to overflowing on Sunday night. Souls are being saved and backsliders reclaimed, and we are looking forward to a real tidal wave of blessing. There is marvelous enthusiasm here.
>
> We would value the prayers of the readers of "Grace and Truth," that God may be able to use us more and more, and that He will graciously supply all needs.

In these meetings there were twenty-five decisions, fifteen made by men. Surely Mr. and Mrs. Pietsch may say, "The hand of God was upon me for good."

Here is some news we have been expecting would come at any moment. We quote from the bulletin of the North Shore Church of Chicago, of which Dr. J. C. O'Hair is pastor:

> Mrs. Hannah Roach, who was converted in this church, who spent four years in The Denver Bible Institute (graduating in 1930), expects to leave within a few weeks for South America under the South America Missionary Union to represent the Lord as a missionary. We are looking to this congregation and the W P C C Radio Class to furnish the necessary financial support. We need about three hundred dollars right away to get her located on the mission field. Please pray and respond with your offering as soon as possible.

We are happy to know that Mrs. Roach is about to enter into God's choice for her service, and that her home church is backing her strongly. Perhaps God wants some of our readers to help.

"Serving and Waiting" is not only a good title for a Christian magazine, but it is also a good practice for

(Continued on p. 271)



ADRIANNA ROTIER



CLIFFORD L. NIXON
CLASS PRESIDENT



W. BENSON MALE



HOWARD O. COMSTOCK



DEAN CLIFTON L. FOWLER



ALVINA H. EDMONDSON



GRACE L. EDMONDSON

The DENVER BIBLE INSTITUTE

CLASS OF 1931



LEROY D. THOMAS

IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

"PROBABLE SONS"

Here is a very beautiful story with real spiritual value. A confirmed old bachelor learns that a little niece has been left in his care, and the thought fills him with horror. But before he can think what to do about it, the niece and her nurse arrive. The little girl proves to have a beautiful faith in the Lord and in His Word. Bible stories hold a strong fascination for her, particularly the story of the "Probable Son." The story of how God uses her to reach the hearts of prodigals makes very interesting and profitable reading. The uncle, on the other hand, is a crusty, worldly English gentleman. His niece wins her way into his heart, but he seems strangely unresponsive to her interest in the "Probable Son" until—but that would be to tell the story. This is a very good book to use with souls who have drifted from God and who will not read more serious things but may be interested in a story, and it holds a blessing for those who are walking with God.

"Probable Sons," by Amy LeFeuvre. 4¾x6¾ inches, 120 pages. No. 28 in the Moody Colportage Library. Published by The Bible Institute Colportage Ass'n., Chicago. Paper, 25 cents; cloth, $1.00 net.

ANNE—A FOOL

This book was evidently written for the purpose of awakening God's children to the iniquitous program and insidious methods of Atheism, and the extent to which it has already captured the schools of higher education. In this connection it presents some valuable information. Though it is written in fiction form one cannot fail to get the impression that in it the writer has laid bare her own heart and spoken of intensely personal experiences, and he finds his sympathy aroused.

There is one fatal flaw in this book, however. In one chapter the author advances a teaching which is becoming very popular, but which is utterly unscriptural, namely, that the punishment of the wicked is not without end. This teaching makes it impossible for us to recommend the book.

"Anne—A Fool," by Maude Howe. 160 pages, 5x7½ inches, cloth, $1.00. Published by The Canadian Christian Crusade, Toronto.

GUINESS OF HONAN

Are you interested in a godly home life? Then listen to this: "Alone with a reserved child who idolized him in her heart, he said one day: 'I wonder whether you have chosen a motto for your life? No? Then let me tell you what has been my life motto.' The young mind was all intent, though the lips said but little, as father went on to explain what it means to take a motto and seek to follow it out in life. And then he repeated once or twice the words so full of meaning: 'Live for the glory of God and the good of many.' 'The glory of God'—he explained what that meant; 'the good of many,' not a few only, but multitudes, just as many as one could possibly reach, and especially those who need one most. 'Live for the glory of God and the good of many.' Father was called away, but the child hastened to the room she occupied with her sister, pulled out her little bed, slipped in behind it and wrote in pencil on the wall-paper, round the petals of a flower where no one else would notice it, the precious motto, that it might meet her eyes the first thing every morning. It was father's life she was thinking of—father's life which gave meaning to the words—and father's life she prayed her own might resemble."

Or are you interested in breath-taking adventure? Listen again to this incident in a series of hair-breadth escapes: "Slowly the darkness disappeared and morning paled the sky. 'Who is there?' a voice shouted from the other end of the inn. 'Hush! we may be discovered yet! Someone is coming up the yard.' Instantly two figures stepped in front of the ladies to screen them. 'Who are you?' the man inquired. 'Only travellers waiting for a cart,' Wang replied. The man looked us over, and, satisfied apparently, returned to his room. Certainly no one would have suspected pockmarked, taciturn Wang of helping foreigners to escape! All was quiet again until we heard the rumble of wheels. A cart drove up, and we packed into it, Wang and Lu on the front, to hide us as much as possible. Oh, the sensation of it! But how could we get the gates open, with the town in a state of siege? Surely impossible! The ten minutes' waiting was an anxious time, as it was rapidly becoming light. A bribe may have helped, but as the great gates slowly swung back we knew that God had done it in answer to prayer. At last, out in the open, we drove down toward the river. Yes, there were boats there, and one close to the shore had a plank out, waiting. In the bright morning sunlight we stepped out of the cart. Doctor went first and helped the ladies on board, and I followed with baby. A woman was sitting on the bank near by, combing her long hair, but she seemed not to see us. Suddenly, to our horror, a boy's voice rang out: 'Yang Kwei-tsi! Yang Kwei-tsi!' 'Foreign Devils! Foreign Devils!'"

Or are you hungry to know a closer walk with God and how to be a blessing to others? Then this will interest you: "The fragrant memory of your dear brother never leaves me, but is always an inspiration. What a witness for Christ his life was at Chefoo! In the Settlement, people loved him. He would accept their hospitality, as far as his engagements permitted, and was much in request with his violin. But though 'hail-fellow, well-met' with everybody, he would always bring in a word for the Master.

When he said a thing you remembered it. He could pass on helpful thoughts so naturally! 'Have you noticed this?' he would say about something he had been enjoying, or, 'I was thinking about so and so this morning.' It was a great gift, for he never seemed to be preaching at all. Then, too, his music—how spontaneous and refreshing it was! He would drop in, often, sit down at the piano, run his fingers over it and ask, 'Do you know this?' Then he would sing the chorus and get us all to join in. He always seemed to have something good that he wanted to share with others. Keenly spiritual, his thoughts were so fresh and real that they were always welcome."

These are just a few extracts from a fascinating new book of Christian biography, telling the life story of a missionary doctor in China. Get this book and read it. You will find it intensely interesting and exceedingly helpful.

"Guiness of Honan," by Mrs. Howard Taylor. 5⅝x8⅞ inches, 322 pages, cloth. $1.75. Published by the China Inland Mission, Philadelphia.

IN THE HARVEST FIELD

(Continued from p. 268)

Christian people. And that is just what Mr. and Mrs. Otto Deming are doing. They are serving the Lord in evangelistic work while waiting for provision to go to Africa as missionaries.

As to their service, they have just completed two weeks of evangelistic meetings near Kiowa, Colorado. Mr. Deming says, "The attendance was fair, but the blessing was great." A part of the fruit of their labor there is seen in five applications from young people desiring entrance to D. B. I. next fall.

But the waiting of the Demings should not be long. They have been accepted as missionaries by the Unevangelized Africa Mission, and are scheduled to sail as soon as funds are provided. They already have secured most of their outfit, so only a little over the cost of transportation is required.

Recently Mr. and Mrs. Deming spent a few days at D. B. I., their Alma Mater, and we greatly enjoyed the opportunity for fellowship with them again. As they go forth to the great harvest, our prayers are with them. May they be assured of yours also?

A recent bulletin of the Fundamental Evangelistic Association says,

> Many of the railroad points in the West are without churches and in many instances without preaching services of any kind other than that which Mr. Reynolds and his assistants are able to furnish. At the present time there is one town in Nevada, a railroad point where some twelve hundred people live, where one worker is stationed. That field hasn't a church building. A Sunday-school was established some time ago by this Association. A young couple, Mr. and Mrs. A. E. Osborne, both graduates of Moody this year, have volunteered to go to this field and labor as the way is open for them. Working on purely a faith basis and with no one in the town interested enough to help, we covet the prayers of God's people that this splendid couple might be enabled to go in there, and carry on a work for God. Where could a church or individual have a finer opportunity than this to do a missionary work. The need appalls us! The love of Christ constrains us. Pray ye therefore.

"Why did Jesus give us this hope?" someone asked concerning the coming of the Lord. The answer to this question comprised Dean Fowler's message to the D. B. I. Sunday Afternoon Bible Class at its last meeting for the season of 1930-31. It was just such a message as multitudes of Christians need to awaken them to their responsibility in life and testimony as "the coming of the Lord draweth nigh."

The past years of meetings of this Bible Class have been times of great blessing and fruitfulness, and we anticipate another season of blessed fellowship in the study of the Word begining next September, if the Lord tarry.

George H. Ekdahl, missionary of The Bolivian Indian Mission, writes concerning conditions there:

> In South America, Roman Catholic processions manifest cruder forms than they do in the United States, where the influence of the evangelical churches has changed their customs somewhat.
>
> Just a few days ago on the afternoon of Good Friday, they had a procession representing the burial of the Lord Jesus. A life-size image of the Lord was carried in a coffin with glass sides, on the shoulders of six men. A large proportion of the town turned out to march in the procession. In the small plaza, where is situated the home of the missionaries, an altar was erected. Four poles about twenty feet long were set into the ground, surrounding a table upon which the coffin was to be placed. These poles were covered with flowers, chiefly with certain small flowers . . . . supposed to bring a special blessing to those who secure them after the ceremony . . . .
>
> In their eagerness to secure the flowers, some began to grab them during the service, and had to be audibly reproved by others, making the service to be far from reverential. The moment the coffin was again picked up to continue its journey to another altar in the main plaza, there was a mad scramble among the boys and men of both the Indian and Cholo (mixed Spanish-Indian) class to secure the flowers. . . . One of the missionaries remarked that it reminded him more of the hilarious doings at the annual regatta in his home town than of a funeral . . . .
>
> Recently the R. C. Church, through some Redentorist priests (Germans), has been making an active campaign against the evangelical work, partly through charges that the missionaries are agents of the U. S. Government for the conquest of Bolivia. Please put the gospel work in Bolivia on your prayer lists.

The Fourteenth Annual Convention of the World's Christian Fundamentals Association was a time of great profit to all who attended. The sessions were held in the Bethany Presbyterian Church of Philadelphia. The attendance in the mornings averaged over eight hundred, and at the afternoon and evening sessions the auditorium was filled on each of the eight days.

Quoting from the report, "Perhaps the most satisfactory evidence of the real interest of so many Christian people in the general theme of this convention, 'The Lord's Return,' is the large number of men and women with open Bible and notebook taking careful notes of each address."

The Bible House of Los Angeles, which was "organized shortly after the close of the Spanish-American War for the special purpose of providing Testaments, Gospels, etc., for free distribution among the Spanish-speaking citizens of the United States," has completed thirty-three years of service. The last annual report states that "over ONE MILLION DOLLARS has been received and expended for the dissemination of Christian literature." And with this million dollars the Society has published many millions of New Testaments and Scripture portions in various languages, and sent them throughout the world. This has been done entirely by voluntary offerings.

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

BE YE TRANSFORMED

IN THE USE OF THE TONGUE

Rom. 12:1-2

Introduction: Present your BODIES evidently has a close connection with what follows. "Be ye transformed" therefore relates to the use of our members. We all know of many crass sins done in the body, from which we should be separate. Let us speak of some not so commonly recognized.

I. THE INIQUITY OF THE TONGUE

Jas. 3:2-10
Rom. 3:10-14
Prov. 6:12-14
Prov. 16:27-30

Some sins of the tongue which the Scripture mentions:

Lying	Filthy communications
Hypocrisy	False accusation
Anger	Gossip
Wrath	Clamour
Malice	Railing
Evil speaking	Boasting
Bitterness	Flattery
Blasphemy	Backbiting
Cursing	

II. GOD'S ATTITUDE TOWARD THE MISUSE OF THE TONGUE

Prov. 6:16-19

Note that three of the seven things which God hates have to do with the misuse of the tongue.

III. OUR TRANSFORMATION IN THE USE OF THE TONGUE

Eph. 4:22-24, 29-31
Prov. 12:18; 15:4

Some right uses of the tongue:

Truth telling—Eph. 4:25
Confession—Rom. 14:11
Spiritual songs—Col. 3:16-17
Testimony—Prov. 15:4
Praise—Heb. 13:15
Things which edify—Eph. 4:29

See Jas. 3:13-18; Col. 4:6

IV. THE SECRET OF A TRANSFORMED CONVERSATION

Rom. 6:13
Eph. 5:18-19

—H. A. W.

NOAH'S ARK A TYPE OF CHRIST

Genesis 7-9

Introduction: This story also appears in heathen myths, proving that all races have descended from Noah. It is so corrupted in form there, however, as to make us thankful for the simplicity and straightforwardness and dependability of God's Word.

I. THE JUDGMENT

Gen. 6:17

A. Tribulational judgments

B. Judgment at Christ's second coming
II Thess. 1:7-10
(Note Matt. 24:37-39)

C. Judgment of the Great White Throne
Rev. 20:12-15

II. THE SALVATION

On preservation of the animals cf. Col. 1:17. No salvation involved here, of course.

A. The ark bore the full force of the judgment—so also Christ.
Ps. 42:7
Isa. 53:5-6; I Pet. 3:18

B. In the ark Noah and his family passed through the judgment but felt none of its force—so also we.
Gal. 2:20
Rom. 6:3-7

C. In the ark they came out on the other side in type of resurrection—so also we.
I Pet. 3:20-21

We now have resurrection life, resurrection standing, and resurrection prospects.
Eph. 2:1, 6
I Cor. 15:22

D. There was no other way of salvation.
Gen. 7:23
Acts 4:12, John 3:18

III. THE SECURITY

Gen. 7:16 cf. John 10:28-29
Gen. 9:21 cf. Rom. 10:1
John 5:24

IV. THE GRACE

A. By grace—Gen. 6:8
B. Through faith—Heb. 11:7

—H. A. W

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Exposition by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 1 **Sunday, October 4, 1931**

THE MACEDONIAN CALL

Lesson Text: Acts 15:36—16:15; Rom. 15:18-21
(Assigned for Printing: Acts 16:6-15; Rom. 15:18-21)
Devotional Reading: Heb. 11:8-10

Golden Text:

"Go ye therefore, and teach all nations" (Matt. 28:19).

Today's lesson might well be entitled "Lessons from Paul's Personal Relationships," for this is the thought which binds all of its incidents into a unified whole.

I. A LESSON FROM PAUL'S RELATIONSHIP WITH BARNABAS
(Acts 15:36-39)

Up to the time of our lesson Paul had apparently had only the happiest fellowship with Barnabas. Barnabas it was who had introduced him to the saints at Jerusalem and had secured his acceptance into their fellowship (Acts 9:26-27). It was through him that Paul had been brought to Antioch, apparently to be pastor of the church there (Acts 11:25-26). He had accompanied Paul when he went to Jerusalem to relieve the suffering of the poor saints there by means of the gifts of the saints at Antioch (Acts 11:30). He had been the Holy Spirit's choice to share the labors, and the testings, and the blessings of Paul's first missionary journey (Acts 13:2-3). And he had accompanied him when he had gone to Jerusalem to confer with the apostles concerning the doctrines of the false teachers who troubled the saints at Antioch saying that they must keep the law in order to be saved. Surely it was fitting that Paul should invite Barnabas to accompany him on his second missionary journey as he went to visit the brethren in the cities where they had preached the Word of God.

But a dissension arose between Paul and Barnabas. Barnabas insisted on taking John Mark with them, but Paul refused to consider this. There was scriptural ground for Paul's position, for the Scripture says, "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of God" (Luke 9:62). This does not mean that such a man is not saved, but that he is not effective as a servant of his Lord. John Mark had been guilty of this. He had started with Paul and Barnabas on their former journey, but he had gone only a little way and then he had turned back (Acts 13:13). He was what we would call a "wobbler" or a "quitter." On the other hand, possibly Paul was not as gracious as he should have been in his attitude. Of this we have no proof, and from the evident blessing which attended his journey it seems clear that he was walking with the Lord. On the whole, it seems more likely that Barnabas was at fault, and particularly when we consider that John Mark was evidently a nephew of his (Col. 4:10, "Mark" and "Marcus" are the same words in the Greek).

Though we cannot tell positively whether Barnabas was at fault, or Paul, or both of them; this one thing we know in the light of other Scriptures: it is evident that someone was not walking as near to the Lord as he should have been. God's purpose for His children is clearly revealed in His Word. "I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I Cor. 1:10). If God's Spirit is permitted to mold our lives and our thoughts, this will be the condition among believers. Divisions can arise only when someone gets into a wrong and unscriptural attitude (Rom. 15:5-6; Phil. 1:27).

When divisions do arise, however, God's Word clearly indicates how we should deal with them. We are admonished to be "forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:2-3). And in order to do this, exhortation is necessary. In such circumstances believers should quietly talk things over in the light of God's Word, and pray together until their minds have been brought into agreement by the Holy Spirit. Differences will arise among God's children because we are human, but they need not lead to such a division as occurred between Paul and Barnabas unless one or both of those involved are too stubborn to exhort or to receive exhortation (Heb. 3:13; 10:24-25; Gal. 6:1; Jas. 3:17-18).

From Paul's relationship with Barnabas, then, we may learn the necessity of believers endeavoring to maintain the unity of the Spirit in the bond of peace (Eph. 4:3).

II. A LESSON FROM PAUL'S RELATIONSHIP WITH TIMOTHY
(Acts 15:40—16:8)

Perhaps we should say rather, "Paul's Relationship with His Companions in Labor," for Silas went with him in the place of Barnabas, and from the change of the pronouns from the third person to the first in Acts 16:10 it is apparent that Luke joined the party at Troas. But what we would say of Paul's relationship with the others may be comprehended in our discussion of his relationship with Timothy, which relationship had a special significance not involved in the others. Paul's seeking companionship on his missionary travels suggests the value of such compan-

ionship. It is the means of encouragement, for where two or more believers are working together, one can encourage the other and strengthen his hands in the work. It may be the means also of personal growth, for in such companionship one should seek by means of prayerful exhortation to help the other to develop his Christian life and to guard him from Satan's attacks. And it has material benefits, for in times of sickness or physical need one can minister to the needs of the other. These remarks apply with equal force to Paul's companionship with Silas and with Luke as to his companionship with Timothy (note also our Saviour's plan of sending out His disciples two by two, Mark 6:7).

But in Paul's relationship with Timothy there was also involved the blessing which an older Christian can be to a younger one. One sentence stands out most prominently in the verses relating to Timothy: "Him would Paul have to go forth with him" (Acts 16:3). Too often older Christians do not seem to care about younger Christians; they take little, if any, interest in them, and when the younger Christians show signs of aggressiveness in spiritual things it is not infrequent for their elders, in a fit of jealousy, to try to "show them where they belong." For instance, a pastor was once seeking to encourage the younger Christians in his church in soul-winning, and to this end organized a Young People's Evangelistic Campaign, expecting young people especially to bear the responsibility. The simple fact that it was called a "Young People's Evangelistic Campaign" greatly offended some of the older members of the church and provoked no little criticism. It seems to have been characteristic of Paul's ministry that he sought constantly to lead earnest young men to yield themselves to the Lord and devote their lives to His service. In his taking Timothy with him he doubtless had some very clearly defined objects in view. One of these objects was to further instruct him in the Word of Truth, for which he would have abundant opportunity as they journeyed together (see II Tim. 2:1-3); and another object was to train him in the practical Christian work for which doubtless he had yielded his life as Paul talked with him in Lystra. Happily we are given abundant evidence of the burden of Paul's heart for this young man and examples of his dealing with him in the two epistles which he wrote to Timothy. And what a blessing and what a help Timothy proved to be to Paul we may learn from his own testimony, "I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's. But ye know the proof of him, that, as a son with the father, he hath served with me in the gospel" (see Phil. 2:19-22).

From Paul's relationship with Timothy we may learn the wisdom and the blessing of older Christians taking a vital interest in younger Christians and seeking to build them up in the faith and to enlist and develop them in their Lord's service (II Tim. 2:2; I Pet. 5:5).

III. A LESSON FROM PAUL'S RELATIONSHIP WITH THE MAN OF MACEDONIA (Acts 16:9-12)

In the next division of our lesson we are told of Paul's vision, in which a man of Macedonia stood beseeching him with the words, "Come over into Macedonia, and help us" (Acts 16:9).

In this incident we have a lesson in divine guidance. By this we do not mean that we should expect God to guide us by visions such as that which He gave to the apostle Paul, for such visions are not God's order for today. In this age "we walk by faith, not by sight" (II Cor. 5:7). In this age God's means of guidance are essentially twofold: the Word which He has given for a light unto our feet and a lamp unto our path (Ps. 119:105); and the Holy Spirit, Who guides by His quiet direction of our hearts in the absence of any clear Scripture to shed light upon the problem before us (Prov. 3:5-6).

The lesson which we learn from Paul's relationship with the man of Macedonia is a lesson in willingness and obedience rather than a lesson concerning the means which God uses to guide his children. In the preceding verses we are told that Paul and his companions were "forbidden of the Holy Ghost to preach the Word in Asia," and of their projected trip to Bithynia it is written, "The Spirit suffered

WHAT DO YOU KNOW
about the second coming of Christ?

Do you know that He is actually coming again?

Do you know when He may come?

Do you know what will occur when He comes?

Do you know what those who have trusted Him as their Saviour will then experience?

Do you know what will happen then to those who have not trusted Him?

Are you ready for His coming?

Do you know how to get ready?

And how about your friends?

Are they ready?

Would you like to know how to help awaken them to their great need in view of the prospect of His coming?

Would you like to know how to help prepare them for His coming?

Our free, four-page tract entitled

"IT MAY BE TODAY!"

will help to answer all such questions.

This tract, attractively printed in two colors, is supplied free, as God provides the means to publish it.

A sample will be sent you free upon request.

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them not" (Acts 16:6, 7). As His negative will was made known to them these servants of Christ were obedient. And now when His positive will is made known by the vision which was given to the apostle Paul, this indication of His will meets with the same quick and ready response. Such an attitude is the first essential in guidance. God is not revealing His will to us in order to satisfy our curiosity, but in order that we may do it. And when we are ready to do His will we may know it (Ps. 25:9).

But from Paul's relationship with the man of Macedonia, we may learn also a lesson concerning the believer's obligation in view of known needs. This applies to material things, for God's Word says, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17; Jas. 2:15-16). How much more does it apply in spiritual things! When we see souls sitting in darkness, is it not our responsibility to seek to bring the light to them? Of course we cannot reach all the lost people in the world with the Gospel message, but there are certainly many near at hand to whom we can bear the light, and frequently God's means of guiding souls to the field of their life work is to bring some special need to their attention and to lay a special burden upon their hearts to be used of Him in helping to meet that need.

Shall we whose souls are lighted
With wisdom from on high,
Shall we to souls benighted
The light of life deny?

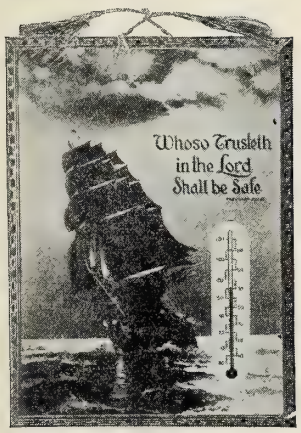
(Rom. 10:13-14; Matt. 9:36-38; 28:19-20).

IV. A LESSON FROM PAUL'S RELATIONSHIP WITH LYDIA
(Acts 16:13-15)

In the next division of our lesson we read of the conversion of Lydia. We would call attention to three things about this conversion.

First, it was the result of definite seeking for sou's. "On the Sabbath day," says Luke, "we went out of the city by a river side where prayer was wont to be made: there we sat down and spake unto the women which resorted thither." Notice that these servants of Christ went to the place where they thought they were most likely to find willing souls, and they went there with the specific purpose of speaking with them concerning the Lord Jesus Christ. Many Christians wonder why their lives are not more fruitful—why they are not winning souls to Christ. May not the explanation of their fruitlessness be that they are not definitely seeking for souls? In answer to prayer God can and does frequently bring souls to His servants to give them an opportunity to talk with them about the Saviour. But the most fruitful Christians are those who are aggressive in seeking willing souls to tell them the story of Christ and His love (Matt. 4:19; Luke 5:4; II Tim. 4:1-2).

Notice also that Lydia's conversion came as a result of the Lord opening her heart. It is a mistake for a Christian worker to depend upon his own eloquence or persua-



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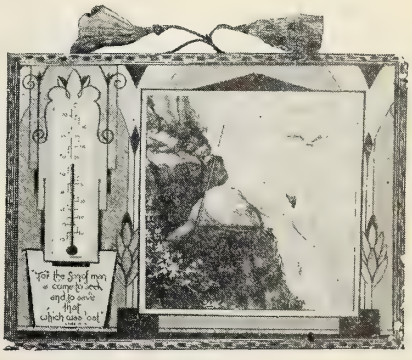
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siveness to win souls. "The god of this world (age) hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, Who is the image of God, should shine unto them" (II Cor. 4:4). If we would win souls to Christ we need not human eloquence to win them—we need the power and blessing of God. His Word does not appeal to us to yield ourselves unto God to do His work for Him, but to yield our members as instruments of righteousness unto God for Him to use in doing His work (Rom. 6:13). Happy is he who, in seeking to serve his Lord, has learned to yield himself a channel for God to work through, and who realizes that the excellency of the power is not of himself but of God. "Not by might, nor by power, but by My Spirit, saith the Lord" (Zech. 4:6; II Cor. 4:7; 12:9-10).

And finally, note that it is normal for souls who have been made partakers of the Spiritual things of others to minister to them in material things. When Lydia, with her household, had confessed her faith in Christ in the waters of baptism, she besought Paul and his companions to come into her home and to permit her to entertain them. This they did. The minister of Christ can do the souls of the saints an injury by refusing to receive their gifts and offerings, or by failing to teach them that being saved it is their responsibility to worship God by means of their gifts. Such gifts are a normal expression of the appreciation in the hearts of God's children for spiritual blessings received, and they are the normal expression of the love for the Lord Jesus Christ and the worship which is welling up in our hearts (Gal. 6:6; Heb. 6:10).

VITAL-TRUTH ILLUSTRATION

Farmer Bliss received a letter from a great prince, containing a check for a large sum of money, and a promise that if he spent this well he should constantly receive more. How rich and happy he felt! There was another letter enclosed in his, and a postscript which read: "Will you have the kindness to hand the enclosed letter, which contains a check and a promise similar to yours, to your neighbor, Purmon Knight?"

"I'd hardly call him a neighbor," exclaimed Farmer Bliss. "He lives full ten miles from here. I never saw him, and the little I've heard of him hasn't been much to his credit. A sort of ne'er-do-well. I think the prince might have found someone nearer, or sent the letter to him direct." So he slipped Purmon's letter into the big family Bible and as it chanced, it covered the last three verses of the last chapter of Matthew. For days and weeks, every time his eye would light on the Bible on the center table, he would resolve to take the letter over the next day. Thus the weeks lengthened into months.

One bright May morning he was busy superintending the construction of a new barn in which to bestow his great increase, when a neighbor drew up to the fence. "Have you heard the news?" he asked. "A man died last night from starvation from Darkville way." "You don't mean to say so!" exclaimed Farmer Bliss, stopping a moment in his work. "It's a shame such things should be. Did you happen to learn the man's name?" "Yes," replied the neighbor, it was Purmon Knight."

Purmon Knight! He for whom a check for houses and lands and food and clothing lay in his own Bible!

—Fannie E. S. Heck

Despicable! you exclaim in indignation. Yes, friend, but is not conscience pointing an accusing finger and saying sternly, "Thou art the man!"

Fourth Quarter, Lesson 2 **Sunday, October 11, 1931**

PAUL IN PHILIPPI

Lesson Text: Acts 16:16-40; Phil. 4:4-9
(Assigned for Printing: Acts 16:22-34; Phil. 4:4-7)
Devotional Reading: Rom. 8:35-39

Golden Text:

"Rejoice in the Lord alway: and again I say, Rejoice" (Phil. 4:4).

Today's lesson has two aspects; or perhaps we should say, rather, it is two lessons in one. In the experiences of Paul and Silas we see an example of Christian victory. In the experiences of the Philippian jailor we see an example of saving grace.

I. AN EXAMPLE OF CHRISTIAN VICTORY

A verse in the Scripture reading assigned for today's lesson makes a good summary of the experiences of Paul and Silas: "In all these things we are more than conquerors through Him that loved us" (Rom. 8:37). Theirs was truly a victorious experience. And the victories which they enjoyed were victories over all the tools of Satan.

A. Paul and Silas triumphed over the demons.

It was a demon which gave to that poor Philippian slave the power which she had to divine, or as we would say today, to "tell fortunes." The expression "a spirit of divination" in the Greek literally is "a spirit of Python." Apparently this was one of the demons who empowered the priestess of the oracle at Delphi, who was called "a Pythoness." There can be no doubt that demons have power to enter the bodies of those who are yielded to their control and to speak through their lips; and in some instances the demons give power to those whom they possess to speak of hidden things. Many cases of demon possession with such manifestations are met with by missionaries in Africa, India, and China. And while many spirit mediums in this country and other "civilized" countries are undoubtedly imposters, such of them as really have occult powers receive those powers from the demons. The Old Testament speaks of those who have "familiar spirits" and warns against them, passing sentence of death upon any of the children of Israel who lend themselves to such evil influences. It was such a demon, in the Old Testament called "a familiar spirit," and in the New "an unclean spirit," which possessed the Philippian slave (see Lev. 19:31; 20:6, 27; Isa. 8:19-20).

Notice that this demon told the truth. Through the lips of his victim he cried, "These men are the servants of the most high God, which shew unto us the way of salvation" (Acts 16:17). Just why he cried thus we do not know. Perhaps it was in derision, seeking to destroy their testimony, though his words were true to the facts. Perhaps it was that through endorsement from such a source he might discredit their testimony. At any rate, we may be sure that it was for no good purpose that he so cried. Even the devil will tell the truth if thereby he can persuade men to believe a lie (cf. Gen. 3:5 with Gen. 3:22 and note that the devil quoted Scripture in talking with the Saviour Matt. 4:6, cf. Ps. 91:11). In this we see the fallacy of the argument of many who say "you should not oppose that false teacher. He (or she) teaches some things that are true." It is a favorite tactic of the evil one to teach enough that is true to throw his dupes off their guard so they will swallow his lie (II Cor. 11:13-14).

But in the power of our Lord Jesus Christ, Paul and Silas triumphed over the demon. In His Name they commanded him to come out of the woman, and out he came. The victory of these servants of our Lord Jesus Christ, like the victory of any child of God, was based upon the finished work of Christ, Who at His cross made a spoil of principalities and powers (the demons) (Col. 2:15).

What courage and assurance it gives us in our conflict with the invisible forces of darkness to see the all-conquering power of our Saviour exhibited in the lives of His servants (Eph. 6:12-18).

B. Paul and Silas also triumphed over the world.

The "world" of which we speak here is the "world" of which the Holy Spirit speaks in I John 5:19, where we read, "The whole world lieth in the evil one" (R. V.—see also Gal. 6:14; Eph. 2:2; Jas. 4:4). The word here translated "world" means "orderly arrangement" or "the present order of things." In other words, it means organized society, under the leadership of Satan. It is the enemy of the souls of God's children. James tells us, "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). It was this world of which Paul spoke when he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world" (Gal. 6:14).

It was this "world" which put Paul and Silas in prison. The unbelieving masters of the slave girl, the magistrates, and the Philippian jailor, all were of this world, worldly. It was the world, therefore, which brought accusation against these servants of Christ, beat them, committed them to prison, and confined them in the stocks. Such is the treatment which every child of God should expect at the hands of the world. And such is the treatment which he will receive if he is faithful to his Lord. Our Saviour said, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you" (John 15:18-19).

But Paul and Silas were victorious over the world. They suffered its fury, it is true, but they refused to be cowed by it. Instead, they prayed and sang praises to God. And when the magistrates would have let them go, their demeanor was not that of men who are skulking in fear of the enemy, glad to escape with their lives. But rather it was the calm dignity, not only of citizens of the Roman empire, but more than that, of those who are conscious of their heavenly citizenship. And before they left they had those magistrates crawling at their feet (Acts 16:36-39). But most clearly is the victory of these servants of Christ over the world seen in the fact that they used the very imprisonment which the world had thrust upon them as an opportunity to win the family of the Philippian jailor to the Lord Jesus Christ. To the Christian whose life is hid with Christ in God, even the apparent defeats which he suffers at the hands of his enemies prove to be victories. In "all these things"—tribulation, distress, persecution, famine, nakedness, peril, the sword, even death itself—"we are more than conquerors through Him that loved us" (Rom. 8:35-37).

Such an exhibition of the power of God to cause His servants to triumph over this wicked world should surely encourage us to render whole-hearted response to the appeal of Scripture which admonishes us to be not conformed to this world: but to be transformed by the renewing of our minds that we may prove what is that good, and acceptable, and perfect, will of God (Rom. 12:1-2).

C. Finally, we note that Paul and Silas triumphed over the flesh.

They had been through a most painful and humiliating experience. They had been treated as common criminals, hustled to court and to jail before the eyes of a gaping crowd of curiosity seekers. Their backs were raw and bleeding from the merciless beating which they had received. They were in the innermost dungeon of a filthy Roman prison, which doubtless was alive with vermin, and the air fetid with nauseating odors. Rest was out of the question, for their feet were fast in the stocks; and to cap it all was the burning sense of injustice which they must have suffered, for they had been falsely accused. Surely such circumstances were enough to discourage the bravest of men.

But discouragement is produced by the flesh—there is no room for discouragement to the man who has trusted in the Lord. In the darkest hour of our lives, how can we be discouraged when "we know that all things work together for good to them that love God, to them who are the called according to His purpose"? (Rom. 8:28) "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee" is the promise of the prophet (Isa. 26:3).

And so Paul and Silas triumphed over the flesh in that when naturally they would be tempted to discouragement, instead they prayed and sang praises unto God. In this they exemplified the victorious experience which is the theme of the second part of our lesson text: "Be careful (anxious) for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6-7).

We, too, may experience such victory if we will only heed the admonition of the Scripture which says, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Gal. 5:16).

II. AN EXAMPLE OF SAVING GRACE

Now see the example of saving grace which is set before us in the conversion of the Philippian jailor. Perhaps Paul and Silas had borne testimony to him while they were being thrust into the prison and secured in the stocks. Knowing their evangelistic zeal who can doubt it? If so, evidently this jailor had turned a deaf ear to their words. But when the earthquake had brought him face to face with the power and presence of God, like a flash he saw himself a sinner and in need of the Saviour. And so, when he had brought out Paul and Silas, he fell down before them and said, "Sirs, what must I do to be saved?" (Acts 16:26-30).

In the jailor's question we may see the need of salvation. He needed to be saved because he was a sinner and by nature a child of wrath (Eph. 2:3). In this he was no different from any other, for God's Word says, "All have sinned and come short of the glory of God." High or low, rich or poor, moral or depraved, respected or despised, all men alike are sinners, though all may not have sinned alike. The record is clear—"All have sinned and come short of the glory of God," and, "The wages of sin is death" (Rom. 6:23). "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). But if any doubt that he is a sinner and in need of the Saviour, let him hear what God says concerning the sin of refusing or neglecting to believe in His Son. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18). Let all who have not yet trusted the Lord Jesus Christ as their Saviour own their sin and cry with the Philippian jailor, "What must I do to be saved?"

In the answer of the Apostle we may learn the sole condition of salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). They did not say, "Believe on the Lord Jesus Christ, and join the church, and thou shalt be saved." They did not say, "Believe on the Lord Jesus Christ, and be baptized, and thou shalt be saved." They did not say, "Believe on the Lord Jesus Christ, and live a good moral life, and thou shalt be saved." They did not say, "Believe on the Lord Jesus Christ and emulate the life which He lived, and thou shalt be saved." No, what they said was, "Believe," simply "believe on the Lord Jesus Christ, and thou shalt be saved." This is the sole condition of salvation—to believe on the Lord Jesus Christ as the Son of God, Who died for our sins, rose from the dead for our justification, and is coming again to receive us unto Himself (I John 5:10-13; John 3:16; 3:36; Rom. 1:16; I Cor. 15:1-4, 51-57).

In this answer we may also see the exclusive means of salvation. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). One may believe in other things—many do, but none other than our Lord Jesus Christ can save them. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Perhaps a word will be timely here in answer to the question, "Just what does it mean to be saved?" For one thing, it means to have eternal life—"He that

believeth on the Son of God hath everlasting life" (John 3:36). For another, it means to have one's sins forgiven through the grace of our Lord Jesus Christ—"In Whom we have redemption through His blood, the forgiveness of sins" (Eph. 1:7). Again, it means to be born again—"For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26). It means also to exchange the filthy rags of our own righteousness for the spotless robe of Christ's righteousness—"Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe" (Rom. 3:22). But more particularly to be saved is to be delivered from the wrath to come and to receive God's assurance of eternal immunity from judgment. I Thessalonians 1:10 tells us that "Jesus . . . . delivered us from the wrath to come," and He Himself said, "Verily, verily, I say unto you, he that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death into life" (John 5:24).

Note also the extent of God's gracious provision of salvation as attested here. These servants of Christ said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). This does not mean that if the Philippian jailor would believe on the Lord Jesus Christ his household would be saved as well as himself. Not so, for every individual must trust the Saviour for himself. The faith of our parents or loved ones cannot avail for our salvation. Each of us individually must trust the Saviour. "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God"(John 3:18). Rather, these words mean that if the Philippian jailor would believe on the Lord Jesus Christ he should be saved, and that if his household would believe on Him they would be saved also. In other words, this is just another way of saying what the Scripture says in the invitation, "Whosoever will, let him take the water of life freely (Rev. 22:17; Heb. 2:9; John 3:16).

And finally, note the fruitage of the jailor's salvation. "He . . . . was baptized, he and all his, straightway." Baptism was not a condition or means of his salvation, but the result of it. It was a testimony to his faith in the Lord Jesus Christ. Thus testimony was one of the fruitages of his faith. Love was another, as is evidenced by his tender treatment of the servants of Christ. He had no thought for their comfort when he thrust them into prison; but now he washes their stripes and sets food before them (Acts 16:33-34). And joy was yet another manifestation of his salvation for, "he . . . . rejoiced, believing in God with all his house" (Acts 16:34). We are not saved by good works; but being saved by grace we are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).

VITAL-TRUTH ILLUSTRATION

Rev. M. R. DeHaan, one of the Reformed pastors who has been squeezed out of their churches because of their premillennial preaching, and who now have independent congregations, was in his study one morning recently when a man came in and told his story. He had served five years in prison at Joliet; when released he was determined to "go straight," but could not, depending on his own strength. He was again implicated in a robbery in Grand Rapids and was sentenced to fifteen years at Jackson Michigan. As he served this sentence he got harder and more revengeful. Then one Sunday morning he was listening to the radio with other prisoners in his cell block, and the Spirit of God brought terrible conviction upon him through DeHaan's last words: "It is not trying things neither is it doing things, but it is simply receiving the Lord Jesus Christ by faith."

He called for the chaplain and told him he wanted to get saved, that he had listened to the message over the air and wanted to receive Jesus as Lord and Saviour. But the chaplain was a Unitarian and could not help him. He said that the preacher in Grand Rapids was "crazy" and "all wet," and that it was up to the man to make up his mind to do better. But he knew he could not. He had tried and failed too many times. There was nothing to do but fight it out alone. He went to his cell, did not go down to mess, and could not sleep until at last he knelt in his cell and cried out, "Lord Jesus, the best I know how, I do receive Thee as my Saviour and my Lord."

That moment he was saved. A sweet peace swept over his soul that had not left him during the year that has intervened. Then like a bolt out of a clear sky he was informed that Governor Green had commuted his sentence on condition that he leave the state and go back to his home state. So here he was on the way to home and family, but wanted to stop and thank the radio minister and express his hope that others of the prisoners might be blessed as he had been, as they listened.

As he finished his recital, the minister was weeping with thankfulness, and they knelt together there in the study, and the minister testifies that he had a period of the sweetest fellowship with that paroled jailbird that he has ever experienced with any one.

—"Grace and Glory"

Fourth Quarter, Lesson 3 **Sunday, October 18, 1931**

PAUL IN THESSALONICA AND BEREA

Lesson Text: Acts 17:1-15; I Thess. 2:1-12
(Assigned for Printing: Acts 17:1, 5-11; I Thess. 2:7-12)
Devotional Reading: Ps. 119:9-16

Golden Text:

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law" (Ps. 119:18).

Wherever the apostle Paul went his message was the same. It centered in three facts—the death, resurrection, and coming again of the Lord Jesus Christ. And everywhere he preached this message it had the same effects—some it stirred with rage, and they persecuted him and sought to put him to death; but others it provoked to faith, they trusted in the Lord Jesus and were saved. In the two previous studies for this quarter we sought to learn the lessons presented in the lives and experiences of Christ's servants. In this, therefore, let us turn once more to the consideration of the message.

Taking our clue from the fact that the message of Paul centered in our Lord Jesus Christ, we discover that three verses which speak of Him mark the climaxes in the incidents which our lesson relates.

I. JESUS IS CHRIST
(Acts 17:1-9)

The incidents at Thessalonica hinge upon the declaration, "This Jesus, Whom I preach unto you, is Christ" (Acts 17:3). It was this message which led a great multitude to believe in Him to the saving of their souls (Acts 17:4). And it was this message which stirred the Jews to fury (Acts 17:5-6). Just what did Paul mean when he said "This Jesus, Whom I preach unto you, is Christ"?

The coming of the Christ was the expectation and hope of the Jews. We may learn much of the character of the expectation from the lips of the Jews themselves. When the wise men came to Jerusalem, seeking Him Who was born King of the Jews, Herod called for all the chief priests and scribes of Israel and demanded of them where Christ should be born. To this they answered, "In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the

princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel" (Matt. 2:5-6). In this they testified their recognition that Christ was to be the King of Israel. The repeated testimony of the Jews was that Christ was to be the Son of David (Mark 12:35; Luke 20:41; Matt. 22:42). But it was recognized also that Christ was to be the Son of God (Matt. 16:16; 26:63; Mark 14:61; John 1:41, 49; 6:29; 11:27; 20:31; Matt. 22:43-45). When John the Baptist came preaching in the wilderness the people mused in their hearts whether he were the Christ, thus showing that they expected Christ to be a prophet (Luke 13:15; John 4:25-29; 7:40-42). It was expected also that He was to be the Saviour of His people (Luke 2:11, 26-30; John 4:42).

But the Jews were strangely blinded to the fact that Christ must suffer and rise again from the dead. They were blinded to this truth because they were prejudiced against it. This prejudice is seen in the current Jewish interpretation of the fifty-third chapter of Isaiah as describing the suffering of the nation Israel. David Baron points out that many of the ancient Rabbi interpreted this Scripture as describing the Messiah and His sufferings. He further calls attention to passages in the Jewish Liturgy which quote from the fifty-third of Isaiah and apply the portion quoted to the Messiah ("Servant of Jehovah," pp. 13-15). Peter tells us that "the Spirit of Christ which was in them (the prophets) . . . . testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:10-11). In spite of this, however, the Jews rejected the truth of Christ's suffering and looked for Him to establish His Kingdom quite apart from the cross.

It was this despised truth of the sufferings and resurrection of Christ that Paul urged at Thessalonica. As he reasoned with the Jews out of the Scriptures, he was "opening and alleging, that Christ must needs have suffered, and risen again from the dead" (Acts 17:3). It was this truth of the sufferings and resurrection of Christ which constituted the strongest possible proof that Jesus was the Christ. He was "declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. 1:4).

II. CHRIST IS THE CENTER OF THE SCRIPTURES (Acts 17:10-15)

Another verse stands out preeminently in Paul's experiences in the synagogue of the Jews at Berea. It is, "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so" (Acts 17:11). The expression "these things" shows that Paul was preaching here the same message which he had preached in the other places where he had gone. But such a reception of the message as he found here was rare indeed. Here the Jews began diligently to search the Scriptures to ascertain whether these things were so. In doing this they were acting in harmony with the Saviour's invitation and admonition, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me" (John 5:39). In searching the Scriptures as they did, those Jews at Thessalonica not only gave evidence of their own willingness but also bore witness that Christ is the center of the Scriptures.

Many Scriptures testify that the truth about Christ is the center and substance of all Scripture. Our Saviour's words just quoted is one of them: "They are they which testify of Me." Another is, "Had ye believed Moses, ye would have believed Me: for he wrote of Me" (John 5:46). How many times in the New Testament we find Scriptures from the Old Testament quoted as referring to the Lord Jesus Christ. Philip preached Christ to the Ethiopian eunuch from the fifty-third chapter of Isaiah (Acts 8:35). Peter and Paul quoted repeatedly from the psalms, and said that these things were written of Christ (Acts 2:25-31; 13:33-38; 4:25-28). Both Peter and Paul declared repeatedly that the prophecies of the Old Testament and the promises made to the Fathers of Israel were fulfilled in Christ (Acts 3:20-26; 13:32-33; Gal. 3:8-17; I Pet. 1:10-11), in fact, the whole New Testament abounds in quotations from the Old, or references to what it says, linked with the declaration that all these things were fulfilled in Christ. Doctor A. T. Pierson has said that "the prophecies and references to Christ in the Old Testament which are expressly cited in the New, either as predictions fulfilled in Him or as previsions applied to Him number three hundred and thirty-three" ("Many Infallible Proofs," p. 189). But perhaps the strongest evidence that the Scriptures are centered in Christ is found in His own words in Luke 24:44, "All things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning Me" (see also Luke 24:25-27; Heb. 10:7).

Many different aspects of Christ's Person and work are set forth in the Old Testament. In the very opening verse of Genesis we read, "In the beginning God created the heaven and the earth" (Gen. 1:1), and this is explained for us in Colossians 1:16-17, which says, "For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Throughout the books of the law and the historical writings of the Old Testament, God met with the Fathers and leaders of Israel and talked with them face to face, being seen and heard of them. When we turn to John 1:18 and other New Testament Scriptures we learn that the One Whom they saw and heard was none other than the Lord Jesus Christ. "No man hath seen God at any time; the only begotten Son, which is in

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the bosom of the Father, He hath declared Him" (John 1:18). And of Isaiah's testimony that he saw Jehovah of hosts sitting upon His throne high and lifted up, John tells us, "These things said Esaias, when he saw His glory, and spake of Him" (John 12:41). So when the Old Testament declares that as a shepherd God led Israel in the wilderness, we hear our Lord Jesus saying, "I am the Good Shepherd" (John 10:11, 14). Adam, Abel, Seth, Noah, Abraham, Joseph, Moses, David, Solomon, these are only a few of the Old Testament characters whose experiences were typical of the Lord Jesus Christ. Each of the priests in the tabernacle and temple, and particularly the high priest, were types of Him Who is our Great High Priest. And how full the writings of the prophets and the psalms are of promises and prophecies of His coming Kingdom glory would be quite impossible to tell in this brief discussion. Two examples selected at random from among hundreds must suffice. In Psalm two we read of the rebellion of the nations under the leadership of Antichrist, and then we read God's answer to their rebellion; "Yet have I set My King upon My holy hill of Zion," this King is identified in the end of this psalm as "The Son" (Ps. 2:6-12). In Isaiah 9:6-7 we read, "For unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His Kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." And as we read the messages of the prophets weeping for the sins of Israel and pleading with the people to return to the Lord that He may have mercy upon them, to understand the deeper significance of these things, we must turn to the scene upon the Mount of Olives where our Lord Jesus Christ stands weeping over the city of Jerusalem and saying, "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" (Luke 13:34). In these words we learn that it was indeed "the Spirit of Christ" which was in the prophets and He it was Whose yearning over His people was expressed in their prophecies.

But there can be no doubt that the Jews at Berea were searching particularly to know whether the Scriptures testified that Christ must suffer and rise again from the dead. The expression "these things" refers to the things which Paul had preached to them; which were doubtless identical with the things which he had preached to the Jews at Thessalonica, where he reasoned with them out of the Scriptures, "opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus . . . . is Christ" (Acts 17:11, 2-3).

Do the Old Testament Scriptures plainly testify the sufferings of Christ? Let us remind ourselves that we can nowhere find a clearer description of the crucifixion of Christ or a clearer interpretation of the significance of His sufferings than in the twenty-second Psalm and in the fifty-third chapter of Isaiah. But these are by no means all the Scriptures which testify the sufferings of Christ. Every dove, lamb, ram, or bullock whose blood was shed and whose body was consumed by the flames of sacrifice was a type of His suffering for the sins of His people. The death of Abel, and Joseph's sufferings at the hands of his brethren are only two among the experiences of Old Testament characters which typify the death of Christ. The passover lamb, the serpent on a pole, and the rock smitten in the wilderness are other types of His suffering. Indeed, as we begin to investigate we are made to marvel, not that the messengers of Christ should have so boldly maintained that His sufferings were foretold in the Old Testament, but that the Jews should have been so blind as not to see that He was the fulfillment of the Scriptures which were read each Sabbath in their synagogues.

But how about the truth of the resurrection? Do the Old Testament Scriptures teach that Christ must rise from the dead? Not once but many times in the Book of Acts the sixteenth Psalm is quoted as a prophecy that the soul of Christ should not be left in Hades, neither should His flesh see corruption (Acts 2:25-31; 13:34-37). But this is not alone in its testimony of the resurrection. When Cain slew Abel, God raised up another son to take his place and to perpetuate the messianic line—Seth thus becomes a type of the resurrection. The experiences of Noah and his family in emerging from the ark after they had passed through the waters of death the New Testament clearly interprets as a type of the resurrection (I Pet. 3:20-21). Joseph's exaltation in Egypt and his becoming the saviour of his brethren after they had done him to death in a figure is another of the Old Testament resurrection types. The wave offering of the firstfruits of the harvest is another clear type of Him Who is "risen from the dead and become the firstfruits of them that slept" (Lev. 23:10-11; I Cor. 15:20). And all of the prophecies of the Kingdom glory of Christ, in view of the prophecies that He must first suffer, and then enter into His glory, become prophecies of the resurrection; for to enter into His glory He must of necessity rise again from the dead (Luke 24:25-26).

But perhaps it will be helpful to consider more particularly just one of the types of the sufferings and resurrections of Christ. In the twenty-second chapter of Genesis we are told that Abraham took Isaac, his only begotten son, and offered him for an offering upon Mount Moriah (Gen. 22:1-10). What clearer picture could the Holy Spirit have given of that marvelous sacrifice which God made when He gave His only begotten Son, that whosoever believeth upon Him should not perish, but have everlasting life? That Abraham recognized this as a type of the suffering of Christ is attested by his words to Isaac as they ascended the mount of sacrifice, "My son, God will provide Himself a lamb for a burnt offering" (Gen. 22:8). But the type did not end here. At the critical moment just as the knife was about to be plunged into the heart of Isaac, God intervened—a ram was substituted for Isaac and died in his stead, and Isaac lived. That this was a type of the resurrection is plainly declared in Hebrews 11:17-18. "By faith Abraham, when he was tried, offered up Isaac and he that had received the promises offered up his only begotten son, of whom it was said, That in Isaac shall thy seed be called." And that Abraham expected Isaac to be raised from the dead is evident in his words to the servants. He knew that he was going up the mount to offer Isaac in sacrifice, but he said to them, "I and the lad will . . . . come again to you" (Gen. 22:5).

Yes, Christ is the center of all the Scriptures; and His suffering and resurrection are the very heart of what the Scriptures say about Him.

III. CHRIST IS THE JUDGE OF ALL THE EARTH (Acts 17:16-34)

But the picture would not be complete without the pivotal verse around which the incidents at Athens revolved. This verse is Acts 17:31, which says that God "hath appointed a day, in the which He will judge the world in righteousness by that Man Whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead."

Our Lord Jesus Christ is to be the Judge of all men. It is true that when He was here upon the earth He said, "I judge no man," and, "I came not to judge the world, but to save the world" (John 8:15; 12:47), but in saying these things He was referring simply to the purpose of His first coming. At that time it was true that He judged no man. But He said on another occasion, "The Father judgeth no man, but hath committed all judgment unto the Son" (John 5:22).

It is at His second coming that our Lord Jesus Christ shall execute judgment. We speak not of the rapture, when He comes to snatch His waiting Church into His presence, though believers shall appear before the judgment seat of Christ at that time (II Cor. 5:10); but rather we refer now to the revelation, in which Christ comes again to earth to establish His Kingdom. Of that appearing it is written that He shall come in "flaming fire taking vengeance upon them that know not God, and that obey not the Gospel of our Lord Jesus Christ" (II Thess. 1:7-10). At that time all nations shall be gathered together before Him, and He shall sit in judgment to give His verdict as to who shall enter with Him into the joy of the Kingdom and who shall

be banished into everlasting punishment (Matt. 25:31-46). But this is not the end, for at the conclusion of the Kingdom our Lord Jesus Christ shall sit upon the Great White Throne, appointing the final destiny of the unbelieving dead of all ages (Rev. 20:11-15).

Recognizing that our Lord Jesus Christ is to be the Judge of all the earth, how thankful we should be that believers are forever immune from judgment. We shall stand before the judgment seat of Christ, it is true, but only to receive rewards for the deeds done in the body (II Cor. 5:10; cf. I Cor. 4:5—see also Rev. 22:12). As concerns our salvation, we have the sure word of the very One Whom God has ordained to be the judge of all, "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life" (John 5:24).

VITAL-TRUTH ILLUSTRATION

I heard a story of a Louisiana man who was stranded somewhere up in the Middle West. He had enough money to buy a ticket to New Orleans on a Mississippi River steamer. With the few cents left over he bought a bag full of cheese and crackers, which, with stinting, might serve for food to the end of the journey—not very good cheese and not very fresh crackers, but—food. It was far from a satisfying experience. In fact, it nearly made him sick, and landed him in New Orleans half starved, but he endured it. Throughout those weary days, when the meal-gong would sound and the happy passengers descended to the dining saloon to eat, our friend would go to his stateroom and nibble on his cheese and crackers. The cheese got hard and the crackers got soft, and during the final days of the trip he only ate them to keep body and soul together. It was after supper on the last day, when the passengers were eagerly scanning the horizon for the lights of New Orleans, that one of the other passengers asked this man why he had not taken his meals like the others in the steamer's dining-room. He replied rather weakly that he had not had the money to pay for meals. "Why," said his enquirer, "you bought a ticket, didn't you?" "Oh, yes, but it took about all I had." "Why, man, your ticket entitled you to meals as well as a stateroom!" Yes, and there had been a vacant seat, bearing his number, right next to the captain, all the way. That was a jolt that stirred the cheese and crackers man to the depths.

Say, fellows, if you are neglecting your Bible, you are following the "cheese and crackers" program, when every day you could sit down to wholesome and savory food. God's plan for our journey is a FULLY NOURISHED ONE.

—Sunday School Times

Fourth Quarter, Lesson 4 **Sunday, October 25, 1931**

PAUL IN CORINTH

Lesson Text: Acts 18:1-17; I Cor. 13
(Assigned for Printing: Acts 18:1-11)
Devotional Reading: I Cor. 13:1-8, 13

Golden Text:

"Now abideth faith, hope, charity (love), these three; but the greatest of these is charity (love)" (I Cor. 13:13).

In today's lesson we have a cross section of all the Scriptures pertaining to the missionary labors of the apostle Paul. Let us therefore study it seeking to learn the lessons which the Holy Spirit would teach us from the example of His servant.

I. THE COST OF PAUL'S LABORS

Frequently young people start out with great enthusiasm in the service of their Lord, but they soon grow weary or discouraged and give up altogether. One reason for this is that they are unwilling to pay the price of being fruitful in our Lord's service. In today's lesson we have a suggestion of the price which one must be willing to pay.

The apostle Paul was willing to labor with his own hands in order to sustain himself in his Lord's service. This he did in working at tent making in the home of Aquila and Priscilla (Acts 18:1-3). We wish that many young people had this spirit today. There are many, many neglected fields in this and other countries where no mission board is at work and where there are not enough believers to support a minister, such for instance as Utah, where the bulk of the population is Mormon; or the regions recently reported in New England, where churches are closed because the people have lost interest in the Gospel or are unable to pay a minister. What a tremendous ministry a young man could have if he were willing to go into such fields and work with his hands to pay expenses while he was preaching the Gospel to the people round about and establishing churches among those who received the Word. It was thus that Robert Morrison sustained himself while making the first translation of the Bible into the Chinese language. And it was thus that William Cary sustained himself and his associates in their missionary labors in India. If many fields in this world are ever to be reached with the Gospel message they must be reached in this manner. And such opportunities abound on every hand. But many young people feel that they are not in Christian work unless they are able to secure a church which is already established and able to pay a comfortable salary. It is to be expected, of course, that as such pioneer laborers are blessed in the winning of souls to Christ, those who have been won shall contribute to the support of the one who has ministered to them, and as soon as possible he should be entirely supported by those to whom he ministers God's Word in order to give himself without distraction to the work of the ministry. The method exemplified by the apostle Paul is an emergency measure, distinctly fitted for pioneer work, but it is not the rule, as the apostle Paul himself testified to the very church at Corinth which he established by this means, saying, "They which preach the Gospel should live of the Gospel." But how lacking men and women are in the pioneer missionary spirit which inspired the apostle Paul to make his own living while preaching the Gospel where it had not been preached before (I Cor. 9:14; 9:6-7; Luke 10:7).

The apostle Paul was willing to suffer for the sake of the Gospel. It is true that at Corinth he was especially protected by the gracious hand of God; though even there he was hailed before the deputy and persecuted and criticized for his faith. But even had the Lord not so protected him, we are sure that he would have been faithful in preaching the Word. Was he not faithful in other cities where his preaching endangered his very life? What a stirring testimony he has left us, "Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the churches" (II Cor. 11:23-28). Here again there is an apparent lack in the lives of many present-day servants of

Christ; for they either flee from persecution or permit it to silence their testimony.

If we would be faithful and fruitful ministers of Christ, we must be willing to pay the price—willing to labor at any task to which the Holy Spirit may lead, and willing to suffer persecution and reproaches for the Name of our blessed Lord Jesus Christ.

II. THE PURPOSE OF PAUL'S LABORS

In all of his labors the apostle Paul had one clearly defined purpose—to make Christ known. And so it is written of his ministry at Corinth that "pressed in the spirit," he "testified . . . . that Jesus was Christ" (Acts 18:4-5). You cannot find a single sermon among his recorded messages which he devoted to art, or to music, or to literature, though he referred to such things by way of illustration—always his message had one theme—Christ crucified, resurrected, and coming again. Read his epistles, and your heart will burn within you as he magnifies and exalts the Saviour. His whole ministry, whether written or spoken, bears convincing testimony to the all-consuming passion of his heart. This testimony he himself voiced, writing to the saints who lived at the very seat of Greek culture, "I determined not to know any thing among you, save Jesus Christ, and Him crucified" (I Cor. 2:1-2).

Every one who desires to render service to our Lord Jesus Christ must emulate the purpose of Paul's ministry. To make Christ known meets every need of the human heart. This is the need of the lost; to be saved they must trust Him as their Saviour. It is the need of the backslider; to be restored to the joy of his salvation he must be brought once more into vital touch with the Lord Jesus Christ. It is the need of the immature Christian; to grow in grace he must grow in the knowledge of our Lord and Saviour Jesus Christ. And what else will constrain one to yield the life to God for His service? The very basis for His appeal for a yielded life is the mercies which He has shown us in Christ. Encouragement, strength, wisdom, joy, peace, comfort, everything which the Christian needs comes through knowing Him. In his passion to make Christ known the apostle Paul was only seeking to share with others the vision which he himself had caught when he said, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for Whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made comformable unto His death; if by any means I might attain unto the (out) resurrection of (from among) the dead" (Phil. 3:7-11).

III. THE SPIRIT OF PAUL'S LABORS

Now a word concerning the spirit of Paul's labors.

Paul's labors were wrought in love. As nearly as any man other than the Saviour ever attained to the standard set forth for the servant of Christ in the thirteenth chapter of I Corinthians, Paul did it. It was love for Christ which constrained him to devote his life wholly to his Lord's service. It was the love of Christ in his heart which filled him with concern for the souls of men and inspired his service on their behalf. For this we have his own testimony, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again" (II Cor. 5:14-15—see also verses 16-20).

But the love which characterized the apostle Paul's labors was not the soft, sentimental thing which many people mistake for love. He could speak sharply when necessary. He could reprove, rebuke, and exhort. Indeed if he had not, his spirit would not have been the spirit of love at all. When a sharp word of reproof or rebuke is necessary to awaken a sinning Christian to the iniquity of his conduct or to awaken a lost soul to his peril, would genuine love keep us silent or lead us to use such gentle

"That book has answered all my questions!"

So said a man recently whose soul had been greatly perplexed.

One Sunday evening he had met a D. B. I. worker in front of our downtown headquarters.

As he talked with him he said, "I have been reading the sixth chapter of Hebrews, and I have been greatly troubled by that verse which says, 'It is impossible to renew them again to repentance.' I came back to the Lord recently after years of backsliding; and for some time I was rejoicing in the assurance of sins forgiven. But now I think the devil must be after me, for since I have read that verse something keeps asking me, 'What's the use?'"

"Just a minute," said the D. B. I. worker, "I have just the thing you need"; and stepping into the building he brought out a good sized booklet and handed it to the other.

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words as to lull them to sleep? And since godly exhortation s the means which God has ordained to deliver souls from he snare of Satan and to prevent the hardening of their nearts, would love lead us to withhold exhortation, even hough it does sometimes make souls squirm? An example of the definiteness and severity of love is seen in Paul's words to the Jews at Corinth, "Your blood be upon your own heads; I am clean: from henceforth I will go unto he Gentiles" (Acts 18:6). Who shall say that the very definiteness and severity with which he spoke may not nave been the means of awakening Crispus, the ruler of he synagogue? (II Tim. 4:1-2; Titus 1:13; Heb. 3:13).

The spirit of Paul's labors was also one of utter dependence upon the Lord. In Corinth the Lord spoke to him in a vision saying, "Be not afraid, but speak, and hold not hy peace: for I am with thee, and no man shall set on thee o hurt thee: for I have much people in this city" (Acts 18:9-10). This word met with an instant response in the neart of Paul. But even apart from such assurance his rust was in the Lord. Whether he was hungry or well-ed, abounding or suffering need, he had learned to say, 'I have learned in whatsoever state I am . . . . to be ontent" (Phil. 4:11-13). So, too, whether he were in peace in the company of the saints, in the lions den, or behind prison bars, his testimony was, "We would not, brethren, have you ignorant of our trouble which came o us in Asia, that we were pressed out of measure, above trength, insomuch that we despaired even of life: but ve had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: n Whom we trust that He will yet deliver us" (II Cor. :8-10). Persecutions and afflictions he had many. He vas stoned, beaten, and subjected to many other physical ufferings; and yet in the midst of all of them he trusted riumphantly, saying, God "said unto me, My grace is ufficient for thee: for My strength is made perfect in veakness. Most gladly therefore will I rather glory in ny infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: or when I am weak, then am I strong" (II Cor. 12:9-10).

Such was the spirit of the apostle Paul's labors, and uch should be the spirit of all who seek to serve our Lord Jesus Christ. Let none say that such a spirit is mpossible for him, for we have the same strength which he apostle Paul had and of which he testified, "I can do ll things through Christ which strengtheneth me" (Phil. :13).

IV. THE FRUIT OF PAUL'S LABORS

Mark now the fruit of Paul's labors.

Priscilla and Aquila were undoubtedly fruits of his abors. It is true that they became helpers together with im as witnessed by their dealing with Apollos; and 'aul so referred to them (Rom. 16:3-4); but so far as we an learn they had not trusted the Saviour before Paul net them. Is it not certain that as they labored together n the making of tents, Paul took occasion of this associ-tion to speak with them of the things of the Lord? nd is it not likely that it was thus that they were led to hrist; or at least thus that they received much spiritual nstruction and learned to know the Word of God as they ever had known it before? Undoubtedly it was through 'aul's instruction that they were prepared for the minis-ry of which our lesson tells us when they took Apollos nto them and "expounded unto him the way of God nore perfectly." If it be granted that Priscilla and Aquila ere fruits of Paul's labors, then through their testimony pollos was also one of the fruits of his labors. And this as it should be, for in teaching one soul the truths of od's Word, normally we are starting an endless chain. he one we teach should teach others, and they in turn nould teach others also (II Tim. 2:2).

Crispus was also one of the fruits of Paul's labors. hough the Jews in the synagogue at Corinth opposed nemselves and blasphemed, yet Paul's testimony had gone s straight as an arrow into the heart of Crispus, the ruler f the synagogue, and he "believed on the Lord with all his house." We cannot help feeling that Paul followed up the public testimony with personal work, for the fact that he dwelt in a house which "joined hard to the synagogue" would seem to suggest just that (Acts 18:7). God may have used the personal work combined with the public testimony to reach the heart of Crispus. However he was reached, it is evident that Crispus was won to the Lord through the testimony of the apostle Paul (see also I Cor. 1:14).

And finally, we note that God used Paul to win Sosthenes to Christ. In verses 12-17 we read of Paul being brought into judgment before Gallio. Sosthenes was the ruler of the synagogue at that time and a leader in seeking to bring Paul into judgment—but all he got for his pains was a beating at the hand of the Greeks. We are not told how Paul reached this man's heart. Perhaps he ministered to his comfort while he was suffering from the beating which he received; and many other possibilities suggest themselves. But though we know not what means God used or what method Paul pursued in winning this soul, we know that Sosthenes became a believer in the Lord Jesus Christ and a companion of Paul in his travels, for when, from Philippi, he writes back to the people at Corinth, the salutation of his letter says, "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth" (I Cor. 1:1-2).

Such fruitfulness should characterize the lives of all God's children, and it will if we are yielded to Him and faithful to the trust which He has committed unto us, for God's Word says, "The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30).

VITAL-TRUTH ILLUSTRATION

Dr. Charles G. Trumbull, of the "Sunday School Times," in reading the thirteenth chapter of I Corinthians to a company the other day, read the last verse as follows: "And now abideth fundamentalism, premillennialism, and love, but the greatest of these is love." Some of us need the lesson taught by such a rendering. I do not mean that we are not to contend earnestly for the faith; we should contend unto death. But that does not mean that we are to lose our tempers and call names, or show hatred for those with whom we are contending. What a testimony Paul and Silas gave when they were cast into the jail at Philippi—what a sermon they preached!

And now abideth hope. The great hope of the Church is the coming of the Lord to meet us in the air. Frankly, I do not understand why every Christian is not a premillennialist. But there are thousands who love the Lord Jesus and are walking softly before Him who have never heard any Bible teaching on the second coming of the Lord. The Bible seems to teach it so plainly, and I want them to know. But no amount of ridicule or abuse will ever lead them to accept the joy and comfort of this precious doctrine. A little bit of love might.

I once knew two pastors in the same town, a town of less than ten thousand people. One was a modernist and a postmillennialist, and did not hesitate to severely criticise publicly his fundamentalist and premillennialist neighbor. But one night he and his wife, returning from a club meeting, lighted some paper in the fireplace which ignited the clothing of the minister's wife. She was horribly burned. Upon hearing of the accident the next morning, the fundamentalist minister went downtown and raised a thousand dollars among his business friends to secure special medical treatment for the suffering one. Within half an hour the husband knocked at the study door of the man whom he had so severely criticised. He came in, and with tears rolling down his cheeks he said, "May I join your Monday night Bible class, my brother? I want to study your theology; I want to hear your teaching." Today that man is preaching the Gospel of Jesus Christ, a thorough-going fundamentalist and premillennialist. Love won him.

—Pres. Wm. P. White, of Bible Inst. of Los Angeles

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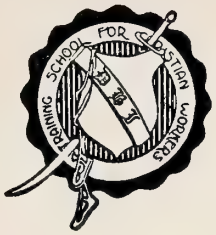
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God's Word says:

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you"—Heb. 13:17.

THIS EXACTLY DESCRIBES THE KIND OF DISCIPLINE WHICH IS FOUND IN D. B. I.

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A TRAINING SCHOOL FOR CHRISTIAN WORKERS
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The
Eternal God
is thy refuge,
and underneath are
the everlasting
arms.

Deut. 33:27

GRACE and TRUTH



September, 1931

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Editor

Vain Jangling Number

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"Grace and Truth"

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THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. **Rom. 3:19.**

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. **Luke 1:35.**

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. **Rom. 3:25.**

RESURRECTION

The bodily resurrection and Lordship of Jesus. **Acts 2:32-36; I Tim. 2:5.**

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. **Acts 13:38-39.**

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. **Jno. 16:8; I Cor. 3:16.**

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. **Acts. 1:11; I Thess. 4:16-17.**

HELL

The eternal, conscious punishment of all unsaved men. **Matt. 25:46; Rev. 22:11.**

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. **Acts 1:8.**

AS THE EDITOR SEES IT

'Modernism'—An Accursed "Gospel"

THE Spirit of God has pronounced an anathema upon the "gospel" about which "Modernism" is constantly prating. This is because the "gospel" of 'Modernism" is a gospel which is contradictory and pposed to the true gospel of our Lord and Saviour esus Christ. It is comparable to the strange "gospel" oncerning which Paul wrote to the Galatians, "I marel that ye are so soon removed from Him that called ou into the grace of Christ unto another gospel: (a *eteros* gospel, that is another of a different kind) vhich is not another (*allos*, that is another of the same ind); but there be some that trouble you, and would ervert the Gospel of Christ" (Gal. 1:6-7).

As defined by the apostle Paul, the Gospel of our ord Jesus Christ consists in three essential facts.

1. Christ died for our redemption.
   I Cor. 15:3
2. Christ rose from the dead for our justification.
   I Cor. 15:4
   cf. Rom. 4:25
3. Christ is coming again for our glorification.
   I Cor. 15:51-52
   cf. I Thess. 4:13-18

this, says the apostle Paul, "I declare unto you the ospel which I preached unto you, which also ye have received, and wherein ye stand: by which also ye are saved" (I Cor. 15:1-2).

Does "Modernism" believe and preach this Gospel? It does not!

Concerning the doctrine that our Lord Jesus Christ shed His blood for sinners Professor H. C. Vedder says,

> Hymns, like Cowper's "There is a Fountain Filled with Blood," have led thousands into a religious fool's paradise ("The Fundamentals of Christianity," p. 194).
>
> We insist that the guilt of the guilty cannot be expiated, justice cannot be satisfied, by the punishment of the innocent. Yet our theology continues to teach that the Almighty could find no better expedient to save men than to "frame up" a case against His own Son and put to death the innocent for the guilty. And that which fills us with horror when done by man to man, we praise and glorify when done by God to God. Does the orthodox Christian EVER think? (Ibid. p. 192)

Shailer Matthews attempts to describe the faith of orthodoxy in the words,

> As the God-man, Jesus, Who had no sin, was able to render satisfaction to the infinite honor of God injured by man's disobedience.

And then he says,

> The pattern (that is such a form of thinking) is clearly derived from feudal ideals and is altogether without biblical support ("The Faith of Modernism," p. 157).
>
> Strictly speaking, Jesus was not a sacrifice. He was not offered for his friends by a priest on

---

THIS is the eleventh hour!

Before another issue of "Grace and Truth" can reach you, the first of September will have come and gone.

Only fifteen days remain!

In those fifteen days a large sum must be supplied, if full provision is to be made of the twenty-five thousand dollars of which the work of God at D. B. I. stands sorely in need.

Will you not take this magazine into your prayer chamber, turn to the D. B. I. Building News, facing page 302, read it on your knees, and then bear the need to God in earnest prayer, asking that His will may be done?

Any education which takes the cross from a sin-cursed world is nothing short of a soul tragedy!—*W. B. Riley*

an altar; he was executed by his enemies upon a cross (Ibid. p. 156).

Such statements can be described by no better language that that of Peter's prophecy:

> There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them (II Pet. 2:1).

Concerning the resurrection, Harry Emerson Fosdick makes a bold statement which applies with equal force either to the resurrection of our Lord Jesus Christ or to the resurrection of His saints:

> I believe in the persistence of personality through death, but I do not believe in the resurrection of the flesh ("The Modern Use of the Bible," p. 98).

And like unto this is Shailer Mathew's confession of "faith" in our Lord's resurrection.

> Whether His body came out of the tomb, or His appearances to His disciples are explicable only by abnormal psychology, He is still living personally in whatever may be the conditions in which the dead now are ("The Faith of Modernism" p. 153).

Among the heresies of Paul's day there were none to which his words could more fittingly apply, "Now if Christ be preached that He rose from the dead, how say some among you that there is no resurrection of the dead?" (I Cor. 15:12)

And concerning the doctrine of Christ's return, the blasphemy of the "Modernist" is just as blatant. Harry Emerson Fosdick declares,

> I do not believe in the physical return of Jesus ("The Modern Use of the Bible," p. 104)

And Shailer Mathew enlarges upon this denial, calling the hope of our Lord's return,

> the pessimism . . . . of earnest pre-millennialists who hold that the world is growing worse and more hopeless and that our only hope is the coming of Christ from heaven to destroy and found a new world on our earth, purified by fire ("The Faith of Modernism," p. 84).

And he goes on to say,

> Millennial exposition is demonstrably not born of the teaching of Jesus any more than was the Hebrew language (Ibid. p. 164).
>
> Paul expressly says that not all the Christians were to die. Here, of course, their mistake is obvious. Christ did not return in the sky, the archangel did not blow the trumpet, the dead did not come up from sheol to be given new bodies, there was no battle in Armageddon, and there were no thrones established in Jerusalem (Ibid. p. 164).

Quite evidently the "Modernist" does not hesitate to disagree with the apostle Paul, and he does not hesitate to say so, for, while he is speaking on another subject, H. C. Vedder's attitude is exactly the expression of the "Modernist's" attitude toward the three essentials under discussion,

> We repudiate both Paul and Milton ("Fundamentals of Christianity," p. 135).

In "Modernism," then, we have a strange "gospel." It certainly is not the Gospel which Paul preached. It is the "gospel" to which he referred when he said,

> But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed (Gal. 1:8).

And the importance of spurning such a gospel as that of "Modernism" may be judged from the fact that the Holy Spirit lays tremendous emphasis upon this, repeating what He has already said,

> As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed (Gal. 1:9).

Remember The Missionaries

SOME of the most appreciative readers of *"Grace and Truth"* are in the mission lands, and frequently our hearts are encouraged by such warm letters as the following, from South Africa,

> Thank you for your letter asking if I wish you to continue sending "Grace and Truth."
>
> YES, please do, if it is possible. I have been much helped by its ministry during the past year; to have missed its help during so many years before, when I did not receive it, was a MISFORTUNE, but to lose it now after a year's enjoyment of its pages, would be a CATASTROPHE! It is the best magazine I know of for workers. I hope the Lord will make it possible for you to continue sending it.

We are in special need just now of funds to enable us to continue sending *"Grace and Truth"* to our missionary readers. As yet, through the generosity of the readers of *"Grace and Truth,"* in spite of financial depression, we have been spared the necessity of discontinuing the subscriptions of any of the missionaries who have expressed a desire to continue receiving the magazine (In this they seem to be very nearly unanimous). But now, there is need for the replenishing of our Missionary Gift Subscription Fund. We have

(Continued on p. 302)

IS IT A WAR ABOUT WORDS?

by CHARLES F. McKOY
Pastor Greene Avenue Baptist Church, Brooklyn, N. Y.

THERE are some who say that the present controversy between the Fundamentalists and "Modernists" is merely a war of words. Others, less ıaritable, declare that the leaders of both sides are ıly seeking after notoriety. "These contenders," says ıe modern writer, "are utterly oblivious of the fact at they are causing irreparable harm to the cause of hrist." In this connection, it is an interesting fact observe that in those sections of our country where e contest has been most spirited, church attendance d church membership have greatly increased. Dr. obert E. Speer has expressed the opinion that the pres-t agitation has resulted in great good. "Men's souls ve been quickened, and a fresh investigation has been ade of the sources of authority with the result that ith has been strengthened and the Word of God ıdied with new zest and inspiration." We are not rprised at all with this. It has always been true that ıenever the Bible has been attacked, a revival of ligion has sprung up and God's truth has been vindi-ted. The Word of God has nothing to fear from the acks of men. It is an impregnable rock. They only ed fear who dash their puny heads against the rock. ıe rock will stand. We are not so sure about the heads.

"Is it a war of words?" Before answering this estion we must ask another question. "Is the Christian rm of doctrine, as presented by Christ and His apostles, al and unchangeable, or the ever changing expression the progressive life of the Spirit?" If the latter be e, then we have no sure foundation of faith. We ı do no better than follow the light that shines in r own hearts. We have no sure word of prophecy. e are

> Like infants crying in the night,
> Infants crying for the light,
> And with no language but a cry.

If I should stop a dozen men on the street today and ask them to tell me the time, I should doubtless receive a dozen varying answers. I would find myself in hopeless confusion were it not for the fact that in the city of Washington a standard time is maintained, based on careful astronomical calculations. If my watch varies from the Washington standard time, it is wrong, and needs to be set right. The spiritual experiences of mankind are so complex and so varied that I cannot hope to find much satisfaction by consulting my fellow men. But there is a standard set by the Almighty in His Word, and by that standard I must correct both my thinking and my daily living. Jesus recognized the finality of the Old Testament when He declared: "The Scripture cannot be broken" (John 10:35). And in His last prayer with His disciples He prayed: "Sanctify them through Thy truth: Thy Word is truth" (John 17:17). Is the Scripture the expression of man's will and experience, or the setting forth of God's will and purpose? Let Peter answer: "For the prophecy came not in the old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21). Paul is even more emphatic: "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord" (I Cor. 14:37). And again in writing to the Thessalonian church, Paul says: "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe" (I Thess. 2:13). Paul went so far as to say that even if an angel of heaven should come and preach any other doctrine than that which he had preached "let him be accursed." The seriousness of trifling with the Word is seen in the closing chapter of

WHEN our friend Huling heard that we were planning the "Vain Jangling Number," he very kindly sent us a number of valuable clippings. Among them was this article which is too good to keep. Dr. McKoy goes right at the heart of the issue between Fundamentalism and "Modernism," and he handles the infidelity of the "Modernist" without gloves. This trenchant article was originally published in the March, 1924, issue of "The Fundamentalist."

the Book of Revelation: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18-19). And so we might quote *ad infinitum* passages that clearly teach that in the Scriptures we have a final revelation of truth. It is a "faith once for all delivered unto the saints." It is irrevocable and unchangeable. "The mouth of the Lord hath spoken it." It is nothing short, then, of sacrilege, for man to tamper with Holy Scripture, to amend it, modify it, or adapt it to the carnal reason of the natural man.

HEREIN lies the essential difference between "Modernism" and Fundamentalism. One declares the Bible to be the record of the developing spiritual experiences of mankind, and particularly those of the Hebrew people. The other declares the Bible to be the infallible Word of God, free from all admixture of error and false doctrine. It is no wonder that Dr. Morrison, the liberal editor of the *Christian Century*, declares that Fundamentalism and "Modernism" are actually two religions, not merely two phases of one religion. Their positions "are as far apart as the poles." Indeed the editor of *The Christian Register*, the official Unitarian spokesman, comes nearer the truth when he says that "Modernism" is Unitarianism in the making." If we judge by some of the utterances of leading "Modernist" preachers and teachers, the making process is well-nigh complete.

Perhaps no more blasphemous utterance can be found in any "Modernist" writing than is contained in Dr. Henry C. Vedder's *The Fundamentals of Christianit* Dr. Vedder, who is professor of Church History i Crozer Theological Seminary, has presented to us a emasculated Christianity, sans teeth, sans arms, sans leg sans everything. It is a weak concoction of Dr. Vedder own ideas, and some interesting ethical and soci maxims, flavored with some pungent remarks abou Premillenarians, Fundamentalists, and, in fact, all wh find in the precious blood of Christ the ground of the hope for time an eternity. Let one illus tration suffice:

"To us it appea natural, not abhorren that Jesus should di Even if it were n more than the deat of any martyr, th death of Jesus rewro in red all that He ha ever taught . . . Especially do we revo from Paul's idea o sacrificial expiatio . . . . Paul appeals to state of mind that h forever passed away— at least among civ lized peoples, thoug his theology may st be helpful to Africa savages."

Dr. Vedder spi upon the cross with a the venom of huma hatred. In speaking the sacrificial offerin prescribed by Jehova which were but sha ows and types of t good things to com Dr. Vedder says: "T God that we cou possibly love and wo ship ever devised su a method of approa to Him, and winning His good graces."

Dr. Harry Emerson Fosdick of Union Theologi Seminary, New York City, is less violent in his atta upon Fundamentalism, but many of his conclusions a similar to those of Dr. Vedder. In a letter addressed Rev. Willis W. Meed, a well known Presbyteri clergyman of Brooklyn, Dr. Fosdick says: "Of cou you are quite well aware, as I am, that there is a de radical difference between your point of view and m own." Mr. Meed takes Dr. Fosdick to task for t

(Continued on p. 301)

The Modernist

The Modernist! How came he by that name?
Trace ages back—a sure decent from Cain,
The family traits! Aversion to the blood,
Denying thus his sinnership to God.
With human pride, and lofty thoughts of self,
Of his own choosing, his own work; the wealth
Of which he brought, and laid it at God's feet,
An offering from the earth accursed, nor meet
For an atonement. This he hath denied,
The need for substitution he decried,
And though God spake he heeded not, God's Word
Is not infallible to him. Absurd
The woman's seed, should sure salvation bring;
By God Himself, of virgin born, man's kin,
And thus man's right Redeemer, and man's Judge.
Yet man is wroth with God, and would begrudge
Him of His right to say, how man must come,
Just as he is, lost, helpless, and undone.
But rather, man would man's redeemer be,
And by his own good works, from sin be free:
A cloak without, the sin within to hide;
Such is the depth of sin, and human pride.
God speaks! He saith! (His wondrous grace adore!)
"Sin and Sin Offering lieth at the door."
The point in dispute is the offering wrong.
Only by life can life be redeemed; long
A patient God waiteth, entreating thee
Turn from "the way of Cain" Apostasy!

—F. M.

HOW FUNDAMENTAL TRUTH CAME TO ONE "MODERNIST"

by HENRY OSTROM

WHEN Dr. Ostrom experienced the awakening of which he testifies here, he counted the cost of following his convictions, and then he willingly stepped out on the side of Truth. His glowing testimony, and his evident joy in ministering the Word to congregations appreciably smaller than he had formerly ministered to before his decision, brought especial blessing some years ago to workers in The Denver Bible Institute. We are happy, therefore, through the courtesy of Dr. Ostrom, to have the privilege of passing on his testimony to the readers of "Grace and Truth."

OF COURSE there are "Modernists" and "Modernists"; there are undamentalists and Funda-entalists; there are Orthodox id Orthodox. My "Mod-nism" could hardly have en classed as of the "smart-ec" variety. But the virgin rth of Christ? I would not gue about it. The redemp-n by the *blood* of the cross? hy stress that word *blood?* he verbal inspiration of the oly Scriptures? Prove it! hus, and more like it! Yet really believed in the new th, by the Holy Spirit; and a fully yielded life to God; d I saw our Lord's coming ich as one sees into a dense g. This will suffice to clas-y my "Modernism." But vas as honest as I am today, d I was sacrificially devoted winning people to Christ. hat then of the great nge?

CHRISTIANITY was to me a religion, one of the many. I considered it charitable to allow the iety and classify Christianity as the best. But this npelled me to allow that there was some inspiration m God in them all. However, I read a book which ored me. To receive the conclusions of this book uld make the Bible a tangle of various opinions and refore not imperatively reliable. Just at this junction ad been requested to preach for only one Sunday in l-summer at a State University city in a large and essively costly church building. Arriving early, so as ttend the Men's Bible Class, I sat throughout, after using to teach it, only to observe the teacher without Bible, making no reference to the Bible, but substi-ng theories of his own on civic affairs and sanitation, kindred subjects, until I was greatly aroused as I sidered those men from stores and offices and fac-tories needing to be fed real heavenly food and being compelled to receive this man's saw-dust porridge. The book which had so greatly puzzled me and the neglect as if to scorn the Bible in this Bible-less Bible (?) Class wrought great stirring within me. What was I to do? In addition to this, the World War had come on; and all my notions about humanity having become so greatly improved that the race might have arrived clear on beyond wars, of any considerable magnitude at any rate, were buried deep in bloodshed.

Then I came upon a book written by the late Sir Robert Anderson. It may be that the early influence on my thinking by my father (who was a village lawyer) had helped toward my receiving so readily the arguments of this eminant British jurist; but however that may be, I soon saw that he had completely answered the book which had so puzzled me. Promptly I was like a man finding new breathing space after being nearly suffocated.

Now I had never found in my studies in theology a clear account of creation. I could say, "The earth is here and we are on it, our great business is to get successfully off it"; for I had no opposition to offer to the fact of immortality: but I fear that even there I relied rather upon the indestructability of matter than upon the impregnability of the Bible. Yet, creation to me was wrapt in dust and smoke. There was the claim of Hugh Miller in his *Testimony of the Rocks*, and there was *The Nebular Hypothesis*. "Well," thought I, "it may have required many centuries, but who knows?" I did *not* see the peril of this uncertainty. I did not see that if the Bible account of creation is not clear and absolutely sure, it would be difficult, if not

A LITTLE learning, and a little listening to rationalistic theorizers may incline us to uncertainty; but deeper study and deeper research will incline us . . . . to the profoundest conviction of the authority and authenticity of the Holy Scriptures, and to cry, "Thy Word is very pure; therefore, Thy servant loveth it."

—Canon Dyson Hague

impossible, to establish the teaching about the cross or about personal salvation, from the same book. Now, soon after coming upon the book by the late Sir Robert Anderson, which so greatly helped to clear the way for me, I came upon the teaching that the complete account of creation in the Bible is given in the very first seven words of the Book (it requires ten words to render this in English) and that the very next words tell of the wrecking of the earth; all of which is earlier than any dating. And I saw that the ancient book of Job (chap. 9) had this recorded, and that II Peter 3:5 etc., with several other portions recorded this (while II Pet. 2:5 etc., records the Flood in the days of Noah); then I began to let my mind act at top speed; I was all eager. Is this Book which we call *The* Book after all clear plain truth; and does the account in Genesis, which we had been accustomed to call the account of creation—does that record restoration and then life, and last of all man made in the image of God, a distinct and specific act of God resulting in this creature in whose scope I classify myself; although I have been so sadly marred on account of sin?

NOW, you see, I was coming to possess a whole Bible. My theology had fooled me. In my family we were not of the preaching order, hence theology at the first was to me vested with real authority. That brand which was given me taught that "the Bible *contains* the Word of God." But to say that the Bible *is* the Word of God would be to classify yourself as gullible. And I had a stock argument against verbal inspiration of the Bible. It was this: "Show me why there were four different inscriptions over the head of Jesus on the cross, or until you do that do not ask me even to *start* on verbal inspiration." Thus, you see, I had accepted the theology given me. But now I was started surely for a *whole Bible;* and when I saw that the inscriptions on the cross of Christ were in three languages, and that the Latin would almost surely be rendered by John, whose Gospel compels me to think this (just to give one of many reasons, it is in the Gospel by John that Lake Galilee is twice called Tiberius); that the Hebrew would as surely be given in the Hebrew's Gospel, the Gospel of Matthew; and that Luke having been born a Greek I might expect the Greek rendering in the Gospel of Luke. Then, of course, Mark's characteristic brevity would consist wit the Holy Spirit giving Matthew's as far as it goes in th Gospel by Mark; why, the whole field began to clea up. The smoke arose and blew away, the dust settle to its native earth, and the fog was obliterated by th clear shining of accepted facts. My next field was tha of sure prophecy and types. Soon I saw my blesse Lord answering objectors and basing his whole argu ment on that one word *Lord,* quoting from the 110t Psalm. (Matt. 22:44) There was much more, but had become a *verbal inspirationist:* I had a whole Bibl The unified Book contained?—yes, but it *was* and it *the Word of God.*

Perhaps no resultant effect of this is more in evidenc than my interpretation of the Person, the teaching, an the results in the life of my blessed Lord Jesus Chris Formerly, there was a sense that the four Gospels ha a distinct standing of superiority. I could say the wor *"The sermon on the mount"* with rare assurance. Bu I fairly forgot which mount. The twenty-fourth c Matthew (on the Mount of Olives—that did not s command attention!). Now, I saw that our Lord Jes had made provisions (John 14:26; 16:12, 13) for gi ing the New Testament, and that when it was given was miraculously affirmed; and therefore, that the Ho Spirit and my Lord Jesus—*one God* having given th epistles of the Acts and the Apocalypse, to classify th four Gospels as especially from Jesus and the rest se ondary was to misrepresent what He Himself taug in the four Gospels and to step into a maze of contra dictions about the Kingdom of heaven. But to inclu all as of equal authority; the Church fits its plac the program of the Kingdom of heaven fits its plac the difference between the expression "The Kingdo of heaven" and the expression "The Kingdom of God fits well; and the coming of our Lord Jesus Christ f His own and later to reign over the earth in peace, a finds its berth as surely designed. (The foregoing do not assume that the Holy Spirit may not have chos the *words* of the Bible message from the vocabulary the writer.)

"MODERNISM" is far afield on the actu teaching and mission of our Lord Jesu Failing to possess what should be to all a *whole Bibl* it almost surely leads to a *"RED"* philosophy. T

church is to it the kingdom. More than it imagines, it is allied with just what makes the Pope of Rome think that he has a throne. But among Protestants it tries to adopt the Kingdom without the King on earth and thus thinks to give a kind of heavenly tang to Communism. It speaks freely about the apostles being sent out to proclaim the Kingdom of heaven but takes no adequate account of the review of that program given by our Lord Himself in Luke 22:35, etc. The result is a substituting of a kind of sanctimonious socialism in the place of the real Christian church. And I think that with many there is a continuous pricking of conscience because the fraction of Scripture claimed instead of the whole gives the person an impossible program. And this readily leads to a religion based upon good works instead of salvation at the cross as a gift, and the new birth accompanied with "the Spirit of Christ."

The defect in what I had formerly written and the publishers had accepted up to the time of the change was not in the results which *I sought*, but rather in the hap-hazard way I used the Bible. There was a uniform desire to honor God in them, but I had ignored what Augustine says: "Distinguish the dispensations and you will reconcile the Scriptures." That strange way of making a statement and then choosing a sentence, or even a clause, from the Bible to abet it, instead of just seeking to give out the Word of God true to its orderly revealing, as an ambassador should do, was what betrayed me.

And let no reader think that this was a small matter. No. It involved peace and war; the security of the believer in Christ; the question of the general judgment; the pre-millennial reign of Christ on the earth; and what I now consider amounts to an assured confidence in the inerrancy and sureness or stability of the Bible fully grasped.

Experimentalism, I stressed. Based upon what? Why, chiefly experimentalism. It is well to give experimentalism its rightful place if it has ground in which to root. But if it has not the sure Word of God in which to root, then, almost surely it will try rooting in what is called "inner light"; and inner light may be clay today and muck tomorrow; sand today and bog tomorrow. Moreover, one man's inner light may be another man's midnight or another man's outer darkness. It is just this class of consenting which rates Christianity as one of the religions and gives the license to declare a theory and then brace it up with a portion of Scripture, torn perhaps quite away from its intended meaning. It appears much narrower to have settled that Christianity is the Truth, but, in the day when the laboratory insists upon smallest fractions of weight and measurement, why should we be told that the matters of the soul and of eternity, and the facts concerning the very character of God are to be rendered in terms of broadness even at the expense of accuracy? Ah, Christ is a wonderful Person—very, very wonderful. But He is more. He is not only *A* way, He is *THE* way: He is not only *A* truth, He is *THE* Truth: and He is not only *A* way of living, He is *THE LIFE*.

Do I seem intense? Well, I think that there is a place for theology. But, O, how great the mistake which substitutes theological theories for the plain Word of God. Like it, is this custom of substituting scientific theories (I do not say proofs) for the Word of God. Both need to be Bibl-i-cized.

Love's Impulse

WILLIAM OLNEY

Let me feel the impulse of Calvary;
Let redeeming love call forth love of mine:
The love which led Jesus to bleed and die.
May its silken cords round my soul entwine:
And the greatest passion of love in me
Henceforth, O Lord Jesus! claim it as Thine.

When conscious, O Father! of all Thy gifts,
May grateful love spring up in return:
For grace that supports, upholds, uplifts,
O strengthen love's flame that it brightly burn
And right down in the spirit's deepest rifts
May a coldness never Thy rich gifts spurn.

Yet again, blest Spirit! as too from Thee
Love descends in a pure life-giving stream,
May the love that I feel burn constantly
In response to Thine own, least I should seem
(The call of love heard disobediently)
To be blind to the light of the heavenly beam.

"SPEAKING LIES IN HYPOCRISY"

by I. M. HALDEMAN

A MISSIONARY visitor at D. B. I. recently spoke with appreciation of the value of publishing occasional extracts from recent outstanding books. He felt that this not only shared with others the good things in the portions published, but helped one also to get an idea of what the book was like and whether it would be a desirable addition to his library. Here is such an article. It is taken by permission from "The King's Penknife," copyright 1929, by Dr. Haldeman. This is a book which should be in every library. It can be ordered from the Institute Book Nook at $1.25, postpaid.

I *AM* opposed to "Modernism" because it uses orthodox phrases and then denies the facts which those phrases are intended to express.

IN *HIS* book, *The Modern Use of the Bible*, Dr. Fosdick says:

> The historic Jesus has given to the world the most appealing and effective exhibition of vicarious sacrifice. (p. 229)

Nothing could sound more orthodox than that.

The word "vicarious" is the very center word and thought of orthodox Christianity.

Nothing could sound more satisfactory in the ears of those who love and exalt the cross of Christ.

That is what they believe down to the roots of their being, that the death of Christ was a vicarious death, and that because it was vicarious, not only in their behalf, but in their stead, it was a saving death for all who believe.

I say it is an orthodox phrase and just as quieting and comforting as though Paul himself had written it.

But—you have only to read a little farther on to find what his real estimate of the cross is.

This is what he says:

> It has been run into thought forms associated with old animal sacrifices. (p. 230)

He does not say these old animal sacrifices were the types and prophecies of the cross; that these sacrifices were, along with the Tabernacle, "according to the pattern" shown and the instructions given to Moses in the mount by God Himself; that they were the actual pictures of the cross, and that the cross was the fulfillment of these sacrifices in all their details; that Christ on the cross in the hour of His sublime agony was the perfect, wonderful, and divine Antitype of them; that His sacrifice was "vicarious" in that He took the place of the sinner under the judgment due him and suffered that judgment and all its woe in his stead, not in his behalf merely, but—in his stead.

No!

He says nothing like that and means nothing like that.

According to his concept the cross has been simply "run into thought forms associated (?) (that means by men—not God) with old (?) animal sacrifices."

The indifferentism, not to say cynicism of the phrase carries the prelude to the unmasking of his actual idea about "vicarious."

This is it:

> Yet warped and distorted out of its vital significance, as it often has been by categories that had no relation with its original meaning but were essentially unfitted to represent its deepest truth, the cross of Christ has been the most subduing, impressive fact in the spiritual history of man. Wherever one meets with vicarious sacrifices—in Livingstone voluntarily assuming the burden of Africa's misery, in Father Damien becoming a leper to the lepers when he need not have done it, in Florence Nightingale taking on herself the tragedy of battlefields which she had never caused—it is always the most subduing and impressive fact mankind can face.

Here, then, you have what he means by "vicarious."

He has levelled it flat enough so there is no mistaking it, you can see all over it to the four corners thereof. It is of the same pattern, make, and stuff, a

the vicarious suffering of the Livingstones, the Father Damiens, and the Florence Nightingales.

That the vicarious in Christ does not differ in any wise from the vicarious in these persons may be seen by what he says on page 229:

> Vicarious suffering is not new in human life.

Vicarious suffering as revealed in the cross of Christ is the "most subduing, impressive, and significant fact in the spiritual history of man."

The vicarious suffering of Livingstone, Father Damien, and Florence Nightingale, as representative of that quality in man is "the most subduing and impressive fact mankind can face."

There is, therefore, no difference between the vicarious suffering of Christ on the cross and the vicarious suffering of man all along the ages except it may be in degree. Both are "subduing and impressive"; and because this quality in man is "not new," there is nothing more distinctive in the quality in Christ than in the matter of degree.

As the vicarious suffering of Livingstone and others was not judicial, penal, not under the judgment of God, neither was the vicarious suffering of Christ.

There you have it with all the cover off!

The cross no more judicial, atoning, or of saving value than the death of Livingstone or Father Damien.

And the "Modernism" which carries you to that outrageous and shameful conclusion, does so by using the word "vicarious" in such a fashion it takes the average reader or listener off guard.

It uses "vicarious" when speaking of the sufferings of the cross, and you suppose it means what "vicarious" always means in the Bible, and that is, "substitutional" and "atoning."

Then suddenly, as you meditate and analyze, you discover the word is the same word used by those who teach the atoning character of Christ's death, who use it to express the Bible doctrine of the atoning, substitutional fact of His death, but that it has been vacated of all such meaning and throws in your face the dust of a moral, unselfish devotion to others in which the thought of penal, substitutional, suffering is as far from every grain of it as falsehood is from truth.

Nothing could be more clever.

Nothing could be more subtle.

Orthodox in form, denial in fact.

A vicarious that means and can mean nothing else in Bible statement and doctrine than substitutional suffering under the judgment of God, and a vicarious suffering presented by "Modernism" which means denial and refutation of all the Bible teaches concerning the death of Christ.

All this, of course, however much disguised, is just plain Ritschlianism, the use of old words with new and contradicting meanings, the exaltation of the moral element in man and the actual setting aside of sacerdotal thought in connection with Christ. To use plain language, it is "stealing the livery of heaven to serve the devil in."

No! the "vicarious" of "Modernism" is not the "vicarious" taught in the Bible.

It does not mean what Paul means when he says:

> Christ died for our sins according to the Scriptures.

It does not mean what Peter means when he says:

> He bare our sins in His own body on the tree.

It does not mean within infinite leagues what Paul means when he writes that ultimate verse:

> He hath made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him.

No! it does not mean what Paul says; and the fact is, Paul is a very troublesome Apostle to "Modernism."

In short, "Modernism," when using orthodox phrases, uses them to conceal unorthodox teaching.

It affirms the truth in form and denies it in fact.

"MODERNISM" claims to believe in a risen and living Christ.

To quote Dr. Fosdick again:

(Continued on p. 299)

JUST as for our present life this criticism (the destructive . . . . higher criticism) offers us no consolation, no forgiveness of sins, no deliverance from "the fear of death, through which we are all our lifetime subject to bondage," so also it knows nothing respecting the great beyond—nothing with regard to that new heaven and new earth wherein righteousness shall dwell, nothing with regard to a God Who wipes all tears from our eyes. It is utterly ignorant of the glory of God, and on that account it stands condemned.

—F. Bettex

THE PRESENT INDIFFERENCE, ITS CAUSE AND ANTIDOTE

by PAUL HUTCHENS

HUTCHENS is right! The deadly virus of "Modernism" and worldliness has poisoned the life-stream of the churches. But God has provided a sure antidote. In the face of the very conditions which are here diagnosed with such keen discernment, the apostle Paul prescribed the same antidote which Hutchens prescribes. "Preach the Word!" said he, "be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things . . . . do the work of an evangelist, make full proof of thy ministry."

A RELIGIOUS indifference so subtle and deceiving that its operations are scarcely discernable, has seized upon our human race and is holding countless millions in its cold, tenacious grip of death.

Men today assume a nonchalant attitude toward the gospel. A supercilious lifting of the eyebrows, a shrug of the shoulder, and an attitude of utter unconcern, with occasional patronizing attention greets the fervent soldier of the cross as he presents the claims of Christ to the average man of the world. The general attitude is that the Bible is not true, Christ was a mere man dying for a good cause, there may or may not be a heaven, hell is on earth, if we all do the best we can we need not worry about the judgment, and it does not matter much what a man believes just so he is sincere.

And thus they settle back in their apathy and sleep on in continuous disregard of the thunderings of Sinai, the startling revelations of fulfilled prophecy, and the tender wooings of the Holy Spirit.

SUCH an attitude, which seems to be everywhere present and to have enslaved to a large extent every community of this country, must have a cause.

Our present educational system may be largely to blame. It is evolutionary, Bible-dishonoring and atheistic in propensity. From his very first years of the grade school until he receives his diploma from the university the student is saturated with non-scriptural and non-Christian teaching in class room and library; and he is hastened toward his inevitable skepticism and resultant indifference to the claims of Christ by the added impetus of close association with skeptical and agnostic teachers and professors. My own experience in a so-called Christian college was leading me away from the authority of the Word so that cold and formal doubts stared me in the face from every page. And in taking away my Bible, they had taken away my Lord.

Then there is modern literature. The novel and short story of the most widely read magazines play loosely with the laws of God and Christian principle. There is hardly an issue of the more modern type but that somewhere between its covers there is the most insidious iconoclasm.

Lying and stealing are permitted as traits of the heroes and heroines and are apparently condoned by the authors who allow their characters to do a little evil that good may come. Many of the great writers who are now popular are rank evolutionists and do not hesitate to air their philosophy, seeming to take delight in displaying their irreligious reasonings and unscientific balderdash. The modern heroine is a user of alcohol and smoker of cigarettes. Unscriptural divorces are described and made a part of many of the popular novels in such a manner as to sweep the non-Christian reader along into an attitude of tolerance and even approval and eventually make him impervious to Christian principle. The consciences of the age are being seared by the "hot stuff" of the popular news stand magazines. Many of the standard magazines of the more dignified nature are being carried along into the mania for frothiness in literature.

The religious articles are even more pernicious in that where there is anything bordering on the moral it is Christless and cross-less.

On the other hand, there are some truly noble souls who write for the glory of God and whose books are being widely read. But their productions do not find their way into the public libraries, as they should, nor into the popular magazines, but are confined to Sunday

school papers and other religious periodicals, which of course are not read by many who need them most. Generally speaking, the trend of modern literature is non-Christian and most of it must stand condemned before the assize of Christian standard.

In the center of the community life of every city and nearly every small town of this country stands the theater, the chief source of entertainment and the certain molder of public opinion. The plastic minds of children are here imbued with the vile scenes depicted on the screen. They will sooner or later be influenced to act by the oft repeated thoughts that enter their minds and are so deeply impressed by their adoration for their favorite screen star. Christian truth, when depicted at all, is more than likely to be distorted and more often ridiculed, while the consequences of sin are either ignored or minimized.

Consciences are cauterized, moral standards are lowered, and with jaundiced brain the theater fiend presents a solid wall of indifference to the preaching of the Word of God.

"Modernism" in the pulpit, the product of "Modernism" in the seminary, has filled the church registers with the names of unconverted persons, quenched the fire of missionary zeal, emptied the house of worship to a large extent, and closed its doors on prayer meeting nights, and in innumberable places on Sunday nights. It has closed the door to the Bible preaching evangelist, and in many communities a radical conversion is never heard of.

All this has made it more and more difficult to raise the church budget, even for the local work. It is generally agreed that there is still plenty of money to be had, but that an indifferent people are never a munificent people. Poverty of preaching sooner or later brings poverty to the church treasury.

Nor is a cold orthodoxy of much greater value than "Modernism." "The letter killeth." A sword may be of good metal but of little value unless it is skilfully used; a hammer is of little value as an ornament. God's Word is like a hammer that breaks a rock, and like a sword that pierces! We need more piercing and breaking in the average church. Wherever there is a general acceptance of scriptural truth without Holy Spirit preaching and teaching, there is apt to be more lip confession than life conversion. How awful to find a church where lethargy and apathy reign on a throne of orthodoxy!

ONLY one thing can satisfy human hearts—the Gospel of Jesus Christ. Liberalism rejects this Gospel and then wonders why men are not satisfied.

—Sunday School Times

That the above outlined forces are largely responsible for the present state of religious *ennui* cannot be denied, but their soporific influence over the souls of men is readily explained when we consider the fact of man's sinful nature. "For all have sinned and come short of the glory of God" (Rom. 3:23). "The natural man receiveth not the things of the Spirit of God . . . . neither can he know them for they are spiritually discerned" (I Cor. 2:14). "You hath He quickened, who were dead in trespasses and sins" (Eph. 2:1). This last word was spoken to Christians and reveals the fact that ere they believed on Christ they were *dead, "spiritually dead."* There is only one source of spiritual life, and that source is Christ. "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). By nature man is no more capable of appreciating the things of God than a flower is of carrying on conversation with a bird. The bird belongs to the animal kingdom, while the flower belongs to the plant kingdom. So in order to enjoy the things of the Kingdom of God man must be *born again.* (John 3:3) His culture, education, reformation, philosophies, etc., do not give him life or salvation. Neither do they cure the evil within. Rather, they but serve as a camouflage to hide his real condition of spiritual corruption and to deceive his self-loving nature until he eventually becomes afflicted with a sort of spiritual megalomania, in which he worships himself as God. The extremely calamitous results of this almost militant indifference not only attack the true believer, robbing him of a passion for souls, but chill his ardor to such an extent that doubts begin to seep into his otherwise clearly defined faith. The unbeliever, thus robbed of the influence of aggressive Christianity, and already steeped with the philosophy that is from below, is left without a rudder on a sea of inevitable doom.

Murders are increasing, suicides are more numerous, divorces without scriptural sanction are multiplying. The laws of God having been set aside, the laws of men are losing their potency to stay the atrocities of a rebellious human nature. Over nine thousand homicides last year in America, nearly one-third as many divorces as marriages, suicides unnumbered, gambling being legal-

(Continued on p. 300)

THE fly alighting on my hand might as well attempt to understand the thoughts passing through my mind as criticism to gauge . . . . the mind of Christ.

—Sir William Dawson

THE TEST OF TODAY

by FRANKLIN G. HULING

HAVE we come to the time when it is no longer possible for a child of God who wants to be true to Christ and His Word in this day of crisis and compromise, to remain a member of a church which is connected with a corrupted ecclesiastical system? There is a rather crude but cryptic statement that deals with the lives of individuals and institutions. It reads: "While we're *green* we *grow*, but when we get *ripe* we begin to get *rotten!*" As we sometimes say, "There's more truth than poetry" in this remark.

HERE is another pointed and practical article from Huling's pen. It is given weight by the fact that the writer has not hesitated to act in accordance with his clearly expressed convictions. If ever in the history of Protestantism such an appeal as this was needed, it is needed today. May God greatly use it to awaken His children to the sinfulness of supporting programs which are dictated and dominated by "Modernism."

I. THE DECAY OF ECCLESIASTICAL SYSTEMS

METHODIST fire has gone out, and now they are spiritually *frozen*. No evangelical fervor is possible where the Deity of the Lord Jesus Christ is questioned. One of the leading Methodist bishops, F. C. McConnell, writes: *"Is not this tendency to deify Christ more heathen than Christian?"* The Board of Bishops are united in their support of "Modernism." That fact has made impossible any real battle between those who are loyal to the Word of God and the early doctrines of Methodism, and the "Modernists," who are the Judases of God's Word and Methodism. The Methodist publishing agencies are constantly sending out a flood of "Modernist" literature. Their seminaries and training schools are notorious for their devotion to "Modernism." Hence their graduates, ministers, and missionaries have their faith in God's Word vitiated, if not utterly destroyed. The result is that their pulpits have become loudspeakers for "Modernism," or for compromise, which is incipient "Modernism." These facts can be readily verified by any honest inquirer who will take the trouble to find out. A protest is uttered by a few, but *as long as they stay with the system, they have no alternative but to submit to "Modernism" and help it along.*

Presbyterian faithfulness has now given way to *formality*. When "Modernism" raised its serpent-head a few years ago, there were loyal soldiers of Jesus Christ who gave it battle, and stoutly was it waged. The "Modernists," "boring from within," had two main objectives. One was to capture Princeton Seminary, the last stronghold of Presbyterian orthodoxy among their schools, and the other was to undermine the Westminster Confession of Faith, the Gibraltar of historic Presbyterianism. The "Modernists" have captured the seminary with the aid of their allies, the compromisers. The assault on the Confession of Faith has not yet been successful, but the attack is being renewed by the ninety-seven signers of the apostate "Auburn Affirmation." They are again pressing their demand for "liberalizing" the Confession of Faith. The General Assembly still retains the *form* of the Confession but the sturdy *faithfulness* to the heart of it is *gone*. So completely are the "Modernists" and the compromisers in control of the General Assembly that the Fundamentalists no longer even nominate a candidate for Moderator! *The struggle to expel "Modernism" is over.*

Baptist freedom has now been displaced by *firm fetters*, forged by the hierarchy which they have developed in late years. Originally, Baptists were not a denomination, for they did not recognize any outside control of the local church. But decay set in with the organization of the Northern Baptist Convention in 1907. The octopus arms of the machine have strangled to death Baptist liberty. It has been well said that the organization Baptist pastor today *"has the same liberty as a mule's tail."* This is the case also with the convention churches. From 1921 to 1925 there was a battle royal on the part of the Fundamentalists to oust the "Modernists." They were defeated in 1925, and were utterly routed in 1926. There has been no conflict since. *Now the "Modernists" run everything with*

free hand, and the Fundamentalists faithfully do their bidding! They cannot do anything else and stay with the organization. The fight against "Modernism" in the convention is a thing of the past. The same thing is true of the *Southern Baptist Convention.* Never was more blatant "Modernism" proclaimed by any one than was preached by the preacher of "the convention sermon" at Birmingham, this very year, 1931. The plague of "Modernism" has devastated the southern as well as the northern Baptists.

The Congregationalists have long since gone over to "Modernism" as a denomination, with few dissenting votes. *The Disciples* (sometimes called "Campbellites") have succumbed to the malady of "Modernism," as far as their general missionary organization is concerned. Practically every denomination has adopted the satanic "Inclusive Policy," whereby they send out "Modernist" missionaries. *And no denominational missionary society will any longer send out a Fundamentalist who will not work peaceably with "Modernism."*

NOW that the fashion has set toward skepticism, and "Higher Criticism" is supposed to denote higher culture, critic follows critic like sheep through a gap. . . . . The writer falls into line, wholly unconscious that the "violent errors" he pillories have an existence only in the ignorance of those who denounce them.

II. SATAN'S PRISONERS

SPEAKING of His ministry, the Lord Jesus Christ said long before He came, through Isaiah the prophet: "The Spirit of the Lord God is upon Me . . . . to *proclaim liberty to the captives*, and the *opening of the prison* to them that are *bound*" (Isa. 61:1).

What do we see everywhere today? God's people, many of whom earnestly want to be faithful to Him, are held as "*captives*" within the "*prison*" of these decayed and corrupted ecclesiastical systems. They feel "*bound*" to support their denomination despite the fact that it defends and propagates soul-destroying "Modernism." If you are one of these prisoners, beloved, the Lord Jesus Christ is now proclaiming "*liberty*" to you! He is saying to you, "Come out from among them . . . and I will receive you" (II Cor. 6:17).

III. THE TEST

WHEN here upon earth, the Lord Jesus Christ said: "He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross, and followeth after Me, is not worthy of Me" (Matt. 10:37-38).

Is He not saying to His children today, "*He that loveth His church or denomination more than Me is not worthy of Me*"? Also, "*He that loveth his 'opportunity for service,' or anything else, more than obedience to Me, is not worthy of Me*"?

The apostles were obliged to leave Judaism or else compromise the Gospel. *Luther* was obliged to leave the Roman Catholic church or compromise with it. *John Calvin* had to make the same decision about separation or compromise. The followers of *John Wesley* had to leave the Episcopalian church or compromise. *Roger Williams*, founder of the first Baptist church in America, had to choose between compromising or being driven out into the wilderness in the dead of winter and facing starvation. He chose *not* to compromise, and was driven out, and would have starved but for God's care by the kindness of the Indians.

In every age, God's truth has been preserved only by those who were willing to pay the price of separation. Spurgeon left the Baptist Union of Great Britain when it turned to "Modernism." He said, "*No protest could be equal to that of distinct separation from known evil.*"

God's people today are being confronted with the same test. They must make this choice: Either stay with their corrupted ecclesiastical systems and compromise by supporting their "Modernism," or get out and join or start a church that is not supporting unbelievers.

The Word of God commands, "*Be ye not unequally yoked together with unbelievers*" (II Cor. 6:14). Since these ecclesiastical systems are permeated and dominated absolutely by "Modernism" and "Modernists," is not every believer who is a member of them, "yoked together with unbelievers"? To be a member means to support them, and supporting "Modernists" is to bid them "Godspeed" in the most practical way. Concerning this the Word of God says, "He that biddeth him (an unbeliever) Godspeed is *partaker of his evil deeds*" (II John 11). *There is no use fooling ourselves, we do not love Christ above all else unless we are willing to obey His Word about this matter*, as well as about other things. Dare we continue to share the responsibility of helping forward the spread of the death-dealing poison of "Modernism"? God forbid.

It is *not* the Fundamentalists who have made this separation necessary, but the "Modernists," the teachers of false doctrine. Paul says: "Now I beseech you,

brethren, *mark them* which cause divisions and offences *contrary to the doctrine which ye have learned;* and *avoid them.*" He then goes on to say, "For they that are such serve not our Lord Jesus Christ, but their own belly; and *by good words and fair speeches deceive the hearts of the simple*" (Rom. 16:17-18).

IV. THE TRIUMPH

AFTER the apostles had been threatened and imprisoned by the ecclesiastical authorities of their day, "Then Peter and the other apostles answered and said, *We ought to obey God rather than men*" (Acts 5:29). That was a spiritual triumph indeed. And when the Sanhedrin saw that they could not turn these men away from their faithfulness to God, they beat them with rods, but the apostles "departed from the presence of the council, *rejoicing that they were counted worthy to suffer shame for His Name*" (Acts 5:41). That was a still more glorious triumph.

Will we be triumphant? *Will we obey the Word of God rather than men, and the plausible arguments of our own hearts? Will we stand the test of today?* By God's grace we can if we will. Thank God for the independent churches everywhere which choose to be true to Christ and suffer rather than compromise. Let us not fail Him Who never has and never will fail us. He is coming. Amen!

A REPROBATE MIND

by J. ALFRED PEARCE

HERE we have a heart-breaking picture of heathenism. Such things as these are the end of those who do not like to retain God in their knowledge. What message has the "Modernist" for such benighted souls as these? The only thing that can help them is to point them to Him Who gave Himself an offering and sacrifice for our sins. They need the gospel which the "Modernist" despises—the gospel of the shed blood and literal resurrection of our Lord Jesus Christ. Pearce is director of the Haitien Gospel Mission.

THE uneducated peasants who constitute seventy-five percent of the population of the Republic of Haiti are Voodoo worshippers. They live in constant dread of the spirits of their ancestors, known in Haiti as Les Anges Rebelles, or in African parlance as Zombi. For the worship of these spirits the Haitiens build private or family temples, and public temples called Houmforts. There are also sacred trees under the shadow of which sacrifices are offered with the object of appeasing the spirits. The Voodoo priests are called Papa Loi and Mama Loi. On the altars in the temples may be seen a human skull, a wooden cross, a model of a serpent, and sacrificial offerings of food and of drink. The sacred serpent is called Dambala Oveddo.

The family temples are small houses built in the compounds of the homesteads. These temples are furnished with a bed, a table, and a chair, for the unique use of the spirits which are supposed to visit the Houmforts at night. The walls of the temples are decorated with plaster images and colored pictures of the Saints of the Roman Catholic Church. When the ancestral spirits have shown their displeasure by bringing accident, sickness, or death on any member of the family, they must be appeased by the sacrifice of one or more white-cock-fowls, goats, pigs, or bulls. After the sacrifice some of the cooked food must be deposited on a plate, and bottles of wine, rum, or Cola must be placed on the table in the temple for the use of the spirits.

The worship in the public Houmforts has a much more elaborate ritual attached to it. The Papa Loi is robed, three tom toms of different size and tone are used, the sacrificial bull is brought in garlanded and with lighted candles tied to its horns. While the worshippers are drinking rum, chanting and clapping their hands in unison with the drumming of the tom toms, the white robed and turbaned medium, called Maitresse Ezilie, indicates the kind of animal demanded for the sacrifice by the evil spirits, which may be any domesticated animal or even a human sacrifice, a child! In the latter instance as human sacrifices are now illegal, and are not readily

obtained, the worshippers usually ask to be excused, by chanting in unison, as follows:

"Mander ou pardon,
Si ou mander cabrit, me bai ou,
Si ou mander bef, me bai ou,
Mai, si ou mander cabrit sans cor,
Cotè me pren' por bai ou?"

Which being translated from the Haitien patoie, is,

Please excuse us,
If you ask for a goat (for a sacrifice) we will give it to you,
If you ask for a bull (for a sacrifice) we will give it to you,
But, if you ask for a goat without horns,
From where will we take one to give you?

A goat without horns, means a human sacrifice! At this juncture, Maitresse Ezilie proposes the substitution of a goat in the place of a child, which is carried out as follows. A young girl is placed on all fours in front of the altar, facing a goat, and the worshippers continue to chant until the spirit of the girl is supposed to have passed into the goat, and the spirit of the goat has passed into that of the girl, which is indicated by the girl bleating like a goat, and nibbling the leaves of a sacred twig held between the head of the goat and that of the girl. At this psychological moment the Papa Loi cuts the throat of the goat, Maitresse Ezilie catches the blood in a vessel and makes the girl drink of it, the priest sprinkles the people with the blood, drinks some himself, and passes the rest round to be drunk by all present. The goat is roasted and eaten. Further sacrifices are offered, the hot blood is drunk, more rum is imbibed, and the dance is kept up all night in a clearing in the forest near by.

THE message of religious liberalism, with its impotent God of law and natural force, is but "ghastly mockery" to him who seeks salvation from sin and divine power to uphold him in the crushing experiences of life.

—John Horsch

SPEAKING LIES IN HYPOCRISY

(Continued from p. 293)

We believe that He is not dead but is risen: that we have a living Lord. (p. 164)

Here is an aboundingly abundant and highly exalting orthodox phrase.

How is it possible to quarrel with a man or a system believing in a risen and living Lord?

Let any one protest against the writer of that phrase or against the "Modernism" he appears to represent so satisfactorily, and the answer from followers and defenders will be that "Modernism" believes in the very basic fact of Christianity—it believes in the resurrection of Christ.

And the great multitudes hearing that will be ready to turn upon you, should you question the sincerity of the profession.

But let Dr. Fosdick himself tell what he means by a risen and living Lord.

He says in a clear, strong sentence about which there can be no dispute as to its meaning:

I do not believe in the resurrection of the flesh. (p. 98)

To talk about any other resurrection, as applied to our Lord Jesus Christ, is not only a philological absurdity, but is absolutely extra-Biblical.

As already shown in that tremendous Sunday night scene where after His resurrection our Lord Jesus Christ Himself appeared, demonstrated and proved that He had risen in a body of flesh and bones, that it was the very body in which He had been crucified, and bade them prove it to their very senses by touching, handling, and feeling Him, thus affirming by word and visible fact that His resurrection was a "resurrection of the flesh."

To deny the resurrection of the flesh, therefore, is to deny the resurrection of Christ.

Beyond all need of discussion, taking Dr. Fosdick at his own words that he does not believe in the resurrection of the flesh, and taking our Lord Jesus Christ at His own words and the ocular demonstration that He did rise from the dead in the flesh and that His resurrection was, therefore, a resurrection of the flesh, apart from any logical deduction as to the moral character of Dr. Fosdick's rejection of the resurrection of the flesh, it remains as clear as a sunbeam that Christ whom Dr. Fosdick presents is not the Christ of the New Testament; not the Christ the New Testament says rose from the dead "in the flesh."

If Dr. Fosdick can be accepted in any degree as representing "Modernism," then "Modernism," while using orthodox phraseology about the resurrection, and leading others to believe it believes in the resurrection literally and absolutely denies it, substitutes a false definition of resurrection, and thus deceives the souls of men.

THE blatant ass who challenges the inspiration and truth of the Bible succeeds magnificently in this particular: He advertises a boundless and abounding personal ignorance.

—Harry Rimmer

WE DO not need a new interpretation of Christ for this age, we need a new devotion to the Christ of the ages.

—Harold Paul Sloan

AND herein is the danger of "Modernism." Covered with orthodox garments it creeps into the church.

It stands up at last with apparent loyalty to Christ and wins followers.

Its speech sounds like "the faith once for all delivered to the saints."

The people are lulled to sleep.

They listen, and little by little the poison enters their mind. Step by step they find themselves accepting all the denials of old doctrines and imagining they are holding a purer faith; that they are still orthodox, but having got rid of that which does not belong to real orthodoxy.

Then the preacher of advanced thought grows bolder, he believes he has his congregation with him, he is unsuspected by them.

He becomes more outspoken.

He is taken to account by preachers and teachers who remain loyal to the old faith and to an unexpurgated Bible.

The congregation feel their beloved leader is being martyrized by envious men who do not understand him, and they rally to his support as a personality; they lose sight of anything wrong in his doctrine; they feel only that he is being abused and they will stand by him.

This inspires the preacher with the thought that he is a great reformer and that he is now called to play the role of a martyr. This exaltation before the public as a man who is being assaulted leads him to utter his defiance at his foes in such bold fashion that he arouses enthusiasm and all question of his departure from the faith sinks out of sight.

The pronounced danger of "Modernism" is in the direction of the generation coming out of school and college. They are young, they have the spirit of investigation. They are looking for something new. The word "science" in their mind is a word to conjure with. They are unwilling to be behind the times or to be discredited as unscientific. The "Modernist" preacher appeals to them as one who is blazing a way over more or less undiscovered country; there is in it all the spirit of adventure, and they are easily carried over old landmarks and find themselves in sympathy with one who is willing to lead them. They do not realize the course along which they are being led, but in the end they find themselves throwing off all restraint and standing out squarely for repudiation of the old faith.

THE PRESENT INDIFFERENCE

(Continued from p. 295)

ized, gangs and criminals running free, politics more corrupt than ever, churches emptied, mission stations closing, absolute disregard for the Lord's day, false cults arising on every hand, atheistic literature flooding the country, and the awful truth that men by millions are perishing without Christ—these facts demand that something be done to make straight the way of the Lord. We dare not fold our hands and say apathetically, "When the Lord returns He will settle things."

He has not come yet and we are still commanded to watch.

THERE is one thing that can be done, and in a crisis such as now faces us, it has ever been God's method of procedure. The wall of indifference can be broken down, and the captives of this charnel house of dead souls can be brought forth to life.

The weapons of our warfare are not carnal but spiritual, and the secret of power is in the Holy Spirit. But God does not break off a chunk of heaven's power and hand it down to us. His power is a flowing power, and it flows through channels that are open and connected. He does not send His inundations to settle in the reservoir of our souls and make a dead sea of our lives. We are to hold humanity's hand in one of ours, while we hold the hand of God in the other!

The dynamite for the breaking down of man's refuge of lies is the Word. "Born again, not of corruptible seed but of incorruptible, by the Word of God which liveth." The living Word produces living men. It is as powerful today as in the days of old. As a sword it is as incisive and trenchant as ever, and as a seed it is as certain of germination as ever.

But those very men to whom has been intrusted the Sword of the Spirit seem to have gone to sleep. And the enemy is sowing tares as never before. We have assumed that because the age of revival seems to be past there is not much use being enthusiastic or to expect large results. Others of us have gone to sleep on a cold formal teaching of the Bible. For very shame! How subtle and perfidious are the wiles of the enemy! When ever the ministry awakens, so also will the laity. Men will cease to argue that they do not go to church because they can sleep just as well at home. They will no longer settle for a nap while the minister draws a manuscript and drawls through a half-hour of pious intonations and beautiful sentences perfumed with high sounding words.

Our duty is to preach the Word with the Holy Spirit sent down from heaven. To preach it does not mean to merely read it or to allude to it for reference. It is to wield it as a sword. What matter if two-thirds of the average audience today does doubt the verbal inspiration of the Word or its power to save men? What matter if men do ridicule and display a discourteous indifference? No duelist would throw away his trusty sword because his antagonist ridiculed it as a weapon of offence. Nay, he would the more deftly wield it and thrust the harder. A few severe jabs will convince the recipient of the certainty that the Sword of the Spirit is alive and powerful. Some of us have witnessed the glorious conversion of infidels after they have heard only a few messages delivered in the power of the Holy Ghost.

The antidote for the present indifference does not lie in the laity first of all. True, many are crying, "Let the people return to the Lord, let them pray and witness continually and everywhere and the revival will come." Easy enough to say! But the history of the church reveals the fact that the laity have walked with the ministry and never ahead of it. Like priest, like people. The great revival periods of soul saving and church extension have

been marked by epochs in which mighty men were the center of the activity. When we think of the great historical revivals, we think of them in connection with Luther, Wesley, Whitefield, Moody, etc. Why? Because the ministry is the leader of revival and the destroyer of spiritual indifference. Convicted sinners are produced by convicted preachers, and sinners tremble under a trembling ministry, a ministry that trembles under the weight of souls. If the ministry is indifferent, so will the people be. It is safe to say than an indifferent congregation in nearly every case is but the fruit of an indifferent ministerial tree.

Men outside of Christ are lost! Let that fact grip us and it will mold us into burning and shining lights. There are countless duties pressing upon us and clamoring relentlessly for our time and supervision, but if we allow them to rob us of power or a prepared message we have paid our little debts to our flocks only to rob them again when they come to us for bread on the Lord's Day.

One supreme duty lies before us as soldiers of the cross. We must preach the Word in power! We must preach it in love and with lips made clean by the coal from the chamber of prayer. Until we do, we need not expect any change in the attitude of the world toward the Gospel. We do not need a Moody! We need a hundred thousand Moodys to step into the pulpits of America next Sunday morning and preach with hearts broken for the lost. What a revival would result!

Brethren of the ministry, I plead with you! Let us cease our beautiful sermons and book reviews and petty sophistries on Biblical criticism.

This moribund age lying at our feet is slowly, surely being changed into a decomposing corpse and WE ARE TO BLAME!

We cannot hope to convert the world, but by the grace of God we can hope to snatch some as brands from the burning, and in spite of this soul-corroding indifference be the instruments in God's hands of promoting a far-reaching revival.

IS IT A WAR OF WORDS?

(Continued from p. 288)

Unitarian theology underlying "The Meaning of Faith," the complete ignoring of the vicarious atonement of Christ. His virgin birth, deity, and resurrection. Dr. Fosdick answers: "I am well aware of the deep aversion with which you regard my interpretation of Christianity, but I assure you that it does not in the least surpass the profound aversion with which I regard your interpretation of Christianity. The sort of theology which your letter presents (faith founded upon the vicarious atonement of Christ) seems to me not only thoroughly false in fact, but pernicious in practical result, and while I understand it thoroughly, having lived in it and read its major works, I quite definitely and thoroughly reject it all." Here is a complete repudiation of the "faith once for all delivered to the saints."

In a series of lectures given to the students of Union Seminary, Dr. Fosdick openly disclaims his belief in the miraculous elements of the Gospel. He informs us that the appearance of the dove and the voice of the Father were later additions to the story. They were invented to strengthen the original account. The miracle of tongues at Pentecost is reduced to a spiritual awakening. A later editor inserted the story of the tongues standing like fire on the heads of the disciples. Everywhere that Dr. Fosdick sees any evidence of supernatural power his ire is aroused. "It is amazing," he tells us, "that only one of the gospels speaks of the raising of Lazarus." He boasts of the fact that when a boy he refused to believe the story of Samson and his exploits. "The story of the exodus would doubtless have been written in a far different manner by a reporter for "The Times." In this manner Dr. Fosdick seeks to undermine confidence in the integrity and reliability of the Word of God.

Dr. Arthur Cushman McGiffert, President of Union Theological Seminary, out-Fosdicks even Dr. Fosdick himself. In his "Protestant Thought" he says: "But David Hume (the noted infidel) was really concerned primarily to destroy the apologetic value of miracles, and for that purpose his argument was valid and has never been successfully refuted." And again he champions the cause of modern infidelity: "That the Christian revelation was given so late in the history of the world, and was brought to so small a portion of the human race, that it narrowed the condition of salvation set up by natural religion, requiring things in themselves morally indifferent, and thus closing the door to many virtuous and noble men of all ages and nations; that the Old Testament is full of inconsistencies, inaccuracies, bad ethics, and bad theology; that even the New Testament is beset in less degree with the same difficulties; that the history of Christianity and the traditional theology of the church contains much that is contradicted by sound reason and morality—all this was emphasized over and over again." Dr. McGiffert is ultra-rationalistic in his "Rise of Modern Religious Ideas." A few lines will indicate the general tenor of his argument: "Christ, therefore, if human, must also be divine as all men are." "There is no need of expiation or sacrifice. Our only need is to have Christ's consciousness of the divine, and this we gain through fellowship with him"; "Essentially Christ is no more divine than we are"; "Similarly the belief in a primitive divine revelation containing the eternal principle of religion and morality—a revelation of which the old theology made so much—has been completely undermined." Dr. McGiffert quotes approvingly from Kant: "Everything over and above a good life which a man thinks he can do in order to please God is mere superstition and idolatry." If this is not Unitarianism, yes, even naturalism, then we are at a loss to know what these terms mean.

Dr. William H. P. Faunce, President of Brown University, writes in a similar vein. In his "What Does Christianity Mean?" he makes the astounding statement that if we gave up all of the gospels except Schmiedel's nine pillar passages, "those passages would leave our faith clear

THE idea of a progressive Gospel seems to have fascinated many. To us that notion is a sort of cross-breed between nonsense and blasphemy.

—C. H. Spurgeon

and untouched." What an amazing utterance this is can be seen by an examination of these passages which, TAKEN BY THEMSELVES, reflect both on the sanity and the goodness of Jesus.

1. Mark 3:21—"They said, He is beside Himself."

2. Mark 10:18—"Jesus said unto him, Why callest thou Me good?"

3. Matt. 12:31—"Whosoever speaketh a word against the Son of Man, it shall be forgiven him."

4. Mark 13:31-32—"Of that day and that hour knoweth no man . . . . neither the Son."

5. Matt. 27:46—"My God, My God, why hast Thou forsaken Me?"

6. Mark 8:12—"There shall no sign be given unto this generation."

7. Mark 6:5, 6—"He could there do no mighty work."

8. Mark 8:14-21—Showing the stupidity of the disciples.

9. Matt. 11:15—Showing John's doubt.

The quotations which we have just given are sur indications of the great tide of agnosticism that is sweep ing over our churches. We might quote at great lengt and from a wide variety of sources the trend of moder thought. Wherever men have drifted away from the ancien moorings and have renounced their faith in the infallibl Word of God, the result has been intellectual and spiritua chaos. If we have no final and authoritative standard o faith, then we are like mariners on a storm-tossed sea wit wild wintry winds blowing about us, black clouds shuttin out the light of the stars, sailors without chart or compas drifting, God only knows where. If these "Modernists are right—and their number is legion—we are living on th shadow of a shadow or the perfume of an empty vase.

BUT, thank God, we know that they are blind guides stumbling about in the midst of their own crooke paths, leading great multitudes of their followers int the blackness of everlasting night. They are like cloud driven about with every wind of philosophy and vai deceit. Thank God, the foundations of our faith standet sure. The gates of hell can never prevail against th Church of Christ.

AS THE EDITOR SEES IT

(Continued from p. 286)

one hundred thirteen missionary gift subscriptions awaiting renewal for which as yet provision has not been made. And the need is especially urgent, owing to the fact that a friend who for several years gave very generously to this fund has apparently been unable to make the customary gift this year.

We are sure that the other members of the "family" will not fail in this hour of need, but that through your prayers and through your gifts we shall be enabled to continue this valued ministry to those who are witnessing for our Lord Jesus Christ in the mission fields.

The World Outlook

THE shadows heralding the approach of the period of the earth's greatest tribulation continue to deepen about us. One of the most significant of these shadows is the fact that in spite of disarmament conferences and much talk about peace, the nations are trembling in anticipation of war.

Germany's financial crisis threatens to give the Hittlerites the occasion for which they are looking to seize the reins of government, and to carry out their open threats to resist the treaty of Versailles and junk the Young plan for reparations, even if it means war. One outstanding journalist frankly says that the situation in Europe is more ominous than in 1914, and though they recognize the risk of losing all, the leading nations of the world are pouring millions of dollars into Germany in the effort to save the situation, at the same time declaring a year's moratorium on war debts.

But these pacific efforts are not unaccompanied by evidence that fear fills men's hearts that their efforts can only delay the crash. For instance, Albert E. Hayes, writing in "The Denver Post," says:

> We have been hearing something about France's fortification along her frontier from the North Sea to the Swiss border, 250 miles. The work has been progressing secretly under General Petain, but recently a partial description of the plan was given to an American magazine, do doubt by official authority. A double line of underground defense, two subterranean cities in fact, now protect the French border for the first time since Attila the Hun raided France to meet his fate on the plain of Chalons-Sur-Marne.
>
> France has not completed her defense plans, and the day after President Hoover announced his moratorium idea the French chamber of deputies voted one billion dollars to be spent on the fortifications of her northern border. We may consider this a foolish waste of money, but French diplomacy is far-sighted, and her statesmen foresee the time when Communism may sweep right up to the French frontier.

We would be foolish to try to blind ourselves to the fac that war is inevitable. God's Word says that there sha be "wars and rumors of wars" during the coming ag of tribulation, culminating in the battle of Armageddo And unless God mercifully intervenes we must expect t see wars increasing in number, extent, and intensity unt these things be fulfilled.

Surely these considerations are a call to prayer on th part of earnest Christians, in obedience to the inspire admonition:

> I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.
>
> For this is good and acceptable in the sight of God our Saviour (I Tim. 2:1-3).

Without Natural Affection

ONE of the marks of the decadence of the ancien world, according to Romans 1:30, was that men becam destitute of natural affection. God's Word says als that this shall be one of the characteristics of the last day

> Know also, that in the last days perilous times shall come.
>
> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,
>
> Without natural affection (II Tim. 3:1-3).

One of the most striking features of the news of the pa few months is this dissipation of natural affection.

(Continued on p. 319)

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

THE D. B. I. CRISIS CRY!

Only fifteen days left—$18,447.43 more needed!

THIS issue of *"Grace and Truth"* will reach our readers about the seventeenth of August.

When it comes into your hands, therefore, there will be only about fifteen days left before the first of September.

By that date, to make it possible for us to enter the coming school year with all obligations met and with the incubus of the current expense fund deficit lifted, the full amount of the $25,000.00 which has been the subject of "The D. B. I. Crisis Cry!" should be provided.

As we go to press the figures stand as follows:

Needed by September first	**$25,000.00**
Supplied to date	**6,552.43**
BALANCE NEEDED	**18,447.57**

As we have said before, in almost every respect the work of The Denver Bible Institute is in better condition than ever before in the history of the school. This is true in the work in the various departments; it is true in regard to the number of applications being received from prospective students (so many are being received that it looks now like a physical impossibility to receive all who are applying); it is true in the splendid spirit of loyalty and devotion to our Lord manifest among our students; it is true in regard to the depth of unity and spiritual fellowship prevailing among the workers; and it is true in regard to the many other rich spiritual blessings which God in His marvelous grace has been pouring out in these days of special waiting on Him.

Our one outstanding problem is the financial problem.

But God is able, and He is faithful.

We are sure that it is not His pleasure that His work at D. B. I. shall be compelled to continue indefinitely staggering under the burden of the deficit in the current expense fund.

We are sure that He will supply.

He has promised, "My God shall supply all your need according to His riches in glory by Christ Jesus."

We are counting on His promise.

We are not discouraged by the shortness of the time remaining or by the greatness of the need, for if God sees fit to do so He can supply the full amount over night.

It may be that there is some one among His faithful stewards whom He desires to use to meet the remaining need by one large offering.

Will you pray with us that if this be true, God will bring the need to the attention of the one whom He desires to use, and that He will deal so definitely with that heart that there will be no question as to His good pleasure?

The time is very short!

The need is very urgent!

Let us pray, therefore, even more earnestly than ever before; and let us trust God to do the thing which in His infinite wisdom He knows will bring greatest glory to His Name and the greatest blessing to His work.

What the Twenty-five Thousand Dollars Will Do

AS WE are praying for the $25,000.00 needed in response to the D. B. I. Crisis Cry, it is well to bear in mind what this amount will do.

1. It will completely cover the current expense deficit incurred during the building campaign of the school year of 1929-30.
2. It will (for twelve months beginning September, 1930) meet the monthly shortage in our income, which, apart from this special provision, amounts to $700.00 per month.
3. It will carry the school through to Sep-

ONLY 15 DA

THE NEED IS GREAT!

When this issue of "Grace and Truth" i fifteen days remaining before the first of Se

But if it please Him, God can yet sup needed by that date.

This will be our last appeal to you befo

$6,552.43 has been supplied to date.

Will you join us in earnest prayer and su ure, the next fifteen days may witness His

$18,447.57 MOR

ASK GOD WHAT HE WOULD HAVE YOU DO



'S LEFT!

TIME IS SHORT!

u, there will be only about

amount of the $25,000.00

of September.

hat if it be God's good pleas-
n for the remaining need?

NEEDED!

!

USE THE COUPON!

Pin your check here.....X
Mail to The Denver Bible Institute
2047 Glenarm Place, Denver, Colorado

MY RESPONSE TO THE D. B. I. CRISIS CRY!

Yes! God has burdened me to help D. B. I. in this hour of critical need.

Enclosed you will find $..... cash offering

You may count on me for $..... ☐ per week
for the coming year. ☐ per month

(Please indicate above by a check mark whether you expect to send your offering weekly or monthly.)

to help meet the deficit in Current Expenses; to help cover the monthly shortage; and to help prepare for further advance in the Building Program.

Name.....

Date..... Address.....

.....

tember 1, 1931, making preparation for the opening of the new school year.

4. It will bring our vitally needed Industrial Departments to the place where they can be furnishing a goodly portion of the meat, eggs, milk, and vegetables needed in our Dining Room Department, thus effectively reducing the demands made on the current expense fund.

5. It will bring us to the place where we can once more consider plans for the construction of the new buildings so greatly needed as the work develops.

6. It will transform the stress and testing of the present hour into glorious victory for Him, will bring honor to His Name in complete liquidation of every obligation against D. B. I., will meet a score of unthinkably pressing needs in the work, and will pave the way to new strength and increasingly effective training and testimony for Him.

7. It will bring us very near to the long-sought goal of stopping the Rent Drain.

Existing obligations must be met before we can undertake the work which should be done to prepare for the opening of the new school year. Obviously, then, it is important that a large amount be supplied soon.

We have presented the need.

We are counting on your prayers.

THE eyes of all wait upon Thee; and Thou givest them their meat in due season.

Thou openest Thine hand, and satisfiest the desire of every living thing.

The Lord is righteous in all His ways, and holy in all His works.

The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them.

—*Ps. 145:15-19*

IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

In "The Bible Witness," edited by Rev. Arthur H. Carter and published in London, we read:

"We rejoice with Mr. and Mrs. Pietsch that the Lord is using them so graciously in their ministry in this country. It compensates for leaving home and loved ones."

The report mentions the wonderful meetings in the Grove Baptist Church of Belfast, with over thirty decisions for Christ. This was followed by special services at the Dundee Tent Mission, mightily blessed of God. And during July, the Pietsches have been back in Belfast, at the Iron Hall. Now they are in Edinburgh with Graham Scroggie.

Rev. W. E. Pietsch, associate editor of "The Bible Witness," and member of the D. B. I. Extension Department, in a recent letter to the Institute, says concerning conditions in Great Britain:

"I note 'Modernism' with its blighting influence is felt everywhere, and most of the testimonies here refuse to permit any controversy—a sort of soothing-syrup proposition. But God is breaking through and awakening men and women to realize the peril of the situation, for 'Modernism' and Bolshevism are closely allied."

He writes further concerning their needs:

"Would greatly value the continuation of your prayers that God may use us mightily and also supply our need. We are praying that God will send in the money for the Australian trip, as we feel the time is ripe for God to work there."

We thank the Lord from the depths of our hearts for the faithfulness of Mr. and Mrs. Pietsch, and for their willingness to launch out without the guarantee of remuneration. Preaching the Gospel is not a lucrative business, consequently we appeal to the readers of "Grace and Truth" to stand by them in praying and giving. All offerings for them, sent in care of this magazine, will be forwarded promptly.

"Awake thou that sleepest, arise from the dead, and Christ shall give thee light!" (Eph. 5:14)

An outstanding example of response to this exhortation is found in the men of God and those faithful churches who comprise the Independent Fundamental Churches of America. They have AWAKENED to the inconsistency of being "unequally yoked together with unbelievers" in the serfdom of the ecclesiastical barons of "Modernism" while continuing their adherence to the uncontrovertable fundamentals of the Faith. They have ARISEN to action by separating themselves from those "deceitful workers," those ministers of Satan who have "transformed themselves into the apostles of Christ." They have seen the LIGHT of God's Truth concerning "keeping the unity of the Spirit in the bond of peace," and have united in an organization affording the happy privilege of living at peace among themselves while taking the offensive in "fighting the good fight of faith." So it will be of considerable interest to reveiw recent steps in their program.

The I. F. C. A. met in its second annual convention June 15-19 with the North Shore Church of Chicago, whose pastor is Dr. J. C. O'Hair. An editorial in "The Pioneer of a New Era," official organ of the I. F. C. A., says in part:

"From the opening service to the close of the convention, a fine attitude of good fellowship, joyousness, and eager anticipation prevailed in the hearts of the delegates. It was a convention long to be remembered by that band of awakened Christians who have come to see the crying need for, and the God-prepared place of, the Independent Fundamental Churches of America.

"The spiritual note of the convention was assured by the fine choice of godly speakers . . . . Among those who spoke to the convention were Philpott of Los Angeles, Stewart of Canada, DeHaan of Grand Rapids, McCarrell of Cicero, O'Hair of Chicago, Buswell of Wheaton, Fowler of Denver, Ironside of Chicago, and others. This group of men mighty in the Word of God brought messages of power and spiritual uplift."

The organization was greatly fortified by the adoption of a strong constitution, and was given a powerful impetus for the work of the new year by electing to its offices the following prominent Christian leaders: President, O. B. Bottorff, St. Louis; First Vice-President, Dean C. L. Fowler, Denver; Second Vice-President, M. H. Reynolds, Los Angeles; Third Vice-President, W. S. Hottel, Detroit; Executive Secretary, William McCarrell, Cicero, Ill. Trustees, A. B. Miller, Spring Valley, Ill., and J. C. O'Hair, Chicago; Field Secretaries, T. M. Wright, Michigan; H. Reich, Indiana; W. M. Robertson, Vancouver; W. D. Herrstrom, Ohio; Charles R. Polley, Wisconsin; W. J. Millar, Moosejaw, Canada. With such a staff as this, and with the Spirit of God leading forward, there is much reason for rejoicing in the prospects for the future.

It was our privilege recently to have with us for a few days Rev. W. Howard Batstone, a missionary of the China Inland Mission. Although Mrs. Batstone was in the state, she did not accompany her husband to Denver. He addressed the evening service of the Church of the Open

(Continued on p. 318)

IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

BIBLE LESSONS IN BIBLE ORDER

Every teacher of Sunday-school children should have this book. Its author, herself a successful Sunday-school teacher, presents the Bible stories in an ideal way. She makes every story interesting, while telling it in simple language; and she makes plain the spiritual lesson in it.

This book is thoroughly fundamental. And further, it presents the Bible narratives in such a way as to develop a child's faith in the reliability of the Word. With a charming ease the lessons are connected to the simple truths about the Lord Jesus Christ. He is presented as the personal Saviour to the children.

Thirty-seven lessons are given, including seventeen from Genesis, ten from Exodus, etc. With each lesson there are helpful suggestions for simple blackboard sketches which a teacher may draw while telling the story.

"Bible Lessons in Bible Order (For Teachers of Children), Vol. I, The Pentateuch," by Mrs. Frank Hamilton. 6x9 inches, 96 pages, art stock cover, 35 cents. Published by The Bible Institute Colportage Ass'n., Chicago.

THE PRACTICE OF CHRIST'S PRESENCE

As its title indicates, this book deals with our consciousness of Christ's nearness in everyday life. It treats of such promises as "Lo, I am with you alway," and "I will never leave thee." It unfolds the twenty-third Psalm in its helpful application to a daily walk with Him. Then it speaks of prayer as our expression of fellowship with the Lord Jesus, presenting an exposition of the prayer which He taught to the disciples. This exposition carries a stirring appeal for consecration of our ambitions, our wills, our bodies, our rights, and our very selves, to the Lord. Inasmuch as the continual realization that Christ is with us, is the secret of happiness and victory in Christian living, "The Practice of Christ's Presence" meets a vital need. Unfortunately, in one or two paragraphs, the writer seems to say that we need to pray for the PRESENCE of the Holy Spirit instead of simply receiving and rejoicing by faith in the consciousness of His abiding presence, which, of course, is the scriptural course. In spite of this apparent error, the clarity of the teaching in the rest of the book leads us to believe that the writer has not properly represented his thought. His language is sufficiently misleading, however, to prevent an unqualified recommendation of the book. With this exception we feel sure that the reader will find it clear and helpful.

"The Practice of Christ's Presence," by W. Y. Fullerton. 5x7½ inches, 115 pages, cloth, 95 cents. Published by Morgan and Scott, London.

CHRISTIANITY AND COMMUNISM
(Second Revised Edition)

When we reviewed the first edition of this book we said, "Here is a book which speaks plainly about the appalling conditions which Communism has produced in Russia. It is written by an earnest Christian minister, who is an eye-witness of the conditions of which he speaks. Mr. Astakhoff having preached the Gospel for nine years in Russia. He rightly says that Communism is actuated by the spirit of Antichrist; but he avoids the pitfall into which many fall who comment upon the signs of the times, for he clearly distinguishes foreshadowings from fulfillments of prophecy, and he correctly holds that Communism is a foreshadowing of the kingdom of Antichrist and preparatory to it. He also speaks with clear perception when he classes 'Modernism' with Communism and declares that the one prepares the way for the other. There is only one thing which, much to our regret, prevents us from recommending this book without qualification, and this is that the author in two paragraphs teaches the erroneous theory of the 'split rapture'."

Our concluding words were based on the two following paragraphs:

"Antichrist will not be able to carry out his planned destruction of the Church because our Lord, true to His Word, will take her unto Himself, out of reach of Satan, but only those who are His and are earnestly awaiting His appearing will be translated. The luke-warm (neither hot nor cold) Christians who have been left will be translated, but will have to endure the dreadful rule of the Antichrist and will seal their fate with a martyr's death."

"Communism will put an end to the Church. The waiting and expectant believers will be raptured, but the careless and lukewarm will be left; then, because they will refuse to worship the beast, they will be killed by fire and sword."

We are happy to say that in the second revised edition a copy of which the writer has sent us, one of these objectionable paragraphs has been deleted, and the other has been revised to make it clear that only unbelievers will be left behind at the time of the rapture. And in a personal letter, Mr. Astakhoff assures us that the objectionable matter was due to faulty translation of his Russian manuscripts and does not accurately represent his conviction. We are happy, therefore, to repeat our recommendation of this book without the former qualification. It will furnish an awakening which is greatly needed and which will shock many with its revelation of the horrors and the hardships which the Lord's people in Russia are suffering for their faith.

"Christianity and Communism," by N. I. Salof Astakhoff. 5¼x7½ inches, 78 pages, art stock cover. cents. Published by the author, 164 Second Ave., New York City.

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE GRACE OF HOSPITALITY

Romans 12:13

Scripture Reading:
Heb. 13:2
I Tim. 3:2
I Tim. 5:10
III John 5

I. THE BACKGROUND OF HOSPITALITY
- A. Reminiscent of ancient custom
  Jer. 18:1-8
- B. Reminiscent of Israel's experiences in Egypt
  Lev. 19:33-34
- C. Reminiscent of our own pilgrimage
  Heb. 11:13
  I Pet. 2:11
- D. Anticipative of the Tribulational testimony
  Matt. 25:34-40

II. THE LIMITATIONS OF HOSPITALITY
II John 10-11

III. THE PRINCIPLE OF HOSPITALITY
Luke 14:13
I Pet. 4:9
Gal. 6:10
Heb. 6:10

IV. THE PURPOSE OF HOSPITALITY
I Cor. 9:22

V. THE APPLICATION OF HOSPITALITY
Jas. 2:1-9

—H. A. W.

WHY SHOULD EVERY CHRISTIAN BE A SOUL WINNER?

I. THE WORD OF CHRIST COMMANDS US
John 15:16
Matt. 4:19
Matt. 5:14-16

II. THE SPIRIT OF CHRIST ENABLES US
I Cor. 12:7-11
I Cor. 7:17, 20-24
I Cor. 15:10

III. THE LOVE OF CHRIST CONSTRAINETH US
II Cor. 5:14-20

Conclusion: Eph. 2:10; John 15:8

—H. A. W.

THE SMITTEN ROCK

Exodus 17:1-6

I. THE THIRSTING
Suggestive of the torments of the lost
Luke 16:24

II. THE ROCK
Christ Jesus
I Cor. 10:4

III. THE SMITING
- A. Judgment
  Isa. 53:4-8
- B. Once was enough
  Num. 20:2-12
  Heb. 9:25-28; 10:10-14

IV. THE WATER
The water of salvation
John 7:37
Rev. 22:17
John 4:14
Rev. 7:16-17

—H. A. W.

BE YE TRANSFORMED

AS PERTAINS TO THE HANDS

Romans 12:1-2

I. WICKED HANDS
- A. Idol making hands
  Ps. 135:15-18
- B. Murderous hands
  Prov. 6:17
  Acts 2:23

II. SLOTHFUL HANDS
Prov. 6:10-11
Prov. 26:15

III. WEAK HANDS
Isa. 35:3
Heb. 12:12

IV. CLEANSED HANDS
Jas. 4:8

V. SERVING HANDS
Eph. 4:28

VI. UPLIFTED HANDS
I Tim. 2:8
Ps. 143:6
Ps. 134:2

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Exposition by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 5 **Sunday, November 1, 1931**

WORLD'S TEMPERANCE SUNDAY

Lesson Text: Rom. 13:1-14; Gal. 5:13-26
(Assigned for Printing: Gal. 5:13-26)
Devotional Reading: Rom. 14:13-21

Golden Text:

"Be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:18).

Whenever temperance lessons have been assigned we have almost uniformly given the exposition of the lesson text rather than giving special recognition to temperance teaching. This we did last year, when the same Scripture (Galatians 5:13-26) came before us.* In that study we sought to show that the root of the drink evil was the depravity of the human heart, which prohibition laws could never change. We sought also to point out that what the lost man needs is to trust the Saviour rather than to sign a pledge, and that when he has come to Christ, perfect victory is provided over every ungodly lust and passion. But though temperance teaching will do unbelievers little, if any, good, there are some very definite arguments which can be advanced for believers to abstain from the use of intoxicating liquors. Today's lesson text affords the opportunity to point out some of these arguments, which, be it noted, apply with equal force to abstinence from any other form of carnality.

I. THE ARGUMENT OF LAW
(Rom. 13:1-7)

Major-General Smedley D. Butler, in addressing the United States Marines a few years ago, said, "You are pledged to uphold the constitution of the United States of America. It may be a shock to some of you birds, but the Eighteenth Ammendment is part of that constitution." This is one of the arguments why a Christian should abstain from the use of intoxicants.

God's Word teaches that believers should be obedient to the laws and authority of the government under which they reside. The clear instructions of Romans 13:1-2 are, "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God: whosoever therefore resisteth the power resisteth the ordination of God: and they that resist shall receive to themselves damnation." The next five verses go on to explain this principle and to enlarge upon it. Whatever may be our personal opinions as to the right and wrong of the use of intoxicants, prohibition is now written in the law of the land. In the light of the Scripture quoted above, therefore, our state and federal officials should have the hearty and unqualified support of every Christian in their efforts to enforce the law.

It in no wise negatives this argument to say, as some do who seek to excuse themselves for failing in their support of the government, "But our citizenship is in heaven." It is true, God's Word does say that "our citizenship is in heaven, from whence we look for the Saviour, the Lord Jesus"; but it also says, "The powers that be are ordained of God." How can one be subject to the authority of God and refuse to be subject to the powers which He has ordained? After all, to be subject to earthly government is a matter of obeying God. And if we love Him, we will keep His commandments (Acts 23:5; Dan. 2:21; John 14:23).

II. THE ARGUMENT OF LOVE
(Rom. 13:8-10)

The second division of Romans 13 has two key verses—"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law" (vs. 8), and, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (vs. 10). The truth which these verses teach has definite bearing upon the question before us.

Perhaps we may say, as many have said, "I never get drunk. I am only a moderate drinker. I know where to stop. The liquor habit will never get the best of me." Such reasoning is foolish, for many confirmed drunkards talked that way first. But for the sake of argument let us grant that all this is true. **HOW ABOUT OTHERS?** Are you sure that your example will not embolden others to drink who are not as strong as you? Are you sure that those whom you invite to drink with you may not go down at last to a drunkard's grave? And how about the helpless women and children who are exposed to the bestiality and brutality of drunken men and suffer for the very necessities of life because the one who should be providing for their needs is squandering his money on drink, or is unfitted by it to make a decent living for them? Can anyone who knows the awful sufferings and sorrow which drink brings ever excuse himself for countenancing and encouraging the thing which has led to such misery? "It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made

* This lesson exposition will be found on page 262 of the August, 1930, "Prayer Number."

weak" (Rom. 14:21). Love for their fellow men should lead all who love our Lord Jesus Christ in sincerity to abstain from the thing which has brought wreck and ruin to so many lives.

III. THE ARGUMENT OF LIGHT (Rom. 13:11-14)

In the next section of our lesson Scripture we find a definite appeal for Christians to abstain from drunkenness, as well as from a number of other things which are named, on the ground of the light which God has given them. "The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:12-14).

Drinking has always been associated with the sinful deeds of this wicked world. It is the worldling, not the earnest Christian, who thinks it is smart to carry a hip flask, and to ridicule his acquaintances if they are not willing to drink with him. Wherever you find men plotting deeds of violence and deeds of passion you are almost certain to find the whisky bottle. And think of the many sins which are committed and crimes which are perpetrated under the influence of strong drink. A single incident from Scripture shows the unsavory connection of the use of intoxicants. At the feast of Belshazzar, in which the God of heaven was blasphemed, the depths of impiety were reached when "they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone" (Dan. 5:3-4).

Since the drinking of alcoholic liquors is associated with the works of darkness, it behooves the Christian to separate himself from it. In this Daniel sets us an example. Being appointed meat and wine from the king's table, Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank (Dan. 1:8). To be separate from all ungodly and sinful practices is to "cast off the works of darkness" and to "walk honestly, as in the light."

There is an implication in these expressions and others like them which we do well to note. "Light" in the Scripture symbolizes a faithful testimony (see Ps. 119:105) through which men come to know God (II Cor. 4:3-6). The unfruitful works of darkness never brought light to any man, nor did they ever lead a soul to Christ. But to bear a fruitful testimony by which the light may shine into many darkened hearts is the privilege of every child of God. If we refuse to "cast off the works of darkness" such as drunkenness, wantonness, envying, etc., our testimony will be hindered. We cannot bring the light to others unless we are walking in the light ourselves. How quick, and how full, therefore, should be our response to the admonition of God's Word, "Now are ye light in the Lord: walk as children of light . . . . and be not drunk with wine, ... but be filled with the Spirit" (read all of Eph. 5:8-18).

IV. THE ARGUMENT OF LIBERTY (Gal. 5:13-26)

We hear much about "personal liberty" in connection with the prohibition ammendment. By pleading for "personal liberty" men mean that they want the liberty to give the reign to their depraved appetites without being branded as law-breakers for doing so. As a matter of fact, no man who is addicted to strong drink has any real liberty. He is the slave of appetite. He is the hopeless, helpless slave of his own carnal nature, for Galatians 5:19-21 clearly labels drunkenness as one of the works of the flesh, and there is no more hopeless or bitter bondage than the bondage of the flesh.

God's children have been set free. Galatians 5:1 says, "Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." "Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another" (Gal. 5:13). Our liberation was accomplished by the death of Christ upon the cross. Our old man was crucified with Him there, and the dominion of sin over the soul was broken. And so the Scripture says, "Sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:14). And this liberty was imparted by the new birth, when God begat in us a new nature, even His own divine nature, called in our lesson text the Spirit. It is as our souls choose to be subject to the control of this new nature, that they enjoy the actual experience of the liberty which is theirs. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2), and so the Scripture appeals to us: "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16).

If we will, we may turn away from the Spirit's tug at our hearts as He seeks to lead us in paths of righteousness, and we may surrender ourselves slaves to the will of the old man. "Know ye not, that to whom ye yield yourselves servants (slaves) to obey, his servants (slaves) ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16)

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But such bondage is entirely unnecessary and can continue only so long as you choose to let it continue. The child of God may be perfectly victorious at any instant if he will only choose to let the new man have control of his thoughts and life. Since the service of the old man is bondage, and since we have been set free, why should we voluntarily become enslaved to the old man, even momentarily, whether by using strong drink, or giving reign to any other depraved appetite? "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit (and this we do, for the very presence of the Spirit in us gives and guarantees eternal life), let us also walk in the Spirit" (Gal. 5:22-25).

VITAL-TRUTH ILLUSTRATION

I was standing on the top of a high city building in the early dawn of an autumn day. The city was lost in the gray and the gloom of an enveloping fog. You could not see a hundred feet into its depths. Presently I turned my head upward. Instantly the whole scene changed. Great patches of blue were breaking through the heavy fog. The white clouds were grouping themselves to begin their day's journey across the face of the sky. The sun was tipping their fleecy summits with the glory of the coming day. It was mine to choose which of these scenes should fill my innermost being. When I turned my face downward I was filled with the gray gloom of the dismal fog. When I turned it upward, I was filled with the glory and the splendor of the coming day. Whichever I opened to, filled me. If I knew this fact, blessed was I when I acted upon it. I had something to do with the fulness whether it should be a fulness of gloom or a fulness of glory.

Is not this what Paul means when he says, "Be not drunken with wine, but be filled with the Spirit"? Clearly he is teaching this—your life is being lived in a twofold environment. On the one hand are the world, the flesh, the devil. On the other are Christ, the things of the Spirit, the things of the heavenlies .... It is yours to choose. Whichever you open your heart and members to will fill you.

—James H. McConkey

Fourth Quarter, Lesson 6 **Sunday, November 8, 193**

PAUL IN EPHESUS

Lesson Text: Acts 19; Eph. 5:5-11
(Assigned for Printing: Acts 19:8-20)
Devotional Reading: II Cor. 1:3-11

Golden Text:

"And have no fellowship with the unfruitful works of darkness, but rather reprove them" (Eph. 5:11).

Today's lesson should make us appreciate more than ever what God has done for us in Christ Jesus. It exhibits in a striking manner the pitiful need of unbelievers and the emptiness of their religion, and by contrast it reveals the omnipotence and all-sufficiency of our Saviour.

I. DISCIPLES IN NEED OF THE SPIRIT (Acts 19:1-10)

At Ephesus the apostle Paul found disciples who were in need of the Holy Spirit. They had not only not received the Spirit, but they had not even heard that the Spirit had been given. But as Paul talked with them and baptized them in the Name of the Lord Jesus they received the Holy Spirit with accompanying manifestations of speaking in tongues and prophesying.

This passage has been a favorite one for Pentecostalists and other false teachers. They seize with glee upon Paul's question, "Have ye received the Holy Ghost since ye believed?" and cry, "Here we have it! Here is conclusive evidence that believers should seek the Holy Spirit (or seek to be baptized with the Holy Spirit) as a work of grace subsequent to trusting Christ as their Saviour!" But is this really the teaching of this passage? And does the experience of the Ephesian believers really warrant such conclusions?

This Scripture most emphatically does not teach that believers should seek to receive the Holy Spirit subsequent to trusting the Lord Jesus Christ as their Saviour. Neither does it teach that they should seek to be baptized by the Holy Spirit after believing. For this conclusion we have two very good reasons.

In the first place Paul did NOT say, "Have ye received the Holy Ghost SINCE ye believed?" What he said was, "Did ye receive the Holy Spirit WHEN ye believed?" The Revised Version and Moffat both give this translation. Rotherham gives practically the same. And Weymouth's translation reads, "Did you receive the Holy Spirit when you first believed?" Thus instead of his question implying that to receive the Holy Spirit after believing was the common experience of the saints, Paul's question indicates rather that to receive the Holy Spirit UPON BELIEVING was the rule and any other experience the exception. This is in harmony with the clear and positive statement of I Corinthians 12:13. Remember this epistle is addressed not only to the Corinthian church, but also to "all that in every place call upon the Name of Jesus Christ our Lord, both theirs and ours" (I Cor. 1:2). And this epistle declares in no uncertain terms that "by one Spirit are we all baptized into one Body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (I Cor. 12:13). The reason for Paul's question is not hard to find when we remember that this occurred in the transitional period during which some believers did experience the baptism of the Holy Spirit subsequent to believing in the Lord Jesus Christ. But his question clearly indicates that as the transitional period progressed it was expected that such experiences would become increasingly rare.

But there is yet another reason why we are sure that the experience of the Ephesian believers does not indicate that believers should expect to receive the Holy Spirit subsequent to believing, and this is that so far as their faith is concerned, they were not believers at all in the sense with which we commonly use the word. Their answer to Paul's question revealed a deficiency in their instruction. And Paul asked, "Unto what then were ye baptized?" It was a thing incredible to him that these disciples should have trusted Christ as their Saviour and given their testimony of their faith in Him in the waters of baptism without having received the Holy Spirit. And their answer showed that they had not. They had been baptized unto John's baptism. The apostle Paul tells us what John's baptism meant: "John verily baptized with the baptism of repentance, saying unto the people, that they SHOULD believe on Him which SHOULD come after him, that is on Christ Jesus" (Acts 19:4). In other words, in John's baptism these disciples had simply testified their repentance from their sins and their readiness to trust the Saviour when He should be revealed. But there their instruction stopped. They did not know that Christ had come, and so they had not believed on Him. Hearing Paul's word they trusted Him, confessed their faith, and received the Holy Spirit. Thus instead of the experience of the Ephesian disciples being that of believers receiving the baptism of the Holy Spirit AFTER believing, theirs was the experience of believers receiving the Holy Spirit UPON believing. That they were "disciples" does not negative this, for a disciple is simply a learner. Previously to the

meeting with the apostle Paul these men were not disciples of the Lord Jesus but disciples of John the Baptist. It was when they heard and believed Paul's testimony that they became disciples of our Lord.

Our need today is not to receive the Holy Spirit—we received Him when we believed, thank God (see I Cor. 6:19-20). Nor is our need to be baptized with the Spirit—that, too, occurred when we believed (I Cor. 12:13; Eph. 4:30). But we do need to be FILLED with the Spirit. And so the Scripture says, "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:18-19). What will happen when we are filled with the Spirit may be seen in the experience of the apostle Paul. He spoke boldly in the Name of the Lord, so that "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 18:8, 10).

II. EXORCISTS IN NEED OF POWER
(Acts 19:11-20)

Another earmark of the transitional period is seen in the "special miracles" which God wrought by the hands of Paul. We have before shown that healing stands connected with the Gospel of the Kingdom, which Paul was preaching throughout the period covered by the Book of Acts. It was because he was preaching this message that signs and credentials of that message accompanied his preaching. It is noteworthy, however, that as this transitional period drew to its close, Paul's healing power waned, so that instead of sending Timothy a handkerchief to heal him, he wrote, "Use a little wine for thy stomach's sake and thine often infirmities (I Tim. 5:23); and Trophimus he had to leave at Miletum sick (II Tim. 4:20). Though we must carefully recognize the dispensational setting and significance of Paul's miracles, however, let us recognize also that they are a mighty manifestation of the power of God, and in this have much to teach us.

Emboldened by the miracles which God wrought by His servant, certain unbelieving Jews tried to use the Name of Jesus as a fetish or a charm in their efforts to drive out evil spirits. But they were soon disconcerted, for the demons, which were subject to believers through the Name of the Lord Jesus (see Luke 10:17), refused to recognize the authority of that Name upon the lips of men who did not believe in Him nor own Him as their Lord. One demon-possessed man leaped upon seven of them at one time, tore their clothes from them, and beat them so that they fled in terror. Here we see exorcists—men who claim to be able to cast out evil spirits—in need of power. What a contrast there is between their experience and the experience of the apostle Paul, who was so mightily used of God that even a handkerchief taken from his person had power to cause the evil spirits to depart.

Is there not in this a lesson for us? We should not seek to imitate the miracles which Paul wrought, for not only have such miracles dispensational limitations, but these miracles were also in themselves "special miracles." But we may rejoice that with Paul we share in God's protection against the spirit forces of evil. In the experience of the sons of Sceva we may see what might be and what doubtless would be our lot, if God did not protect His children from the power and malignity of the evil one. If the evil spirits would so treat Satan's own subjects for pretending to be in league with Christ and taking His name upon their lips, how much more ferocious would be their treatment of those who really are Christ's, unless they were hindered. The devil and his demons war against our souls, it is true, but in this warfare they are subject to divine restraint, and God has provided armor and power for His children by which we may be victorious in our conflict. How thankful we should be that God does thus protect and succour His children, for otherwise fearful sufferings must be ours at the hands of legions of invisible wicked spirits under the leadership of Satan (Eph. 6:10-18; Rev. 12:12-17; I Pet. 5:8).

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Christ says—

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39

The Scriptures say—

"This is a faithful saying and worthy of all acceptation that Christ Jesus came into the World to save sinners . . . ." I Tim. 1:15

"As many as received Him, to them gave He the right to become the sons of God, even to them that believe on His Name" John 1:12

WHAT DOES CHRIST THINK OF ME?

"My thoughts are not your thoughts, neither are your ways My ways, SAITH THE LORD. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isa. 55:8-9

"For I know the thoughts that I think toward you, SAITH THE LORD, thoughts of peace, and not of evil, to give you hope in your latter end." Jer. 29:11 R.V.

"The Lord is not slack concerning His promise, as SOME MEN count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." II Pet. 3:9

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Sceva to bring conviction to the hearts of a great multitude, so that believers confessed their sins, the lost came to Christ, and many who made pretention of occult powers, similar to those made by the sons of Sceva, forsook their vanities, and that publicly.

III. GODS IN NEED OF SUCCOUR

And now we come to a portion of the lesson which shows the impotence of idols and the futility of worshipping them.

Seeing how mightily the Word of God grew and prevailed, the silversmith who made shrines for the goddess Diana raised a tumult. Demetrius said, "Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands; so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth" (Acts 19:25b-27). The result of his speech was that the silversmiths cried out saying, "Great is Diana of the Ephesians," and they so stirred up the people of the city that in the place of public concourse they spent two hours in doing nothing but echoing the cry, "Great is Diana of the Ephesians" (Acts 19:34). Evidently Demetrius and his fellow craftsmen felt that not only the goddess Diana but also the other gods of the heathen were in need of help, and so they set themselves to help them!

This shows how foolish idol worship is. If the gods could not care for themselves, why should the people try to defend them? It is said that some missionaries once convinced an Indian village of the futility of idol worship in the following manner! An idol, newly made, was being moved into the village to be set in a temple which had been erected in his honor. On the way the cart which was carrying him had to cross a river, and as it did so it struck a rock, the cart overturned, and the idol was dumped into the mud and water. With exclamations of horror the people started to rush into the water to rescue their god. But the missionary cried, "Wait, let us see what he will do. If he is a god let him help himself." When nothing happened, the people lost their confidence in their god and left him lying in the mud, as well they might. But how few idol worshippers are as sensible as these people. Surely it stands to reason that if any god is greater than the god one worships, he should cease worshipping that god and worship the one who is greater than he.

How thankful we should be that we worship the one true God instead of the gods of the heathen. Our God is well able to fight His own battles. He needs no defense from puny man, and it is not with the idea of defending Him that we preach the Gospel, but simply to make Him known that others may believe and be saved through faith in Jesus Christ. Even in an hour when apparently our God is defeated and put to shame, we need not fear, but wait with quiet confidence to see the salvation of the Lord. Such might have been the confidence of the disciples when our Lord Jesus Christ was crucified, if they had only believed His words, for the crucifixion was to be followed by the resurrection. Our God has chosen for a time to permit Satan to hold sway as the god of this world; but He has appointed a day when He will visit judgement upon Satan and upon his kingdom, and then men will realize the truth of the Scripture which says, "They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing? He burneth part thereof in the fire; with part thereof he eateth flesh; he roasteth roast, and is satisfied: yea, he warmeth himself, and saith, Aha, I am warm, I have seen the fire: and the residue thereof he maketh a god, even his graven image: he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me; for thou art my god. They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand. And none considereth in his heart neither is there knowledge nor understanding to say, I have burned part of it in the fire; yea, also I have baked bread upon the coals thereof; I have roasted flesh and eaten it: and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?" (Isa. 44:9-10, 16-20).

The sordid greed which constrains the leaders of all idolatry is illustrated in the attitude of Demetrius and his fellow craftsmen. Their concern for Diana was only a pretense. What they were really concerned about was their own pocketbooks. The manufacture of shrines brought them no small gain, and so their reverence for Diana, and their jealousy for her worship had the same foundation as that of the priests of Somnauth in the following incident.

"On one of his twelve great military expeditions Mahmoud, the image-breaker and Mohammedan conqueror of India, came to the city of Somnauth where he found an idol fifteen feet high standing at the entrance of the temple. At once he gave orders that his soldiers demolish the image. The Brahman priests threw themselves before the idol beseeching the conqueror to spare it, and offering an enormous ransom if he would do so. Mahmoud is said to have replied contemptuously that he would rather be known as a breaker of idols than a seller of them. Thereupon he struck the image which proved to be hollow; others followed his example until the idol was shattered. Then a great quantity of diamonds and other jewels poured forth from the inside, and the conqueror saw why the priests were so devoted to their idol. All of which shows that consecration is one thing and covetousness is another."

V. SINNERS IN NEED OF THE SAVIOUR

But there was something here which burdened the heart of the apostle Paul even more than the realization of the impotence of unbelief and the emptiness of idolatry. He saw in these poor deluded people souls in need of a Saviour. Religious they were, but lost. They were dead in trespasses and sins. They were under sentence of judgment, and the future held nothing for them but the wrath of God. Our Lord Jesus Christ had died for their sins, but they knew Him not. Their only hope of salvation was to hear the Gospel and accept the Saviour.

Such is the need of the heathen lands today. India is reported to have 333,000,000 gods, but not one of them can save a single devotee. There is salvation in none other than our Lord Jesus Christ; but there is salvation in Him for all who will believe. How earnestly, therefore, we should seek to bear to lost souls the message of life. And let us not think that this need is confined to lands where idolatry is openly practised. All about us in our own fair land are souls who are perishing without the Saviour. With all means at our disposal, therefore, wherever and whenever we can find opportunity, let us preach to lost men Christ crucified, resurrected, and coming again. He alone can meet their need (Acts 4:12; John 3:16-18).

VITAL-TRUTH ILLUSTRATION

Some years ago a book was published with the title "The Great Acceptance." It is an account of the life of Mr. F. N. Charrington, of England, who, as a young man had great possessions, but feeling called upon to give them up—a million and a quarter in value—and follow Christ he did so gladly. The incident which was to him the call befell him when he was trying to serve both God and mammon, being the owner of a great brewery and also a Christian worker in the slums of London. One day he was passing a saloon when a poor woman with several children clinging to her skirts, went up to the swinging doors and called to her husband within: "Oh, Tom, do give me some

money; the children are crying for bread." The man came out and kicked her into the gutter. Mr. Charrington tells the result to him: "Just then I looked up and saw my own name, Charrington, in huge gilt letters on the top of the public house. I thought, in a flash, that whatever the actual statistics might have been, there was, at any rate, an appalling and incalculable amount of wretchedness and degradation caused by our enormous business. What a frightful responsibility rested upon us! And then and there, without any hesitation, I said to myself, in reference to the sodden brute who had knocked his wife into the gutter: 'Well, you have knocked your poor wife down, and with the same blow you have knocked me out of the brewery business!'"

Despite family pleadings, Mr. Charrington gave up his interest in the brewery and has since devoted his time to evangelistic work. Now he speaks night after night at the Great Assembly Hall, the largest mission-hall in the world, and it is always thronged; and he devotes the daytime to a large number of Christian activities, especially to finding and aiding the deserving poor.

—Tarbell's Teacher's Guide, 1914

Fourth Quarter, Lesson 7 **Sunday, November 15, 1931**

PAUL IN JERUSALEM

Lesson Text: Acts 21:17—23:30
(Assigned for Printing: Acts 21:27-39)
Devotional Reading: II Cor. 4:7-15

Golden Text:

"Thou shalt be His witness unto all men of what thou hast seen and heard" (Acts 22:15).

Today's lesson is a demonstration of the overruling providence of God. It is an object lesson in the outworking of Romans 8:28, which says, "We know that all things work together for good to them that love God, to them who are the called according to His purpose."

I. THE LEGALISM OF THE APOSTLE PAUL

One naturally hesitates to say that one of the holy apostles of our Lord Jesus Christ did wrong. These men of God are worthy of our respect for their lives of loyal, sacrificial service; and the fact that the Holy Spirit chose them as His instruments in giving us God's Word entitles them to special honor. But we are verging upon Romish saint worship if we fail to recognize that in their personal lives they were fallible, though their writings, being inspired by the Holy Spirit, are infallible. Though he spoke with the authority of God, and though God heard and answered his prayers in a most remarkable manner, Elijah was "a man subject to like passions as we" (see Jas. 5:17) and so have all of God's servants been in all ages.

An illustration of the possibility of an apostle being overtaken in a fault in his personal life is seen in the experience of the apostle Peter. A leader he was among the apostles, and one mightily used of God in preaching the Word. He was one of the men upon whom the Spirit of God moved, inspiring him to write the Word of God. And yet in the book of Galatians Paul tells us of a time when he was led away by the fear of men and fell into the sin of hypocrisy. Paul tells us about it in Galatians 2:11-21. He says that Peter was "to be blamed" because he "walked not uprightly according to the truth of the Gospel"; and on this account he "withstood him to the face."

It will help us to see clearly the significance of Paul's action, as related in today's lesson, if we consider just what was the question at issue between Paul and Peter in the incident referred to above. Paul had been insisting that in Christ Jesus there was no distinction between the Jew and the Gentile, that they had both been reconciled to God by the cross of Christ and both had been united in one body (Gal. 3:28; Col. 3:11; Eph. 2:13-14). Of the Law he had taught that in His death Christ had paid the debt of which it testified and had "abolished in His flesh" that which put a distinction between the Jew and the Gentile, "even the Law of commandments contained in ordinances" (Eph. 2:15—see also Col. 2:14). To put oneself under the Law after having known Christ he said was to "fall from grace" and to be overtaken in a slavish "bondage" (Gal. 5:4; 5:1). And so now he himself states the issue which necessitated his rebuke of Peter: "If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the Law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law: for by the works of the Law shall no flesh be justified" (Gal. 2:14-16). Peter's sin was that when certain Jews came to Antioch, sent by James, he pretended to be scrupulously observing the Law and the traditions of the Jews, whereas in reality, previous to this, he had been exercising his God-given liberty in eating with the Gentiles.

In the incidents narrated in today's lesson, strange to say, Paul was overtaken in the same fault which he had so faithfully rebuked in Peter's life. He took upon himself the vow of the Nazarite, one of the most strict vows which the Law enjoins (Acts 21:23-27; Num. 6:1-21). And he did this for the express purpose of convincing the Jews that he himself kept the Law (Acts 21:24). It is true, the Jews had gotten a perverted idea of his teaching, having rejected the truth that the Law is fulfilled in Christ for all who believe in Him (Acts 21:21, cf. Rom. 6:14; 8:3-4; 10:4), but Paul's action in putting himself once more under the Law in appearance could certainly not awaken those Jews to the truth against which they had hardened their hearts. In the light of his own teaching, and particularly of his rebuke of Peter, we cannot escape the conclusion that in the incident under discussion Paul acted contrary to his own clear teaching (Gal. 2:3-5; 3:10-13; 4:10-11; 4:21, 30-31).

What was the reason for Paul's conduct? When he was boldly contending for the Gospel of Christ and opposing such legalism he said, "Do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ (that is, he would not be the servant of Christ in the same things in which his attitude was that of man-pleasing)" (Gal. 1:10). But when Peter was overtaken in a similar fault as that of the apostle Paul, the Scripture tells us that it was because of the fear of the Jews (Gal. 2:12). Evidently then, for the moment at least, Paul, too, knew the fear of men (see Acts 27:24). By his taking upon himself the vow of the Nazarite he thought to disarm the prejudice and avert the wrath of the Jews, but this it failed to do. How true it is that the fear of man bringeth a snare (Prov. 29:25).

II. THE OVERRULING PROVIDENCE OF GOD

Though Paul's subterfuge utterly failed to secure him the protection from the Jews, which it was purposed to gain, yet God marvelously overruled His servant's defection.

But before we consider how God overruled, let us note the divine purpose for his life. There are some expositors who hold that Paul got out of the will of God in going to Jerusalem, and that he got into trouble there because he disobeyed the Lord. This we believe is incorrect, for the Scripture tells us that "Paul purposed IN THE SPIRIT, when he had passed through Macedonia and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome" (Acts 19:21). From this it appears that in going to Jerusalem Paul was only carrying out a plan which had been laid upon his heart by the Holy Spirit. This is confirmed by his testimony in Acts 20:22-23, "And now, behold, I go bound IN THE SPIRIT unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me." From these Scriptures it is evident that the apostle Paul knew that it was the will of God for him to go to Jerusalem, and also that he would suffer bonds and afflictions there, and that after that it was God's purpose for him to go to Rome.

Now see how marvelously God overruled the apostle Paul's sin of legalism. He used the very misstep of his servant to give him opportunity for testimony. It was his presence in the temple in fulfillment of his vow which stirred up the Jews and led to the riot which occurred. This riot was the occasion for his being arrested by the Roman soldiers; and while that arrest may seem to have been a humiliating thing, and doubtless was, yet it provided a guard for the apostle Paul which kept him safe from the fury of the Jews; and under protection of this guard he was able to preach the Gospel to the very men who sought to kill him, as he did from the steps of the castle. His arrest also gave opportunity for testimony to Felix, and to Festus, and to King Agrippa.

God also overruled Paul's legalism in using the chain of events which it started to bring him to Rome. As we have seen already, God had revealed to the apostle Paul that it was His will not only for him to go to Jerusalem, but also to Rome. And so, the night after Paul had been before the Sanhedrin and they had rejected his testimony, the Lord stood by him, saying, "Be of good cheer, Paul: for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome" (Acts 23:11). Paul had been arrested by the Roman soldiers as a result of the riot provoked by his appearance in the temple in fulfillment of his vow. But the fury of the Jews did not die out when Paul was out of sight. Rather, the more they thought about him the more provoked they became; and forty of them banded themselves together with great oath that they would not eat until they had slain Paul. News of this conspiracy came to the ears of Lysias, chief captain of the guards. He sent Paul to Felix. To please the Jews, Felix left Paul in prison when he went out of office (Acts 24:27), and his successor, Festus, sent him to Rome to appear before Caesar. Thus God used the Roman government not only to give his servant a bodyguard, but also to give him free transportation to Rome, there to perform the ministry for which he had called him. Without question Paul would have gone to Rome had he not provoked the Jews to murderous fury by appearing in their midst with a vow upon him. But since he did fall into the fault of taking this vow upon himself, God used that very circumstance and the things which grew out of it to further His own purpose. Thus wonderfully and graciously does God overrule the sins of His servants.

There are many other examples in the Bible of the Lord overruling the sins of His servants and causing their consequences to work together for good. When David had been guilty of a twofold sin in murdering Uriah and taking his wife, God took occasion of the circumstances which grew out of it to inspire the fifty-first Psalm—a psalm of penitence and confession which has been the means of blessing to His people in all ages. So, too, the schism among the Corinthians was the occasion for the writing of the Corinthian epistles with their precious treasures of revelation. The legalism of the Galatians occasioned the writing of that epistle which brought such rich blessing to Martin Luther that he used to call it "his Katherine Von Borah," that is to say, his sweetheart, this

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being the name of the one who became his wife. And the sin of Onesimus in stealing from his master and fleeing his service, as we shall see in the second lesson hence, was overruled to give us one of the most beautiful types of the grace of our Lord Jesus Christ to be found in all God's Word. Thank God, when He said, "ALL THINGS work together for good to them that love God," He meant exactly what He said.

What shall we conclude from this marvelous demonstration of the grace of our God? The apostle Paul himself faced this question and gave us the answer. Having declared that "where sin abounded grace did much more abound," he said, "What shall we say then? Shall we continue in sin, that grace may abound?" (Rom. 5:20; 6:1). Nay, the same grace which overrules the sins of the saints can abound, if we will let it, in keeping us from sinning. Therefore the Spirit's appeal to us is, "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace" (Rom. 6:11-14).

VITAL-TRUTH ILLUSTRATION

You have read of the political troubles out here and of the awful hatred between natives, Indians, and white men. Thousands have left the evangelical missions, and those who stay with us are having to undergo every kind of fierce persecution. You heard of Miss Stumpf's death a year ago, and perhaps know how unjustly the whole matter has been dismissed by the government. The simple reason is because everyone knows that a strong association of native agitators is behind the crime, and the government officials evidently are afraid of getting into conflict with these bolsheviks.

Now another attack of Satan is threatening to overthrow the faith of some. One of our missionaries, a Moody Institute graduate, is being tried for murder, and may be committed to prison for life. About five years ago a native under his care died of pneumonia. At the time, the relatives buried the man without any discussion, and they were satisfied that he had died of his disease. But now some old trouble maker who wants to get "blood money" is accusing the missionary of having murdered his relative. Strange as it may seem, the case is being backed up by a white official who hates missions in general. The old men of the native council have set themselves to get a conviction. At first we laughed at the whole affair, thinking that it would be an easy matter to produce a dozen native witnesses to prove that the whole thing was foolishness, but now it begins to appear that the enemy may win the fight by bribery, treachery, and terrifying the witnesses. Yet we know that God is faithful, and is able to make even this affair work out somehow to the furtherance of the Gospel.

—Miss Margaret Moody, Africa Inland Mission

Fourth Quarter, Lesson 8 **Sunday, November 22, 1931**

PAUL IN ROME

Lesson Text: Acts 25:1-12; 28:16-30
(Assigned for Printing: Acts 28:16-24, 30, 31)
Devotional Reading: Isa. 2:2-4

Golden Text:

"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

The apostle Paul had a threefold message. One aspect of his message was primarily for Israel; one aspect concerned both Jews and Gentiles; and one aspect of it was exclusively for the Church. We have before called attention to these various aspects of Paul's message, but as we come to the conclusion of our study in the Book of Acts it will help to remind us of the sweep of the book and to clarify its teaching to review and bring together into clearly crystalized form the truths which we have already considered. We are the more constrained to do this because in this concluding chapter of the Book of Acts two aspects of Paul's message are twice brought together.

I. PAUL'S MESSAGE CONCERNING THE KINGDOM

The apostle Paul preached the Kingdom of God. This we are told in Acts 28:13, "He expounded and testified the Kingdom of God," and in verses 30-31: "Paul dwelt two whole years in his own hired house, and received all that came in unto him. Preaching the Kingdom of God."

The Kingdom which Paul preached was the Kingdom which will be established by the personal second coming of our Lord Jesus Christ. This kingdom was prophesied in the Old Testament. God had told David that He would raise up One of his Seed to sit upon his throne, and that in this promised Seed his kingdom should be established forever (I Chron. 17:11-14; cf. Luke 1:32-33). Isaiah had prophesied, saying, "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His Name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:6-7). Ezekiel told of the Prince Who should unite the divided kingdoms of Israel into one and reign over them forever (Ezek. 37:19-25), and Zechariah prophesied that He should speak peace not only to Israel, but to the nations round about and that His Kingdom should extend unto the ends of the earth (Zech. 9:10). Indeed the writings of the prophets are literally radiant with the hope of the coming of the Lord and the establishing of His Kingdom. The Scripture reading assigned in connection with our lesson is only one among many wonderful inspired descriptions of that Kingdom with which the writings of the prophets abound (see Isa. 2:2-4). We read of the fulfillment of these prophecies in Revelation 19:11 to 20:4; and many other New Testament Scriptures speak of Christ's coming to establish His Kingdom and to reign (I Pet. 5:4; II Thess. 1:7-10; II Tim. 4:1; Heb. 9:28; 10:36; 11:39-40).

This message of the Kingdom was the message of Israel's opportunity. It was the message which John the Baptist had preached in heralding the first coming of Christ, for he had said, "The Kingdom of heaven is at hand" (Matt. 3:2). It was the message Jesus preached, and His disciples, for they, too, said, "The Kingdom of heaven is at hand" (Matt. 4:17; 10:7). In saying this they were saying, "The King is here. This is the day of your opportunity, receive Him, and the Kingdom will be established." You know the heart-breaking story of Israel's blindness, how they rejected their King and clamoured for Him to be crucified. As a consequence of Israel's hardness of heart and unbelief, Christ ascended

to the Father without establishing His Kingdom upon the earth. But the day of opportunity was not yet past. Through the lips of Peter the offer of the Kingdom had been repeated, with the promise that God would send Jesus if only Israel would repent (Acts 2:14-36; 3:19-20). And this offer was continued until the close of the Book of Acts, for in the verses which we are now considering, twice we are told that the Kingdom of God was the subject of the apostle's message to the Jews.

As before, however, Israel proved disobedient and unbelieving. And so it is written, "When they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:25-28). Because of Israel's unbelief God turned for Israel to deal particularly with the Gentiles, and the day of Israel's opportunity was postponed. But in the Great Tribulation, the Spirit of God will begin again with Israel where He left off in the Book of Acts, and the Gospel of the Kingdom shall be preached in all the world, not only to Israel, though to her primarily, but also "for a witness unto all nations" (Matt. 24:14). Then that Gospel shall be received by the children of Israel, and then the Lord Jesus Christ shall come again, to judge His adversaries, to establish His Kingdom, and to reign as King of kings and Lord of lords (Zech. 12:6-10; 14:1-4).

II. PAUL'S MESSAGE CONCERNING THE LORD JESUS CHRIST

But the Kingdom was not all that Paul preached. The verses to which we have referred before say that as he talked with the Jews he was "'persuading them concerning Jesus, both out of the Law of Moses, and out of the prophets . . . . teaching those things which concern the Lord Jesus Christ" (verses 23, 31). In saying that this is a different aspect of the message from the message of the Kingdom, we do not mean to say that Christ did not hold the central place in that message. He most certainly did, for the message of the Kingdom is the message of Christ's second coming. But in the expressions now before us, we believe that the death and resurrection of Christ are to the forefront, rather than the truth concerning the second coming.

Versed as he was in the Scriptures of the Old Testament, and taught as he was by the Spirit of God, what a privilege it must have been to hear the apostle Paul unfold the interpretation of the Old Testament types and prophecies. As we have studied the Book of Acts, we have caught occasional glimpses of his manner of dealing with the Jews, and his method of using the Scripture in talking with them. But we believe that we have a much more exhaustive example of the things which Paul taught as he talked with those Jews concerning the Lord Jesus Christ. We refer to the book of Hebrews. We know that scholars disagree as to who wrote the book of Hebrews, but we believe that the evidence conclusively indicates that it was written by the apostle Paul. Read the Epistle to the Hebrews, then, and see the apostle Paul trace in the marvelous shadows of the Law the likeness of the Son of God, and hear him declare that "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us" (Heb. 9:11-12). Such undoubtedly was Paul's message to the chief men among the Jews as they came to him in his quarters at Rome.

But it was not to the Jews alone that Paul preached Christ crucified and risen from the dead. He preached this Gospel also to the Gentiles—the Gospel of their salvation. Christ died not only for the children of Israel, but also for all men. Paul had written to the saints at Rome, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1:14-16). Following out this conviction, when the Jews had rejected the Word of God, Paul said to them, "Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it" (Acts 28:28—see also Heb. 2:9; I Tim. 4:10). Paul preached, therefore, both to Jew and to Gentile, salvation through the shed blood and resurrection of the Son of God.

III. PAUL'S MESSAGE CONCERNING THE CHURCH

But there was another aspect of his message which the apostle Paul did not declare to the Jews, nor yet to unbelievers among the Gentiles. This message was exclusively for those who had put their trust in the Lord Jesus Christ, both Jews and Gentiles, and that message was that consequent upon Israel's rejection of their Messiah and their King, God had begun a new thing. Now both Jews and Gentiles believing on the Lord Jesus Christ as their personal Saviour, are united in one body, the Body of which Christ is the Head.

We do not find this message in the Book of Acts. And there is a reason for this. The commission was given exclusively to the apostle Paul "to make all men see what is the fellowship of the 'Mystery,' which from the beginning of the world hath been hid in God, Who created all things by Jesus Christ" (Eph. 3:9). Since this message was given exclusively to the apostle Paul, the Holy Spirit did not reveal it through the pen of Luke, even when Luke was writing of Paul's public ministry. Not a syllable is there recorded concerning the "Mystery," the Church, which is the Body of Christ. But when we turn to the writings of the apostle Paul we find this teaching on every hand. In his epistles he is constantly reminding the saints that, "We, being many, are one body in Christ, and every one members one of another" (Rom. 12:5). He is declaring with no uncertain sound that "by one Spirit are we (believers in this age) all baptized into one body" (I Cor. 12:13). He is constantly speaking of the Church which is the Body of Christ . . . . even "the 'Mystery' which hath been hid from ages and from generations, but now is made manifest to His saints: to whom God would make known what is the riches of the glory of this 'Mystery' among the Gentiles; which is Christ in you, the hope of glory" (Col. 1:24-27). And he boldly declares that without the revelation of this "Mystery" the Word of God would not have been complete, saying that it was given him "to fulfil the Word of God" (Col. 1:25).

And, consistent with Paul's testimony that to him was given the exclusive ministry to make this "Mystery" known to all men, we will search in vain to find this "Mystery" in any other of the books of the Bible. Reference to churches we do find there, but never a revelation of that Church which is the Body of Christ. "What—not in all the Old Testament?" you ask. No, for this "Mystery" "in other ages was not made known unto the sons of men as it is now revealed unto His holy apostles and prophets by the Spirit" (Eph. 3:5).

"But," you say, "did not Paul say that this "Mystery" was made known by the Scriptures of the prophets?" Yes, he did say just that (see Rom. 16:26), but where in the writings of the prophets do you find the "Mystery" revealed? Not in a single verse! How then is it made known by their writings? The answer to this question is not difficult to find. The "Mystery" is made known by the writings of the prophets, because in their writings it is an unexplained gap. Again and again prophecies of the "glory" of Christ, which we now know stands connected with His second coming, follow immediately upon the heels of prophecies relating to His humility and sufferings

The prophecies relating to His sufferings were fulfilled to the very letter in His first coming. But the prophecies relating to His glory yet await fulfillment. From the Old Testament prophecies one might easily conclude, as the apostles did, that the glory of Christ would immediately follow His sufferings (see Acts 1:6). And apart from the revelation of the "Mystery" which the Spirit gives us through the pen of the apostle Paul, we would be at a loss to explain why this did not occur. But in the light of the revelation of that "Mystery" we know that this age was represented in the writings of the prophets only by an unexplained gap. The fact, therefore, that the parenthesis of this present age has occurred in the midst of the dispensations and in the midst of the fulfillment of prophecy in itself is proof of the accuracy and dependability of Paul's teaching concerning the "Mystery."

A few illustrations may help us to understand this demonstration. We will quote a few of the prophecies of the Old Testament, distinguishing the time of fulfillment of their various portions. This we can do most easily and quickly by tabulating.

Fulfilled at Christ's first coming.	**(The Church Gap)**	**To be fulfilled in the Great Tribulation or at the Second Coming and Kingdom of Christ.**
Unto us a Child is born, unto us a Son is given:		and the government shall be upon His shoulder, and His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of His government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. (Isa. 9:6-7)
Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.		And I will cut off the chariot from Ephriam, and the horse from Jerusalem, and the battle bow shall be cut off: and He shall speak peace unto the heathen: and His dominion shall be from sea even to sea, and from the river even to the ends of the earth. (Zech. 9:9-10)
Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered;		and I will turn Mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on My Name, and I will hear them; I will say, It is My people: and they shall say, The Lord is my God. (Zech. 13:7-9)

Do you think that this distinction is fanciful? Ah, no, friend, for though He did not tell men of the "Mystery," in using the Old Testament Scriptures, our Lord Himself did give recognition to the clear distinction between Scripture fulfilled in His first coming and those yet to be fulfilled at His second coming, as witness, His abrupt termination of His reading of the prophecy of Isaiah 61:1-4.

Fulfilled at Christ's first coming.	**(The Church Gap)**	**To be fulfilled in the Great Tribulation or at the Second Coming and Kingdom of Christ.**
The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord,		and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified (Isa. 61:1-3).

Is it not highly significant and confirmatory of what we have already seen that our Lord should have stopped His

Grace and Truth"
Free Pastor's Service

The establishment of this service for Christian workers is the logical outcome of present day conditions within the church. Infidelity, under the name of modern theology, has so fully obtained control of many of our denominational headquarters that pastors who stand for the fundamentals of the Faith are finding it extremely difficult to secure through regular channels, churches which want presented the unadulterated truths of God's Word. Likewise, churches, both denominational and undenominational, which desire preached from their pulpits "the whole counsel of God" are discovering to their amazement that it is almost impossible to get in touch with pastors of this character. It is the sole purpose of this service to bring fundamental pastors and fundamental churches together.

Responses to advertisements appearing in this column will be forwarded by us without delay.

Christian workers who desire further information concerning this free service should address the Business Manager.

Bible school student, pastor of a small undenominational church, desires a field of labor where opportunities for service will be enlarged. Licensed in the Christian Church, but prefer undenominational work in rural community. Now residing in New York State. Address B. 26, "Grace and Truth."

Fundamentalist pastor, forty-four years old, full seminary and part university training, desires to get in touch with a real church of God—a church with an evangelistic ideal, and an appetite for the "sincere milk of the Word" and its "meat"—a church that is tired of "methods" (methodia, cunning craftiness, Eph. 4:14—6:11) and willing to "let go and let God" do a real work of saving souls and building up the "saints" in a scriptural and separated New Testament way. Please take this to the Lord Jesus in prayer; let Him lay this on your hearts, then write me. Now residing in Kansas. Address B. 27, "Grace and Truth."

reading in the middle of verse two, without even finishing a sentence? For this is exactly what He did, as recorded in Luke 4:16-21. Had He read another syllable He could not rightly have said, "This day is this Scripture fulfilled in your ears"; but stopping where He did, His words had tremendous significance and became a demonstration that this age is a mighty parenthesis in God's plan of the ages, characterized by the "Mystery" which the Holy Spirit has revealed through the pen of Paul.

VITAL-TRUTH ILLUSTRATION

Among the members of the church that was the center and object of the Japanese persecution was a young man who had been a month back from the Wasedo University, Tokyo, where he had been a student. He was in a cell by himself, and chafed under the restraint that kept him from preaching the Gospel to the other prisoners, as his fellow-Christians were doing. Then this youth was unexpectedly banished to a neighboring island. He told the story afterward with a shining face: "Just think! I had been longing for a chance to tell about Jesus to those who do not know Him, and mourning because I could not preach in jail. Then God sent me off to an unevangelized island, where there was plenty of work to do for Him, and Japan paid my fare!" That sounds like Paul the prisoner, doesn't it?

—The Sunday School Times.

Fourth Quarter, Lesson 9 **Sunday, November 29, 1931**

PAUL'S LETTER TO PHILEMON

Lesson Text: Philemon
(Assigned for Printing: Philem. 4-20)
Devotional Reading: I John 4:7-13

Golden Text:

"There is neither bond nor free . . . . for ye are all one in Christ Jesus" (Gal. 3:28).

Paul's epistle to Philemon gives us a beautiful type of the grace of our Lord Jesus Christ. But to see the beauty of this type, we need to understand the story behind the writing of the epistle, so we will first present the historical background, after that we will take up the typical teaching, and finally we will consider the personal application.

I. THE HISTORICAL BACKGROUND

Most of the historical background of the epistle of Philemon may be gleaned from the epistle itself, for it is our chief source of information on the subject. It may be supplemented, however, by information from other sources, and many writers have done us a favor in bringing this information together.

We take the following from Conybeare and Howson, "Life and Epistles of St. Paul." "Of all the disciples ministering to St. Paul at Rome, none has for us a greater interest than the fugutive Asiatic slave Onesimus. He belonged to a Christian named Philemon, a member of the Colossian church. But he had robbed his master, and fled from Colossae, and at last found his way to Rome. It is difficult to imagine any portion of mankind more utterly depraved than the associates among whom a runaway pagan slave must have found himself in the capital. Profligate and unprincipled as we know even the highest and most educated society to have then been, what must have been its dregs and offal? Yet from this lowest depth Onesimus was dragged forth by the hand of Christian love. Perhaps some Asiatic Christian, who had seen him formerly at his master's house, recognized him in the streets of Rome, destitute and starving, and had compassion on him; and thus he might have been brought to hear the preaching of the illustrious prisoner. Or it is not impossible that he may have already known St. Paul at Ephesus, where his master Philemon had formerly been himself converted by the Apostle. However this may be, it is certain that Onesimus was led by the providence of God to listen to that preaching now which he had formerly despised. He was converted to the faith of Christ, and therefore to the morality of Christ. He confessed to St. Paul his sins against his master. The Apostle seems to have been peculiarly attracted by the character of Onesimus; and he perceived in him the indications of gifts which fitted him for a more important post than any which he could hold as the slave of Philemon. He wished to keep him at Rome, and employ him in the service of the Gospel. Yet he would not transgress the law, nor violate the rights of Philemon, by acting in this matter without his consent. He therefore decided that Onesimus must immediately return to his master; and, to make this duty less painful, he undertook himself to discharge the sum of which Philemon had been defrauded. An opportunity now offered itself to Onesimus to return in good company, for St. Paul was sending Tychicus to Asia Minor, charged, amongst other commissions, with an epistle to Colossae, the home of Philemon. Under his care, therefore, he placed the penitent slave, who was now willing to surrender himself to his offended master. Nevertheless, he did not give up the hope of placing his new convert in a position wherein he might minister no longer to a private individual, but to the Church at large. He intimated his wishes on the subject to Philemon himself, with characteristic delicacy, in a letter which he charged Onesimus to deliver on his arrival at Colossae. This letter is not only a beautiful illustration of the character of St. Paul, but also a practical commentary upon the precepts concerning the mutual relations of slaves and masters given in his contemporary epistles."

To this Arthur Way adds the illuminating comment, "The Apostle, remembering that his master could not be aware how changed a character returned to him, and knowing that by law he could inflict on him the extremest punishment (death by crucifixion was no unusual penalty for a heathen master to inflict for such offences), and desiring, moreover, for one who had grown to be like a son to himself, something more than bare forgiveness, gave him this letter to deliver to Philemon."

II. THE TYPICAL TEACHING

With this historical background before us we are now ready to consider the typical teaching of the book. In writing this letter, Paul was actuated by the love of Christ in his heart, and in his personal relationship to Onesimus we have a reflection and type of Christ's love for the sinner. This typical teaching can be summed up in three salient facts.

First we see the fact of SUBSTITUTION. This is set forth in Paul's words to Philemon, "If he hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it" (Philem. 18-19). In so saying, Paul took upon himself responsibility for Onesimus' wrong doing, and personally guaranteed restitution. He became, as it were, a substitute for Onesimus, suffering in his stead the consequences of his crime, and making satisfaction for the claims of justice. Surely this is a clear reflection of the love which led our Lord Jesus Christ to the cross of Calvary. J. Wilbur Chapman once devoted an entire evangelistic sermon to the words, "Put that on mine account." And well he might, for what words could more appropriately express the Saviour's attitude toward the sinner?

The Editor of "Grace and Truth" has often said, "Grace is God assuming all of guilty man's responsibility on the cross of Calvary." This definition being allowed, how clearly Paul's attitude is seen to be a type of the grace of our Lord Jesus Christ. On the cross He assumed full responsibility for our sins. On the cross he said to the Father, concerning the sinner's guilt, "Put that on Mine account." On the cross He bore the full penalty of our sins. On the cross he fully satisfied the claims of divine justice, "Blotting out the handwriting of ordinances that was against us, which was contrary to us (that is, He receipted the bill of our indebtedness), and took it out of the way, nailing it to His cross" (Col. 2:14).

It is said that a boy, the son of a worthless father, was brought before Judge Lowrey of Mississippi, charged with a certain offense. He was found guilty and fined. The mother pleaded with the judge that he remit the fine, but her prayer was not granted. But the judge, whilst waiting at New Albany, wrote a letter to the mother, an old friend of the Lowrey's, saying: "As Judge Lowrey I was compelled to execute the law, but as your friend I send you my personal check to pay the fine." That is what our Saviour has done. We stood convicted at the bar of God's justice, our Lord Jesus Christ Himself being the Judge. But when the sentence had been pronounced, our adorable Saviour assumed the full responsibility for our guilt and said to the Father, "Put that on Mine account." On the cross He paid the penalty to the full—not with paltry dollars, but with His own life's blood. Marvelous grace! Amazing substitution! "Christ . . . . hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit" (I Pet. 3:18).

Here we see also the fact of IDENTIFICATION. As he addressed Philemon, Paul not only identified himself with Onesimus in his guilt and assumed his responsibility, but he also identified himself with Onesimus in appealing for loving reception to be accorded him. And so he said, "Receive him, that is, mine own bowels" or, as Conybeare and Howson translates it, "Receive him as my own flesh and blood" (Philem. 12); while Way puts it, "Ah, to me he is a piece of my very heart." And a little further on in this amazing letter he says, "If thou count me therefore a partner, receive him as myself" (Philem. 17). That was a striking appeal. Onesimus, a runaway slave to be received as the apostle Paul? The man who had robbed his master to be given the guest chamber and the place of honor in the home? Unthinkable! Yet that is exactly what the Apostle was pleading for.

In his memorable sermon, "Put That on Mine Account," J. Wilbur Chapman illustrates this by the following story.

"At the close of a battle in the days of the war, a young man was found dying on the battlefield. A soldier stopped to render him assistance, and as he moistened his lips and made his head rest easier, the dying man said:

"My father is a man of large wealth in Detroit, and if I have strength I will write him a note, and he will repay you for this kindness."

"And this was the letter he wrote: 'Dear father, the bearer of this letter made my last moments easier, and helped me to die. Receive him and help him for Charlie's sake.'

"The war ended, and the soldier in tattered garments sought out the father in Detroit. He refused to see him at first, on account of his wretched appearance. 'But,' said the stranger, 'I have a note for you in which you will be interested.' He handed him the little soiled piece of paper, and when the great man's eyes fell upon the name of his son, all was instantly changed. He threw his arms about the soldier, and drew him close to his heart, and put at his disposal everything that wealth could make possible for him to possess. It was the name that made the difference."

Such is the grace which God has manifested toward us in Christ Jesus our Lord. Sinners we are by nature and sinners by practice. We have been guilty of the crime of high treason against the King of heaven, for we have many times rebelled against His will, and within the citadel of our souls we have harbored that rebel nature of which God's Word says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). But in His marvelous love and mercy God has received us; for His Word tells us that we are "accepted in the beloved" (Eph. 1:6), and that "God, Who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2:4-6). Thus, by the grace of God our souls are identified with Christ—not only in His sufferings for our sins upon the cross, but in His resurrection life, and in the place of honor which He now holds at the right hand of God. How close this marvelous identification is, may be learned from the astonishing statement of Ephesians 5:30, which says, "We are members of His body, of His flesh, and of His bones."

But there is suggested here yet another of the marvelous facts of grace—we refer to the fact of REGENERATION. The one who was willing to become a substitute for Onesimus, in his stead satisfying the claims of justice—the one who pleaded for that runaway slave to be received as himself—this one called him "my son . . . . whom I have begotten in my bonds" (Philem. 10). Another verse which suggests this same "family" relationship, though perhaps not so apparently, is verse 16, which appeals that Onesimus be received, "Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord."

In this see the grace of our Lord Jesus Christ. He not only became our Substitute, in our place bearing the penalty of our sins and on our behalf satisfying the claims of justice—He not only assured us of an unqualified acceptance with the Father, even as though we were He Himself—but by the miracle of regeneration our Lord Jesus Christ actually makes us His own children, imparting to us His very own life and nature. Galatians 3:26 says, "For ye are all the children of God by faith in Christ Jesus," and II Peter 1:4 declares that through the promises of God's Word we have been made "partakers of the divine nature." What wonder that John exclaims, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God," and sons we are (I John 3:1). But the end is not yet, for John goes on to say, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him: for we shall see Him as He is" (I John 3:2), and to this Paul adds, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:18-19).

III. THE PERSONAL APPLICATION

But now we must press on to consider the practical lessons which we may learn from this book for our guidance in our personal Christian lives.

The truth of TRANSFORMATION is clearly suggested here. Paul makes a play upon the name "Onesimus," which means "profitable." Says he, "I beseech thee for my son Onesimus, whom I have begotten in my bonds: which in time past was to thee unprofitable, but now profitable to thee and to me" (Philem. 10-11). Indeed Onesimus had been an unprofitable servant, for he had not only fled his master's service, but he had taken with him also his master's goods. But now a transformation has been wrought in his life. From being an unprofitable servant he has become profitable, not only to his master, to whose service he is now returning to do service with good will, but also to his master's friend Paul, to whom he has ministered in his bonds.

An illustration of this change may be seen in the testimony of the servant girl who was being examined for membership in the church. Being asked, "What change has it produced in your life to become a follower of the Lord Jesus Christ?" she said, "One thing, I now sweep

clean in the corners." Even so, Onesimus, having become a child of God, was prepared to render service to his master with good will, as a servant of Christ doing the will of God from the heart. Such is the transformation which God wants to produce in the lives of all of His children; and such is the transformation which He will produce in us if we will let Him (Rom. 12:2; Eph. 4:22-24).

Another personal lesson which we may learn here is the lesson of RESTITUTION. When we have done wrong to another and are convicted of our wrong, if it lies in our power we should make restitution. In many cases restitution is the test of repentance. Surely a man could not be said to be truly repentant if he had taken a widow's house by fraud, and then confessed his sin with weeping but made no move to restore that which he had stolen. As far as possible Onesimus was willing to make restitution, returning, himself, to his master's service; and Paul assumed the responsibility for the restitution of what Onesimus could not repay. If we have wronged others, let us not be content until, as far as lies within our power, we have confessed our sins and made restitution (Luke 19:8).

And finally, we may learn here a lesson of FORGIVENESS. Paul pleaded with Philemon to forgive Onesimus, though he had wronged him, and not only to restore him to his place as a servant but to give him an honored place as a member of his own family. He was asking Philemon to forgive him freely. Such is the grace which God has shown toward us, and such should be our attitude toward sinning brethren. "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

VITAL-TRUTH ILLUSTRATION

"If he hath wronged thee at all, or oweth thee aught, put that to mine account." Of course it was never put to Paul's account. When Timothy or Luke brought the money to Philemon, he waved them away. No good man ever lets a friend do his forgiving for him. Philemon, after a letter like this, would be hungry to share some of Paul's spirit. A part of my work for years has been among factory folks. Some years ago the woolen mills closed down, and a silk mill came to town. One of the older "girls," who supported herself, her mother, and her daughter, was out of work because she couldn't see the fine silk threads with her dime-store spectacles. She was sent to one of Philadelphia's best eye specialists to be "fixed up." And she was fixed up in great shape, and today is an expert silk weaver. But the doctor and the spectacle man both refused to render bills. "Ridgway," said they, "if you have any more cases like that, send them down. We want to share with you some of the good stuff of life you dig up in Rock Run."

—Ridgway in The Sunday School Times

IN THE HARVEST FIELD

(Continued from p. 303)

Bible, meeting at the Institute, and brought a number of other messages rich with blessing to the workers and students of D. B. I.

In addition to the bond of fellowship in Christ Jesus, another point of common interest was found in the fact that the Batstones have been quite closely associated with Mr. and Mrs. Roger Howes in China. Mrs. Howes, formerly Miss Mary Fickett, graduated from D. B. I. with the class of '23. Consequently we were happy to hear a good report concerning the Howes from their friend and neighbor, Mr. Batstone.

Marion H. Reynolds reports concerning the work of the Fundamental Evangelistic Association:

"'A month of victorious conquest' would tell the story of our work this past month. Trials, testings, oppositions, etc., have marked our pathway, but in all these things 'we are more than conquerors.' We give God the glory and press on."

C. H. Billington, of the Telugu Village Mission of India, in a report concerning a six weeks' Gospel campaign in parts of their field, says:

"Dear friends, will you please join with us in prayer for those who have become inquirers during the recent meetings held? Nearly seven hundred heathen have given in their names as willing to be taught. This surely is much to praise the Lord for."

At the latest report, Mr. and Mrs. R. Neilson Muir, of the South Africa General Mission, who were with us several months ago, were in Cape Town enroute to their field. With them, of course, is little Peter, who was born while they were in Portugal.

Rev. and Mrs. Stanley R. Skivington, '26, missionaries of the Orinoco River Mission, working on the Island of Margarita, Venezuela, have been experiencing many testings, due to drought and sickness, but are rejoicing in God's blessings upon them. Let us pray that there shall be a change in the political situation so that they and others may feel free to leave their work for a much-needed furlough.

The Yampa Valley Bible Conference, devoted especially to young people, held its annual camp June 15-25 on Elk River, thirty miles from Steamboat Springs, Colorado. Rev. H. C. Payne, of Steamboat Springs, and W. B. Male, D. B. I. '31, organizers of the conference, were assisted by a splendid corps of workers. Dr. C. E. Wakefield, of the Moody Bible Institute was the Bible teacher. The camp was well attended and on Sunday there were many visitors, some coming eighty miles through the mountains. And to evidence the blessing brought to many lives, when opportunity was given on the closing day, there was a veritable fusillade of testimonies, of which the following is exemplary:

"While at camp I have learned something of the power of the Gospel of Christ, and I will go back home unashamed of it, and determined to live for the Saviour."

Mrs. Hannah A. Roach, '30, as reported last month, has been accepted as a missionary by the Inland South America Missionary Union, and will work among the Indians at Iquitos, Peru, on the headwaters of the Amazon river. We quote from her recent letter:

"Kindly join me in prayer that the Lord may supply the necessary funds, and thereby hasten the day when I can go forth unto those who are dying in the darkness of sin proclaiming to them the glorious Gospel of eternal life through the redemptive work of the crucified and risen Saviour.

"How glad I am that the Lord has seen fit to use me these months in the homeland, and that I have been privileged to bring some souls to Him. But my joy will indeed be complete when the day comes for me to turn my eyes toward South America, the land of God's own choice for me.

"To be in the center of God's will means much to me, and how I thank God for those years in The Denver Bible Institute, where I was taught to seek God's will in everything I undertook. May the Lord bless my Alma Mater in a special way. In the years to come, I want to be loyal both to God and to my school."

AS THE EDITOR SEES IT

(Continued from p. 302)

Divorces are multiplying at an alarming rate, showing the breakdown in affection between husband and wife.

To mention only two incidents showing the attitude of children toward their parents; one day we read of a father who appeals to his son in college for help, having become sick and destitute. The son writes back, advising his father to commit suicide, and his heartlessness comes to light when the body of the father is found, clutching the note of his unnatural son. He had followed out the advice of his son. A few days later we are told of the apprehension and confession of a boy who killed his entire family, piled their bodies in the house, and set the house on fire, simply because he was refused the use of the family automobile. Where is the normal affection of children for their parents?

But even more horrible, if possible, than these things, are the multiplying evidences of mothers and fathers losing their affection for their children. One mother, unable to cure her four-year-old son of running away, locked him up in jail. Another child, five years old, was kicked out of his home by his mother, who says, "I told him I did not want to see him again, and I don't. He has run away, and run away, and I can't do anything with him. I have my own life to live and my husband (the boy's stepfather) means more to me than my child." The same paper reports a mother smothering her four months old son to cure herself of some fancied illness. And just the other day a father who had heavily insured the life of his ten year old son was arrested for having pushed him to his death from the top of a high rock.

Surely we are living in the last days. But how striking is the contrast between the attitude of these unnatural parents and the attitude of our heavenly Father. He says,

> Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee (Isa. 49:15).
>
> When my father and my mother forsake me, then the Lord will take me up (Ps. 27:10).

Is This the Unity of the Spirit?

AN INTERESTING item appeared in "The Literary Digest" for June 13, entitled, "The House That Jack Helped Build." This article recounts the story which appeared recently in "The Christian Herald," of a sailor's contribution to the building fund of the Central Methodist Church, of Brooklyn. Then it goes on to say,

> So the navy had a hand in building this church. The main altar was given by a Lutheran and his wife. But these are not the only striking incidents connected with its building.
>
> "For to this notable cathedral of service, rising at the very crossroads of a teeming American city," says the writer, "three gifts have come whose significance is without parallel in the religious life of the 'City of Churches'.
>
> "Prominent members of Brooklyn Jewry, led by the rabbis of three temples, have presented a mammoth clerestory window, depicting in one lancet, Abraham, Father of the Faithful, and in the other, Moses the Lawgiver.
>
> "From quite as unexpected a source has come another window which will portray St. Francis of Assisi, the gift of the Uniformed Firemen's Association of New York City, many of whom are Roman Catholics.
>
> "And just as I am writing this, word comes that a Christian Scientist has presented the great Jesus window in the front facade, which, when illuminated from within, will present the Christ of Invitation to the thousands who mill around this hub of Brooklyn on their way all over Long Island.
>
> "That gifts from three such divergent angels of faith should come to a single evangelical church can be explained only by the mysterious moving of God's Spirit among men, encouraging them to live out Christ's Gethsemane prayer, 'That they may be one.'"

Is this really the unity of the Spirit?

Jews deny the deity of our Lord Jesus Christ. What part have they in His worship?

And the "Christian Scientists" deny the reality of sin and the efficacy of the shed blood of Christ. What part have they in His service?

Is not the fact that Jews, Catholics, and "Christian Scientists" can unite with a Methodist church in its building project rather an evidence of apostasy than unity?

One who understands "Modernism" can easily understand the reason for such cooperation, for there is very little difference between the essential positions of "Modernism" and those of unbelieving Jews and "Christian Scientists."

But an enlightened soul would never make a mistake of calling such a league "Christian unity" or of suggesting that it is "the unity of the Spirit." Rather such dealings as this would remind him of the Scripture which tells us that when our Lord Jesus had been mocked of Herod's soldiers and delivered to be crucified, "the same day Pilate and Herod were made friends together: for before they were at enmity between themselves" (Luke 23:12).

God's children need to be reminded frequently of the Scripture which says:

> Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?
>
> And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?
>
> And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people.
>
> Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you (II Cor. 6:14-17).

Has a shortage of funds tempted you to drop your subscription to "Grace and Truth"?

---Don't yield to temptation!

If you do you may be sorry!

Though more than eighty percent of our subscribers renew their subscriptions every year, it is not at all uncommon for us to receive letters like the two which follow.

The first was written by a farmer's wife:

> I was looking over some old books and came across some old copies of "Grace and Truth," of 1923 edition. We used to live in Denver and subscribed for "Grace and Truth" then. Somehow we didn't keep up our subscription, and when I found these copies it was like finding an old friend. So we have decided to take your magazine again if it is being published.

And the second was written by a busy pastor:

> For several years I was a subscriber to "Grace and Truth," but permitted my subscription to lapse. At the time I did not realize how valuable it really was. But I have found myself turning again and again to "Grace and Truth" for help in preparing my sermons; and I find it more helpful than all my commentaries. So I have decided I cannot get along without it. Please renew my subscription for two years.

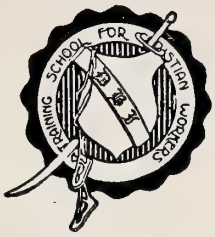
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God's Word says:

"The fruit of the righteous is a tree of life, and he that winneth souls is wise."

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Some . . . .
have turned aside
unto vain jangling;
desiring to be
teachers of the law,
and
understanding
neither what they say,
nor whereof they affirm.

I Tim. 1:6-7

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The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. **Rom. 3:19.**

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. **Luke 1:35.**

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. **Rom. 3:25.**

RESURRECTION

The bodily resurrection and Lordship of Jesus. **Acts 2:32-36; I Tim. 2:5.**

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. **Acts 13:38-39.**

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. **Jno. 16:8; I Cor. 3:16.**

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. **Acts. 1:11; I Thess. 4:16-17.**

HELL

The eternal, conscious punishment of all unsaved men. **Matt. 25:46; Rev. 22:11.**

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Things To Come

THE day before our Lord Jesus went to the cross, He said to His disciples,

> When He, the Spirit of truth, is come, He will guide you into all truth . . . . and He will shew you things to come (John 16:13).

This promise has been fulfilled. The Holy Spirit has come. He has breathed through the hearts and pens of the apostles the messages recorded in the pages of the New Testament, and in those inspired pages He has shown us things to come.

What are some of these things? Let us list a few of them.

1. The apostasy and perils of the last day
2. The Rapture of the Church
3. The manifestation of Antichrist
4. The awful sin, and blasphemy, and sore judgments of God in the Great Tribulation
5. The oppression of Israel by Antichrist
6. The coming of Christ to judge His enemies and establish His kingdom
7. The Battle of Armageddon
8. The resurrection and comfort of the saints
9. The final rebellion of Satan
10. The Great White Throne and the Lake of Fire
11. The glory of the New Jerusalem
12. The wonders and blessings of Eternity

These are only a few among many future events which the Holy Spirit has revealed to us in the pages of the New Testament. In connection with each of these, a great wealth of detail and many related facts are revealed.

What a blessing it is that the Spirit has thus revealed to us "things to come." This old world is sick. Everything is out of joint. Economic disaster, threatening not one but all civilized nations, wars and impending wars, Communism, unemployment, drought, famine, pestilence, earthquakes, fire, and flood, such things are enough to drive men to distraction if they know not our God.

"What are things coming to?" is the question on many hearts and lips today. But the soul who knows the Scripture does not need to ask such questions. He *knows* that things are preparing the way for, and heading up toward a time of trouble such as the world has never seen before, nor ever shall see again. But in the face of this fearful prospect he can rest in quiet confidence in the hope of the coming of His Lord to snatch him away from the tribulation which is to come. But come what may before the coming of the Lord, the instructed Christian knows that he is safe in the keeping of his Saviour. Suffering and testings will only cause

FOR several months we have been praying for the supply of several thousands of dollars needed to wipe out the deficit in the Current Expense Fund of The Denver Bible Institute. A goodly provision has been made, but the answer to our prayers for the balance seems to be delayed. Our confidence is unwavering, however, that God will yet glorify Himself in supplying this need in full, according to His promise, "My God shall supply ALL your need according to His riches in glory by Christ Jesus." Read about the need yet remaining, as it is set forth in this month's issue of "D. B. I. Building News," and then continue with us in earnest prayer, pleading the promises of God in faith that He will do what we ask and more.

him to lean the harder upon the everlasting arms, knowing that God worketh all things together for good to them that love Him. Death itself holds no terrors for him—it can only usher him into the blissful presence of his Lord. And at His coming he will certainly share with all of God's children in the power and blessing of the resurrection and shall appear with Him in glory when He comes to establish His Kingdom and to reign.

What joy! what blessing there is in looking forward to "things to come" with the positive certainty of faith in the Word of God. Such hope as He has given us is an incentive to purity in our personal lives, patience in tribulation, and perseverance in declaring the message of salvation through our Lord Jesus Christ.

Mrs. Riley's Home-Going

OUR hearts go out in sympathy at this time to Dr. W. B. Riley, pastor of the First Baptist Church, Minneapolis, Minnesota, and executive secretary of The World's Christian Fundamentals Association.

On August 10, Dr. Riley suffered the loss of the one who had been his beloved companion and faithful helpmeet for the past forty years. On August 1, Mrs. Riley underwent an emergency operation at Duluth, Minnesota, and ten days later she went to be with her Lord.

What a blessing it is in such an hour as this to know that the loved one who is gone has closed her eyes upon the scenes of earth only to open them to behold the face of the Lord of glory. "To be absent from the body is to be present with the Lord." What a blessing to know that the sufferings and sorrows of earth have given away to the eternal joys and consolations of heaven. What a joy to know when we experience the sorrowful parting from loved ones here, there is a joyous reunion over there. And how real in such an hour is the comfort of the blessed hope of which the apostle Paul testifies in I Thessalonians 4:13-18, when he says,

> I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope.
>
> For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him.
>
> For this we say unto you by the Word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.
>
> For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:
>
> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.
>
> Wherefore comfort one another with these words.

We are sure that the comfort of that blessed hope t which he has stedfastly born witness for many years sha sustain Dr. Rilley and h loved ones in this hour o their sorrow.

Beyond the smiling and the weeping,
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home!
Sweet hope!
Lord, tarry not, but come!

—*Horatius Bonar*

Our Missionary Readers

HARDLY a wee passes without som enthusiastic word being re ceived from our missionar readers, testifying of blessing received through the test mony of *"Grace and Truth,"* or expressing appreciation fo the kindness of the one whos gift has made it possible fo them to receive it.

Here are extracts fro a few of the most recen letters received from our missionary friends.

A friend in China writes:

> Thank you very much for your letter of May 13, telling us that "Grace and Truth" will be sent for another year. Enclosed find please a letter of thanks to the donor.
>
> We are thankful, indeed, for the monthly messages the paper brings, and we pass on to our Chinese Christians what we believe will be a help to them. May God continue to bless the testimony of the paper and the Institute of which it is the organ.

Another friend in the Argentine Republic says:

> I am enclosing a letter, which after reading, I should like you to forward to the person indicated.
>
> May the Lord richly bless the ministry of "Grace and Truth." It is full of spiritual inspiration and uplift.

This enthusiastic expression comes from Paraguay;

(Continued on p. 340)

"YET A LITTLE WHILE"

by J. C. O'HAIR
Pastor of the North Shore Church, of Chicago, Illinois

THE coming of our Lord Jesus Christ to rapture His Church into His presence is foretold in the Scriptures of Truth. That joyous prospect and hope rests, not upon the imaginations of men, but upon the Word of God Who cannot lie. And that Hope is imminent. It has been cherished by God's faithful children from the days of the apostles to the present hour, but never in all these nineteen hundred years did things seem more ripe for His coming than just now. As O'Hair says, we, ourselves, may be among those whom our Lord will snatch into His presence without dying. God grant it! This stirring exposition of our blessed hope may be obtained from The Institute Book Nook in booklet form, under the above caption, price 20 cents, postpaid.

Yet a little while, and He that shall come will come, and will not tarry (Heb. 10:37).

FOR the great mass of unsaved humanity which has no vital connection with Jesus Christ, the Son of God, these words have little interest or meaning. Moreover, it is sad to acknowledge that the larger percentage of God's redeemed children are but little enthused or stirred by this all-important announcement.

The human race waited four thousand years for the first Christmas, for the virgin birth of God's only begotten Son. He came; He was born; He was sinless; He suffered; He was despised and rejected; He was crucified; He died; He was buried; He arose the third day; He went back to heaven in an incorruptible body; all that the Scriptures might be fulfilled. The promised One came. He was to come.

The messengers of John the Baptist came with his question:

Art thou He that should come, or look we for another?

"He that should come" came. His own words are these: "I came down from heaven not to do mine own will, but the will of Him that sent Me." When His earthly ministry was nearing its end, He said:

I go to prepare a place for you, and if I go . . . . I will come again (John 14:2-3).

He went away—He is coming again. When? "Yet a little while." He that should come is He that shall come. He came once. He is coming the second time. The very same Jesus, the Son of God.

EVERY thinking person should be interested in future events. You should be intensely interested in the announcement of this rapidly approaching event, which is an assured fact, an event most extraordinary, the second visit of the God from heaven in human form to earth. We are eager for up-to-the-minute news; but here is ahead-of-the-minute news.

The coming of Christ will be the first in a series of startling events. These events have been foretold in God's inerrant and holy Scriptures. It is a simple matter for God to write future history in advance. According to the predictions of the infallible God, the arrival of His Son from heaven will mean blessing and gladness for some and cursing and sadness for others. You should have whole-hearted concern in the One Who is coming. There is positively no way to escape personal dealings with Him. You have a long future before you, a forever, never-ending eternity. You will never, never cease to be a conscious being. What a solemn thought. Hearken, this is not fiction, but a divine fact! The state of your future eternal consciousness will depend entirely upon your present attitude toward this One. The proper relationship must be established here, if you would enjoy a happy relationship hereafter. There must be definite conviction, definite decision and action here and now; even the surrender of your will to this One Who is coming. He is an almighty Saviour, a willing Saviour.

The Creator of this universe is the God and Father of our Lord Jesus Christ. His ultimate is to bring about the restitution of all things. God has undertaken and will accomplish a perfect work of redemption. His glorious work of redemption is centered in His well-

beloved Son. In order to complete His redemption work, the second coming of Jesus Christ is imperative. God's purpose can never be accomplished without the personal return of the same Jesus Who died and rose again.

This personal return of Jesus Christ from heaven is the first of the great coming events. "Yet a little while, and He that shall come will come and will not tarry." All of the other extraordinary future events will take place during that period of time known as "the day of the Lord"; following the second coming of God's Son from heaven.

> This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven (Acts 1:11).

Here we have unmistakable identity as to the Person as well as the form and manner in which that Person shall return. Do not join the scoffers who are ridiculing this blessed hope, who are crying, "Where is the promise of His coming?" Remember, "Yet a little while."

IN the human race today God recognizes a threefold division, "The Jews, the Gentiles (or nations), and the Church of God" (I Cor. 10:32).

For each of these three human groups the second coming of Jesus Christ will have a different meaning.

In a former dispensation, before Christ came into the world from heaven the first time, God recognized a twofold division of the human race, namely, "Israel (or the Jews) and the Gentiles"; that is, "the nation and the nations." With Israel God made His holy covenants and to Israel He revealed His holy Word. "Salvation is of the Jews."

> When the fulness of the time was come God sent forth His Son made of a woman, made under the law, to redeem them that were under the law (Gal. 4:4-5).

That Son was promised as the Seed of the woman four thousand years before He came down from heaven. He was to be Israel's Messiah. "The Lord Whom ye seek shall suddenly appear in His holy temple." He came with the fulness of time. He was born of the virgin Mary, born and trained in a Jewish home. He was born as King of the Jews. He was circumcised when eight days old. He took His place among the worshiping Jews, respecting and observing the teachings and rites of the pure Judaism. He selected twelve Jewish apostles and told them not to go to the Gentiles but only to the lost sheep of the house of Israel. With the exception of a few months, all the days of Jesus were spent in the land of the Jews.

The expectancy of the well-informed, faithful, and obedient Jew before Christ came to earth the first time is revealed to us in the story of Simeon. Simeon was just and devout: he was "*waiting for the consolation of Israel.*"

> And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ (Luke 2:26).

Simeon was waiting for the first coming of th Lord's Christ. He was waiting for the consolation o Israel. On account of Israel's unbelief, the consolatio of Israel has been postponed. This consolation is on of the great future events which are to occur in "ye a little while."

Simeon took the child Jesus up in his arms an blessed God and said:

BEHOLD, I show you a mystery; we shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

—I Cor. 15:51-52

> Lord, now lettest Thou thy servant depart in peace, according to Thy Word:
> For mine eyes have seen Thy salvation, which Thou has prepared before the face of all people;
> A light to lighten the Gentiles, and the glory of Thy people Israel (Luke 2:28-32).

Israel's Redeemer was to become a world Redeeme God has prepared this salvation before the face of a people. You are without excuse. "How shall w escape if we neglect so great salvation?" Surely th Redeemer and this redemption is the glory of Israe but the true Light which lighteth every man that com eth into the world; "a Light to lighten the Gentiles. Are you in that Light? Is that Light in you?

What a hallowed privilege it was for Simeon take Jesus in his arms of faith. That was worth mo to his soul than all the wealth and fame and pleasu the world could offer him. You may take Him no into your heart of faith, "With the heart man believe unto righteousness."

(Continued on p. 338)

THE JUDGMENT SEAT OF CHRIST

by James McKendrick

IT IS impossible for any one to be a clear or helpful minister of God's Word, who does not observe and distinguish between the judgment of the believers' sins, and the judgment of their service. The judgment of their sins took place at Calvary. The judgment of their service will take place in glory. The former is past, the latter is to come. The former God will never remember; the latter He will never forget. "Their sins and iniquities will I remember no more" (Heb. 10:17). "God is not unrighteous to forget your work and labor of love" (Heb. 6:10). These Scriptures plainly declare that our sins He will never remember; but our service He will never forget.

We are constantly meeting people who have never been able to discriminate between these judgments, and are therefore living in the gloomy anticipation of a coming judgment, when their sins are to be brought up, when they hope for a favorable verdict and acquittal. Their fears are based upon the words, "We must all appear before the judgment seat of Christ" (II Cor. 5:10).

WE WILL deal with these words later, but here we think it well to call upon all to grasp a great fact—that in all future judgment the Lord Jesus Christ is God's appointed Judge. God the Father "judgeth no man, but hath committed all judgment unto the Son" (John 5:22). Though God is the Judge of all the earth, and it is His prerogative to judge everybody, plainly He will not judge anybody directly, but by proxy—having committed all judgment to His Son. Ask the average person, "Who will judge the world by and by?" Nine out of ten will answer, "I suppose God will be the judge." It is not so. God has made the arrangements, but He will not be the judge. He has appointed the day in the which He will judge the world in righteousness by that Man Whom He hath ordained (Acts 17:31). God has given Him authority to execute judgment (John 5:27).

Without adding more, let these suffice to satisfy every reader that the present Saviour is appointed by God to be the future Judge. That being so, it is at once an impossibility that the Lord Jesus should save you from your sins, and then by and by judge you for your sins. We hope this impossibility is apparent to all. Being both Saviour and Judge, He must either save us from our sins, or judge us for our sins. But to do both is an impossibility. His Word is emphatic—"He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life" (John 5:24). Believing reader, thank God

> Death and judgment lie behind you,
> Grace and glory on before;
> All the judgment rolled o'er Jesus:
> He exhausted all its power.

All the saved of the Lord are also His servants. The true position of all the saved is described in I Thessalonians 1:9-10, "Ye turned to God from idols"—that is our salvation—"to serve the living and true God"—that is our occupation—"and to wait for His Son from heaven"—that is our expectation. So we serve Him today in the light of a coming day, when "every man's work shall be made manifest: for the day shall declare it . . . . the fire shall try every man's work of what sort it is" (I Cor 3:13), and "every man shall receive his own reward according to his own labor" (verse 8).

WITH these clear lessons before us, we present a few important facts: First, these words were written to the saved at Corinth, and to "all that in

IN THIS intensely devotional study McKendrick makes it very clear that the judgment of the believer at the Judgment Seat of Christ is a matter of rewards—not of salvation. This is an exceedingly important distinction, and one which must be observed if one is rightly to divide the Word of Truth. This helpful study is taken, by the kind permission of the author, from volume two of "Important Truths," both volumes of which may be ordered from The Institute Book Nook for 35 cents per volume, postpaid.

every place call upon the Name of Jesus Christ our Lord, both theirs and ours" (I Cor. 1:2). They were addressed to all the saved at that time, and for all time till the Lord comes; but please observe—only the saved.

Secondly: is eternal life a gift or reward? God's answer is, "The gift of God is eternal life" (Rom. 6:23): so none are saved by serving, but all are saved to serve. We are not saved by good works, but saved to do good works (Eph. 2:8-10). Unsaved religious people put the cart before the horse, instead of putting the horse before the cart. They are doing good works to be saved; but God's way is to do good works because we are saved. "Not by works of righteousness which we have done, but according to His mercy He saved us." "By grace are ye saved . . . . not of works, lest any man should boast" (Titus 3:5; Eph. 2:8-9).

> *THE Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first:*
>
> *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.*
>
> *Wherefore comfort one another with these words.*
>
> *—I Thess. 4:16-18*

Third: when will our works be judged and the rewards for service be received? Between two great events in the program of God—i. e., between the Lord coming for His saints, and His returning with His saints. The time elapsing between these two events is indefinite. It will be more than seven years, but it cannot be less. The coming *for* His saints is detailed in I Thessalonians 4. His coming *with* His saints, in Jude 14-15.

The interval between these events will be the most awful period this poor, guilty world has every known. It will be the dark days of the rise and reign of the Antichrist, whose cruelty compels God to call him the beast. What a name for God to give a man! but his character and conduct demands and fully justifies it. With all these facts before us, we should have no difficulty in locating the time and place for the judgment of our service.

THE Apostle truly declares that we are laborers together with God (I Cor. 3:9). He then exhorts every man to take heed how he builds or labors (verse 10). He plainly shows, by the material figures he uses, that there is the terrible possibility of an inferior service that will not win God's approbation nor get reward in that day (verse 12). Inspired by God, he can foretell the results before the judgment of our service takes place, declaring that if any man's work abide he shall receive a reward (verse 14). Oh! how blessed to have so lived and served our Lord and Master that in that day He will, with delight, express His approbation of our service, and before His Father, angels, archangels, and men manifest His appreciation in the reward He will give for our service.

Oh, wondrous grace that saves us and then gives us the unspeakable privilege of serving Him, for which He supplies to us all needed power, grace, and wisdom to do this successfully, and then gives to us a gracious reward for thus serving Him. Oh, believer in Christ, esteem the honor He has conferred upon you—an honor no angel or archangel will ever enjoy—in that you are here, His witness, His ambassador, His servant to serve Him. Use every ability and embrace every opportunity to make full proof of your ministry. He has mapped a path for you to tread and planned and purposed a work for you to do. Oh, do it, and "let no man take thy crown."

Satan cannot drag you into hell after you are saved, nor can he keep you out of heaven, but he will use every power and wile to spoil you on the road to heaven. Satan's resources are great and his success has been marvelous. He has ruined the lives of many of God' servants. He has dimmed the light of many who once shone brightly for God, and has dragged many a brilliant leader to the rear. Therefore, watch and pray, and "let him that thinketh he standeth take heed lest he fall," for it is only "by grace we stand."

NOW, see the portion of the indolent and apathetic servant. "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire" (verse 15). Oh, how sad and melancholy the fate of those despoiled by Satan. No "well done good and faithful servant" awaiting such. Oh, child of God, may you shudder in the anticipation of such an awful possibility. Cleanse your heart and mind from everything unworthy of God. Let nothing stand between you and whole-hearted discipleship for Jesus Christ our Lord. Paul, seeing the possibility of becoming a castaway or disqualified servant, watched and prayed against it.

Some have thought Paul feared being lost. Impossible. Salvation is not the subject of that chapter, but service. Not only there, but in many other Scriptures confusion has arisen for want of distinguishing between

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"WATCHMAN, WHAT OF THE NIGHT?"

by MAURICE G. DAMETZ

ACCORDING to the prophecies of our Saviour, the Great Tribulation shall witness "upon the earth, distress of nations, with perplexity" (Luke 21:25). Though that period of tribulation lies yet in the future, these words are a startlingly accurate description of conditions now existing. Men's hearts are failing them for fear. They are asking what all these things can mean. God's Word gives us the answer, and this answer Dametz clearly and helpfully presents.

THERE is a general consciousness abroad that the affairs of mankind are passing through a crisis. With all our enlightenment, scientific lvancement, and efforts to increase neighborliness and iendship among the nations, there seems to be a epening of darkening fear and distrust. Peace pacts, sarmament, and naval parleys are in no sense diminishg the preparations for future wars. Debt moratoriums ay stave off the crisis, but it is surely coming. Our asted inventions instead of giving assurance of peace, m only to make men increasingly uneasy as to what ey may come to be used for. While there is much lse optimism, many thinking people are expressing ar and concern. Premier MacDonald of Great Britain ently said, "If we cannot find a solution of the esent crisis, no one can foretell the political and finanl dangers that will ensue. Every day adds to the ks of a collapse which will be outside human control." r. Stephen Leacock forcefully says, "If the problem distributing wealth fairly is not solved, the world ll blow up." "This is the most dissatisfied period of man history," says Bishop Freeman of Washington, C. What shall be the end? What does the worlde unrest and discontent mean? Have we reason to believe that the climax of civilization is only a few paces ahead?

As we view world conditions and interpret them in the light of the infallible Word of God, the question comes to us which was asked the watchman-prophet of old, "Watchman, what of the night? Watchman, what of the night?" The prophet answered, "The morning cometh, and also the night" (Isa. 21:11-12). This cry will be uttered in the night of the Great Tribulation, and the answer anticipates the glorious millennial morning, the proof of which we find in the immediate context. As we consider this prophetic question and answer, our thoughts are turned to (I) The Evening, (II) The Night, and (III) The Morning.

I. THE EVENING

THIS prophetic question and answer are of deepest concern to us, for we know of no interval which must elapse between the present moment and the return of the Lord to rapture us into His presence. When the rapture takes place, the tribulational night will set in. Sooner than we think, we may be with our Lord. The foreshadowings of the coming night are many. Though the Bible says that we are the children of the day, every day has an evening, and we believe that we are living in the evening of "man's day," because the shadows of the coming night are swiftly settling down upon us. The darkness is deepening. The times are perilous. The apostasy is here. The spirit of Antichrist is fast growing in the world. Gross immorality has come. Evil men and seducers are waxing worse and worse. It is the evening. The shadows of the night are falling.

What means the international unrest and discontent? Civilization is crumbling! H. G. Wells recently said, "Destruction is not threatening civilization, it is happening to civilization before our eyes. The ship of civilization is not going to sink in five years time, nor in fifty years. It is sinking now." It is the evening; the day is far spent!

What will be the outcome of Communism, whose Red spectre is abroad in the world, spreading riot and revolution in every land? Its common rallying cry is, "Down with God," "Down with Christianity." Atheism is one of its chief characteristics. It is vindictive and diabolical. It is merciless and ruthless in its perse-

cution of Christians and destruction of church property. The Communist campaign against God and Christ is being spread throughout the world. Is it not a foreshadowing of the revolt against God and Christ during the Great Tribulation? Is it not leading up to that time when the heathen shall rage and the people of the nations imagine a vain thing against the Lord and His Anointed, saying, "Let us break their bands asunder, and cast away their cords from us" (Ps. 2:3)? It is the evening; the night is upon us!

What means the cry for a superman? In the commercial and industrial world we hear the cry for a superman who will command industry and commerce, and unite capital and labor. In the religious world a world-league of religions is advocated, Bahaism, Theosophy, and Spiritism are prophesying that a great teacher and leader is about to appear, who will unite all religions. In the political world the cry is heard. "Only a scientific superman can save civilization," says J. C. Powys, lecturer and philosopher. The world is crying out for a superman who will give a government of stability, beneficence, and equity. The stage is being set for his appearance. In an article on conditions in Europe, Count Keyserling continually repeats that the age of Antichrist is about to appear in Europe. It is the evening; the shadows are deepening; the day is far spent; and the black night of the Great Tribulation lies just ahead!

II. THE NIGHT

WE HAVE been dealing in brief with events which are the foreshadowings of the Great Tribulation. Coming events cast their shadows before. The lawlessness, blasphemy, and wickedness of the evening will be intensified during the night. During the Tribulation evil will know no bounds nor limitations. Earth has witnessed many a sad and dreadful night, but the world's midnight is yet to come.

It will be a time of spiritual desolation. The Christ-rejecting world will hold a high carnival of wickedness. Richard Baxter once said, "Lord, if you do not come soon, the world will grow like hell." The world is growing like hell, but during the tribulational night it will have one supreme foretaste of the eternal hell. There will be dreadful blasphemy and wickedness. The whole world will be filled with hellish deeds.

The Antichrist will be world-king during the Tribulation. His career will be brief but very terrible. He is called the "man of sin" (II Thess. 2:3). He will be the blackest character of all history. He will be filled with tyrrany, blood-thirstiness, and insatiable ambition. Though the inauguration of his reign shall be characterized by a mock peace, when once his true character is revealed, he shall know of nothing but hatred, cruelty, cunning, malignity, and treachery. The Scriptures calls him "the bloody and deceitful man" (Ps. 5:6). He is also called the "beast" (Rev. 13). The word translated "beast" is the Greek word "therion," which literally means "wild beast." As the beast he will be the ferocious one, the cruel and heartless one, the persecutor and slayer of the saints. Power will be given him over all nations and tongues and kindreds (Rev. 13:7). He will have all the power of Satan himself, and with signs and lying wonders he will deceive the world.

The latter half of the Tribulation will be a period when the judgments of God will be poured out in rapid succession like plagues upon the beast and the Christ-rejecting world. One terrific woe follows another. Space will not permit a discussion of the seal, trumpet and vial judgments of the Apocalypse. These are terrible and overwhelming manifestations of divine wrath. When iniquity is ripened to the full, the vials of God's wrath are poured forth. The worshippers of the Antichrist shall be tormented with a grievous sore. The sea and the rivers shall be turned into blood. The sun will be given power to scorch men with fire. The entire kingdom of the beast will become darkness. The River Euphrates will become dried up. This will be followed by an awful tempest of the elements. The greatest earthquake ever known will take place. Great hailstones will fall upon men, bruising and crushing out human life. With all these terrific events occurring the cry goes up, "Watchman, what of the night? Watchman, what of the night?" The cry may be understood to mean, "How far gone is the night?"

III. THE MORNING

THE watchman answered, "The morning cometh." The judgments of the night will reach their climax in the battle of Armageddon. This final battle is described as "the winepress of the fierceness of the wrath of God." Blood will come out of the winepress even unto the horse's bridles, for the space of sixteen hundred furlongs, or two hundred miles (Rev. 14:20). Antichrist, the blaspheming atheist, shall be destroyed by the brightness of Christ's coming, or as Rotherham renders the verse, "He will paralyze with the forthshining of His arrival" (II Thess. 2:8). With this event tribulational night ends and the millennial morning breaks.

The morning of the millennium dawns with the appearing of the "bright and morning star" (Rev. 22:16). He shall also come forth as the "Sun of righteousness," filling the whole earth with His brightness and shadowing all nations with His healing wings (Mal. 4:2). When the morning breaks the shadows will flee away. Clouds of storm, trouble, and sorrow will vanish. All the joy, the calm, the freshness of the morning are wrapped up in our Lord. When Jesus appears day appears. The curse which has long rested upon creation will depart.

It will be a morning of joy. "Weeping may endure

for a night, but joy cometh in the morning" (Ps. 30:5). It will be a morning of salvation. With the second coming of Christ, Jerusalem will be delivered, and the Jews shall be redeemed from the hand of the enemy. It will be a morning of victory. Antichrist shall be overthrown, and Christ, the King of kings and Lord of lords, shall be enthroned. With the morning begins the abounding blessedness of His everlasting presence.

What a wonderful prospect for the righteous! The morning nerves and cheers us. We can with courage set our faces toward the storm. Trials will be ours, but soon He shall come to take us unto Himself. We shall be above the night of tribulation with Him, and we shall come back with Him in the morning. With all our hearts we say, "Amen, even so come, Lord Jesus."

THE TEMPLE EARTH

by A. E. WENDT

AS WE have viewed the breath-taking beauty of God's handiwork in this world, how often have we had an experience something like this: First our enjoyment of this beauty has been clouded by the thought of how transitory it all is. It is here today and gone tomorrow; and even if it were to remain, we, ourselves must soon pass on and leave these things behind. And then has come the thought, "But when our eyes close upon these scenes, they will open upon the beauties of heaven and shall behold the face of our Lord; and after that the glory of the Kingdom; and when the Kingdom is done—ETERNITY! Such thoughts transport our souls with joy. If this world, in spite of the curse, is so beautiful, what will it be when the curse is removed? And if that which is for a time so thrills our souls with its beauty, what can be said of that which is eternal? Wendt gives us a glimpse of the earth in the eternity period, and rightly lays emphasis upon the fact that then it shall be a temple for the worship of Him Who made it.

I saw a new heaven and a new earth: for the first heaven and the first earth were passed away (Rev. 22:1).

GOD'S purpose for His children after death reaches beyond the church, beyond the people of Israel, beyond the throne at Zion and the Kingdom, to a new center amid the burning stars of the universe where all peoples and nations shall be gathered and blessed in Christ His Son, before Whom "every knee shall bow, of things in heaven and things in earth." Now as the "certain Nobleman," He is in a far country to receive a kingdom and to return; and when He returns, this Faithful and True One will lift the curse from off the earth, will establish His dominion from sea to sea, and will reign in righteousness for a thousand years. And when the thousand years are ended He will send this old worm-eaten globe to the hospital of righteous judgment, put it under the knife of consuming fire, and take away the abscess and scar of sin forever.

In fact, the whole internal, as well as the external, nature of this earth will be operated upon and changed; and Paul's characterization, "The whole creation groaneth and travaileth in pain together until now," is a sign that marks the extreme necessity for this revolutionary and painful course of action, so that God's glorified ones may have a place to live, to reign, and to rest forever in peace, joy, righteousness, and prosperity with the One Who loves righteousness and hates wickedness, a place where justice is administered not to a few but to *all*.

A SHAKING UP

BUT, before this state of ideal perfection can exist, there must come, according to the Scriptures, a final shaking up. In prophetic vision, in the words of the text, John says, "The first heaven and the first earth were passed away"; and the author of the book of Hebrews asserts, "Yet once more will I make to tremble, not the earth only, but also the heaven . . . . that those things which cannot be shaken may remain . . . . wherefore we receive a kingdom which cannot be moved . . . . for God is a consuming fire." Through Haggai, too, the Spirit of God declares, "I will shake the heavens and the earth . . . . there will be no more sea." And Peter's declara-

NOW we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him,

That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition.
—II Thess. 2:1-3

tion, "The world, being overflowed with water, perished, but the heavens and the earth, which are now, by the same Word are kept in store reserved unto fire against the day of judgment; the heavens will vanish," is most elucidating. Moffat translates, "The heavens will vanish with crackling roar, the stars will be set ablaze and melt." Nevertheless we, according to promise, "look for a new heaven and a new earth," which will be created by Jehovah, and then the former things shall not be remembered nor come to mind, agreeing perfectly with the words of John, "Heaven and earth fled away . . . . before the face of Him on the throne." Thus, the cursed things will be removed that the worthwhile things may remain.

Who objects to a program like that?

THE NEW JERUSALEM

I saw the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband (Rev. 21:2).

AFTER the "shaking up" there is a "coming down" of a city not "built up." It is the New Jerusalem, the capital city of the new earth, God's city, His tabernacle, His seat, His throne; and in this city there is neither sun, moon, nor artificial light, for the Lamb, the express image and outshining of God, is the light thereof. It is also the bridal chamber of the Lamb's wife magnificently arrayed as a bride for her husband, heavenly, orderly, in sharp contrast with Babylon, the seat of the false bride, the consort of the Antichrist, which is built from beneath, earthly, and chaotic, such as Babylon always has been and always will be up to her end.

This new city that is "well built, well lighted, well watered, well provisioned, well guarded, and well governed," is brought down (like the original American conception) to "establish justice, to promote the general welfare, to secure the blessings of liberty." But Babylon is a confusion and a conglomeration, set up for its own materialistic benefits, for the betrayal of public trust, and justice to herself alone. Yet, not-withstanding that it is Satan's seat, and is become the "habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird," it has a powerful attraction, so that the kings of the earth are drawn to it to join, hand in hand, with Satan in his fight against God.

The world today is in a great tangle, and like a broken watch, one may burnish and oil the wheels, but there can be no movement without a spring. Put the spring in place and all the wheels will run perfectly.

Babylon will represent the best the world can offer. It will represent the best in religion, in education, in culture, in politics, in government, in power, in wealth, in amusements, and in science. To the ungodly multitudes it will be received as the city of the superman, but to God and to God's sealed ones it will be known as Sodom and Gomorrah, to be suddenly destroyed with great violence, thrown down and "found no more."

The New Jerusalem is certainly not such a city, for it will come from above, pure and holy, populated with folk who are without spot and wrinkle. It will be to the earth what the tabernacle was to Israel. God will dwell there. It will be a divine theocracy as opposed to a godless democracy, and as A. T. Pierson says, this metropolis will have seven indications that mark it as a city come down from above:

No more curse	Perfect sinlessness.
The throne of God and the Lamb	Perfect government.
His servants shall serve Him	Perfect obedience.
They shall see His face	Perfect fellowship.
His name in their foreheads	Perfect possession.
No night there	Perfect blessedness.
They shall reign for ever and ever	Perfect glory.

To this city the nations of the earth shall come and bring their "glory and honor into it."

THEN shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming:

Even Him, whose coming is after the working of Satan with all power and signs and lying wonders,

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. *—II Thess. 2:8-10*

OUR HEAVENLY CITIZENSHIP

And the Blessed Hope Which It Involves

by H. A. IRONSIDE

For our conversation (or citizenship) is in heaven; from whence also we look for the (or a) Saviour, the Lord Jesus Christ: Who shall change our vile body (or this body of our humiliation), that it may be fashioned like unto His glorious body (or the body of His glory), according to the working whereby He is able even to subdue all things unto Himself (Phil. 3:20-21).

THE Greek word *politeuma*, here rendered "conversation," means, as is now well-known, commonwealth, citizenship, or it might almost be transliterated "politics," for it involves all three thoughts. The apprehension of its scope, as here used by the Apostle, should help the Christian to understand his true relationship and position regarding the affairs of this life and of the earth.

PHILIPPI was, when Paul wrote, a Roman colony. That is, as a mark of special favor, Roman citizenship had been granted to all the free-born citizens of the former Macedonian capital. This was considered a great privilege. It enabled each Philippian, though dwelling in Macedonia, to say proudly, "My citizenship is in Rome." His responsibilities were directly to the Imperial Power. He had to do with the Emperor, not with the provincial government of Macedonia. Now, apply this to the Christian. Saved by matchless grace, though still living in the world, his commonwealth—the government to which he primarily owes allegiance—is in heaven. He is directly subject to the Lord Jesus Christ, and his conduct is to be regulated by His Word. The realization of this, while keeping him free from entangling alliances with the affairs of this world, will not, of course, end to lawlessness or insubjection to world-rulers. A Philippian, subject to imperial authority, would not be a law-breaker in Macedonia, inasmuch as the same authority to which he owed allegiance had instituted the government of the country in which Philippi was the chief city. And so the Apostle tells us elsewhere, "The powers that be are ordained of God," and he commands Christians to be subject in all things to magistrates, as recognizing the divine authority by which they rule.

But one will search in vain the distinctly Christian part of the Bible—namely, the New Testament epistles—for any hint that Christians were to seek worldly power or dominion during this present age. Their place is that of subjection, not rule, until Christ Himself returns to reign.

PASTOR H. A. Ironside, pastor of the Moody Memorial Church, of Chicago, is a writer of unusual clarity, power, and helpfulness. With the kind permission of the publishers, Loizeaux Brothers, of New York City, this illuminating sketch is taken from Pastor Ironside's book, "Notes on Philippians." This book may be ordered from The Institute Book Nook, paper 30 cents, cloth 75 cents.

The Emperor, to whom the Philippians owed allegiance, dwelt in Rome. Should he appear in Philippi, he would recognize with special honor those whose citizenship was directly linked with the capital of the empire. *Our* Lord is in heaven, and from there we look to see Him soon descend, when He shall openly confess all those whose citizenship is in heaven—confess them before an astonished and affrighted world. (See II Thess. 1:3-12)

IT IS now known, as a result of recent archaeological discoveries, that the term *kurios* (the general word for "Lord" in the New Testament) was an imperial title. More than that, this imperial title was never used in reference to the emperors until, through a public ceremony, they were deified, according to pagan conceptions; therefore it was used as a divine title. At the very time that Paul wrote this letter, it was common to address the brutal man who occupied the imperial throne as "our Lord Nero," using the distinctive term just referred to. How marked the contrast, when the Christians, often writhing beneath the bitter persecutions of this unspeakably wicked tyrant, looked expectantly toward the heavens for the return of "our Lord Jesus Christ."

At His coming, the first resurrection will take place; the sleeping saints will be raised, and living saints will be changed. For "this corruptible must put on incor-

ruption, and this mortal must put on immortality" (I Cor. 15:53), and our natural bodies will be changed to spiritual bodies.

It should be remembered that when our Bible was translated in the seventeenth century, the word "vile" did not necessarily have the thought of evil connected with it. That was "vile" which was lowly or common: so here "our vile body" is really "the body of our humiliation"—the body which links us with the lower creation; a body common to both saint and sinner. At the Lord's return it will be transformed, and made like unto the body of His glory. In that resurrection-body He came forth from the tomb, was manifested to His disciples, ascended into heaven, appeared to Saul of Tarsus, and in it He shall soon return with glory. The natural body is really a *soulish* body, or soulual, if we may coin the word; and a spiritual body is a body suited to the spirit. It is not that one is material and the other immaterial: for both are material, though the one is of finer substance than "this mortal body," and no longer subject to certain laws by which the natural body is now controlled. In *bodies* of glory, then, we shall dwell forever in the city to which we even now belong. It is our own, our native country, as children of God; and we shall never really be at home until we are there with our glorified Lord Himself.

The same divine energy that wrought in Him to raise Him from the dead, shall still work through Him until He subdues all things to Himself. Then as we learn from I Corinthians 15:24-28, He will deliver the kingdom to the Father, that God, in all His fulness—Father, Son, and Holy Spirit—may be All in all forever, and fully manifested in Christ Jesus, Who remains eternally our Lord and our Head.

ARMAGEDDON AND THE MILLENNIAL AGE

A Study of the Second Psalm

by C. C. Cook

ON SEVERAL occasions, the last being shortly before he went to be with the Lord, C. C. Cook visited The Denver Bible Institute, and his ministry brought great blessing to all who heard him. Here is a characteristic message. It is a keen analysis of the second Psalm, clearly setting forth its dispensational teaching. The theme might be enlarged upon by reference to many other prophecies relating to Armageddon and the Millennial Age, and the reader may supplement this discussion, if he so desires, by referring to the nineteenth and twentieth chapters of the Revelation. We are sure, however, that you will agree that much of the charm of Cook's discussion lies in its simplicity, that is, in the fact that he focusses attention upon a single clear passage of Scripture. This study is taken from "End of the Age Themes," 35 cents, postpaid.

A STUDY of the second Psalm affords a striking illustration of the value of a dispensational knowledge of the Scriptures. Whatever other purposes it may serve in the way of teaching helpful lessons, its distinctive message is concerning *Armageddon* and the *Millennial Age*. These two subjects are here "writ large." They remind us of certain advertisements sometimes seen in newspapers, which are made up of many small letters but so arranged that at a distance they spell only one large word or sentence.

The first five verses treat of Armageddon, the remainder pertain to the Millennial Age—more particularly its establishment.

The first thing that greets us in our study is an instance of the twofold fulfillment of prophecy. This is frequently met with in prophetic statements; that passage has first a minor or miniature fulfillment, and later in the future a principal one.

What we read in the first five verses of this Psalm

is referred to in Acts 4:25-26, where the disciples in the early church quote it as applying to the persecutions they were then enduring, and to the opposition to the holy child Jesus by Herod, Pilate, the Gentiles, and the people of Israel; but surely any reader can see that the prophecy was not "filled full" at the time of either of these events. The outline in the Psalm is too great to be filled out by them. In fact some of the predictions, and the sequel, were not fulfilled in Acts 4:25, 26 at all.

A similar instance is found in the prophecy of Joel 2:28, 30, 31, to which Peter refers on the Day of Pentecost in explanation of its marvels, when he even says, "But this is that, etc." (Acts 2:16).

And yet we know very well that what took place on the Day of Pentecost could only be a minor fulfillment of Joel's prophecy, for then verse 30 and 31 were not fulfilled at all. The wonders in the heavens and in the earth, blood, fire, pillars of smoke, the sun turned into darkness, and the moon into blood are reserved for a later and a great day of judgment.

It will be well to have this twofold fulfillment in view as we study:

I. THE OPPOSITION OF WICKED NATIONS AND RULERS

I SAW heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.

His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself.

And He was clothed with a vesture dipped in blood: and His Name is called The Word of God.

And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.

And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God.

And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS.

—*Rev. 19:11-16*

THIS is a general and united opposition of "the heathen" (the Gentile nations), "the people," "the kings of the earth," "the rulers," no element of human enmity is lacking. It is the great all-inclusive mass of unregenerate mankind arrayed against God. Their conduct is described as (1) *raging*, a word elsewhere used in connection with boiling, foaming waves as they dash angrily against the rocks in their impotence; (2) *vain imaginings*—a vain thing is something empty, shallow, futile—a soap bubble. The imaginative folly of which they are guilty is that they can successfully defy, resist, and overcome God; (3) *setting themselves* is the definite taking issue against God: what He loves they hate, what He hates they love—they are pronounced and irreconcilable opponents; (4) the phrase *taking counsel together* reveals their deliberate diplomacy, their clear-cut, thought-out plan of making war against God.

This then is the portrayal—human pride in full flower, the folly of the Babel-builders come to its final head, despite the painful lessons of thousands of years. In the category are included Pharaoh, Nebuchadnezzar, Herod, the high priest, scribes, and elders of the Saviour's time, those who mocked Him on the cross, Julian the apostate, and infidels, free-thinkers, and the wicked of all time. It is the picture of human pride overtopping all else in its rank ambition; man's deification actualized when the Antichrist, the head and front of the opposition, sits in the restored temple of God at Jerusalem and is worshipped as God.

Men are often heard asking, "What is the world coming to?" Here is the answer: *This!* And what the Word of God clearly foretells, all converging lines of present-day movements clearly testify to.

What are these movements?

1. The growth of socialism—internationalism, the development of the power of the people, all of which means that men are getting ready for one confederacy, and one great ruler—the Antichrist, under whom, however, there will be the ten subordinate kings.

2. The eager longing for the appearance of this superman. Out of all the changes and fortunes of the great war there has not yet arisen a Napoleon—one who with strong hand and the ability of genius can gain the recognition of all classes and parties. But he is everywhere desired, men are on the qui-vive for his appearance, and when he comes he will readily secure the worship of his fellows.

3. The return of Israel to its land. There is a tacit understanding to this effect, so well known and recognized as to be accepted by all as a sequence to the war.

Here then are the factors. A world recognizing its king, who will find Israel in its land with a rebuilt temple. As "the abomination of desolation," he will sit therein demanding worship. Refusing this, the Jewish people will become the subjects of a persecution far exceeding anything that has yet taken place in history. In their agonizing despair they will call upon God for

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BOLDNESS IN THE DAY OF JUDGMENT

by Roy R. Boese

FROM the time of earliest childhood the thought of the "judgment day" chilled my heart with fear. Always, even in my happiest moments, and for years after I had trusted Christ as my Saviour, that one great fear lurked in the back of of my mind. It seemed like a great, black monster that some day, I knew not when, would leap upon me and swallow me up. Oh! that I had never been born! And God—? He must be an ogre Who was watching my every move, ready to strike in judgment the sinner who should become too flagrant in his sin longer to escape His wrath.

How little did I dream that, according to God's own holy and unalterable Word, the day I took God's Son as my Saviour I passed forever out of condemnation into the loving, unchangeable favor of God. No more could any charge be brought against me, not even at the Great White Throne, for my sins were washed away in Calvary's precious fountain. I had satisfied the righteous demands of God's holy law in the Person of my perfect Substitute. I was forever free from condemnation and secure from judgment, yet how little did I realize all this. And so, for years Satan bound me in the fetters of fear and lashed my soul with thoughts of condemnation and judgment. Thoughts of God's love and mercy had comparatively little meaning to my soul—how little I knew their unfathomable depths and how little did I experience of "the peace of God that passeth all understanding."

Christian friend, has this been your experience? If so, let us open our hearts to the plain teaching of God's word on "Boldness in the Day of Judgment."

> Herein is our love made perfect, that we may have BOLDNESS IN THE DAY OF JUDGMENT: because as He is, so are we in this world (I John 4:17).

God actually tells us that we who have believed in Christ as Saviour may be *bold* in the Day of Judgment, first because

OUR PENALTY IS PAID

THE awful penalty for our offences has been paid, therefore we may be bold in the day of judgment. We were guilty before God, with no way of clearing ourselves. Guilty on every point. The Scripture says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Our offence being so great, our Judge could only sentence us to death.

> The wages of sin is death (Rom. 6:23).

We could do nothing to meet the penalty. We were hopelessly lost and undone, filled with wretchedness misery, and despair, when lo! the Friend of friends stepped in, taking our penalty upon Himself.

> Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed (I Pet. 2:24).

O what a wonderful friend is Jesus our Saviour! He took our load of guilt and condemnation, willingly dying that we might have life.

> See, from His head, His hands, His feet,
> Sorrow and love flow mingled down;
> Did e'er such love and sorrow meet,
> Or thorns compose so rich a crown?

Now let us see what grace was manifested here. In order for Him to take our penalty, He, the eternal Son of God took upon Himself the form of man thus identifying Himself with a sinful race, and He

HERE is an article on assurance. As the believer faces the future he may do it without a tremor of fear. Yea, amidst the very scenes of judgment which shall fill the souls of unbelievers with cringing terror, he may have BOLDNESS! Boese presents both the assurance and the ground for this; and as we follow his discussion, wonder at the possibility of unworthy sinners having such boldness in the presence of their Judge is mingled with heartfelt gratitude to Him Whose grace made such assurance possible.

Who knew no sin, was *made sin* for us (II Cor. 5:21). We will let the Word tell us more about it:

> Let this mind be in you, which was also in Christ Jesus:
>
> Who, being in the form of God, thought it not robbery to be equal with God:
>
> But made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men:
>
> And being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross (Phil. 2:5-8).
>
> For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich (II Cor. 8:9).

Since the Lord Jesus became identified with us, taking our sin, we have been identified with Him in His righteousness. Notice the last part of II Corinthians 5:21.

> For He hath made Him to be sin for us, Who knew no sin; THAT WE MIGHT BE MADE THE RIGHTEOUSNESS OF GOD IN HIM.

Many other passages of Scripture teach this same blessed truth.

> And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification.
>
> For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ.
>
> Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of One the free gift came upon all men unto justification of life.
>
> For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous (Rom. 5:16-19).

TO YOU who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels,

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ;

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. —*II Thess. 1:7-10*

I SAW the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army.

And the beast was taken, and with Him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh.

—*Rev. 19:19-21*

> For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit (I Pet. 3:18).
>
> Herein is our love made perfect, that we may have boldness in the day of judgment: because AS HE IS, SO ARE WE IN THIS WORLD (I John 4:17).

This truth of our oneness with Him is seen in its fulness in I John 3:2:

> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

The grace of the Lord Jesus in taking our judgment is illustrated in the following story. "One day, as a missionary walked through the African forests, he heard a great commotion over in the bushes, and turning from the path he set out to investigate. As he came upon the scene of the disturbance, he saw an excited group of natives. In their midst was a poor, miserable native, bound hand and foot, and tied to a tree. Opposite stood a warrior with bow and arrow poised, ready to shoot. 'Stop!' shouted the missionary, as he pushed through the crowd, 'What has he done?' The chief, who was seated to one side, stated that they had been out hunting the day before, and this man, in trying to kill an animal had wounded him. So, since he had shed blood, this man would also have to shed his blood. The missionary pled with the chief to forgive the man and free him, but the chief would not listen; so finally the missionary asked if he might have a few moments conversation with the man before they put him to death. The chief consented. Stepping over to the man he gave him a brief gospel message, then he told him not to fear; that he would yet save him if possible; then he stepped back. The chief gave the signal to shoot. Just as the arrow left the bow, the missionary sprang forward, catching the arrow in his

forearm, and walking over to the chief, he pulled out the arrow and said, 'You demand blood, here it is; I'm offering my blood in his stead. Your demand has been met. I beg of you to let him go free.' The chief was astonished. He asked why the missionary had done this unheard of thing and eagerly listened to the message of the One Who suffered in his own stead upon the cross of Calvary. Of course the condemned man was freed and forgiven, for the chief, in justice, could not do otherwise, and his heart was touched by this manifest reflection of the grace of our Lord Jesus Christ."

Sinners we are by nature and by deed, deserving nothing but the wrath of God. But another has taken our sins upon Himself. He has suffered in our stead. He has paid our penalty to the full. He has drained the cup of the wrath of God to its bitter dregs. He has given us His own divine nature, and He has robed us in His own perfect righteousness. How true it is that a knowledge of His love and mercy casteth out all fear.

Near, so very near to God,
Nearer I cannot be;
For in the Person of His Son
I'm just as near as He.

Dear, so very dear to God,
Dearer I cannot be;
For the love wherewith He loves His Son
Is the love He bears to me.

Second, we may be bold in the Day of Judgment because:

OUR JUDGE IS JUST

CROOKED politics have no place in the courtroom of God.

Many corrupt and deceitful men have control of our earthly governments, and the meaning of the term "justice" seems almost to be lost to sight. But every man who stands before the throne of God shall receive his just due. Our God is a God of justice.

He is the Rock, His work is perfect: for all His ways are judgment: a God of truth, and without iniquity, just and right is He (Deut. 32:4).

Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place (Isa. 28:17).

The Scripture is very clear in its declaration that our Judge is perfect. He can make no mistakes. Notice a few more passages:

The judgments of the Lord are true and righteous altogether (Ps. 19:9).

Lord God Almighty, true and righteous are Thy judgments (Rev. 16:7).

True and righteous are His judgments (Rev. 19:2).

When our Judge issues His judgment it is always perfect. It shall stand throughout the ages of eternity.

But the justice of God, seen without the grace of God will only bring fear to the heart. In other words, for a Christian to realize that God is absolutely holy and just, if he realizes at all what a sinner he is, will only fill his soul with fear concerning the judgment day.

But there is another fact to be taken into consideration, which puts the matter in a different light. The Judge passed the sentence, then took the full penalty of that sentence upon Himself.

Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all (Isa. 53:4-6).

This truth is illustrated by the following story: "A boy, the son of a worthless father, was brought before Judge Lowrey of Mississippi; charged with a certain offence. He was found guilty and fined. The mother pleaded with the judge that he remit the fine. She said she would have to earn the money to pay the fine: but her prayer was not granted. The judge, whilst waiting at New Albany wrote a letter to the mother, an old friend of the Lowreys saying: as Judge Lowery, I was compelled to execute the law; but as your friend, I send you my personal check to pay the fine.'"

God has already executed judgment against our sins. But He Himself bore that judgment in the sufferings of His Son. He is eternally righteous and just. He will not

I SAW the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and death and hades delivered up the dead which were in them: and they were judged every man according to their works.

And death and hades were cast into the lake of fire. This is the second death.

And whosoever was not found written in the book of life was cast into the lake of fire. —*Rev. 20:12-15*

I SAW a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

—*Rev. 21:1-4*

twice demand payment for sins. So, since we go free, and can never be brought into judgment as concerns the penalty of sin, we may be bold in the Day of Judgment.

God will not payment twice demand,
Once at my bleeding Surety's hand
And then, again, at mine.

What love should fill our souls as we see how willing the Lord Jesus was to take upon Himself the judgment that belonged to us. What gratitude should well up in our hearts to know that the God Who must judge our sins, so loved our souls as to strike upon His Son the blazing wrath that was our due. What assurance should flood our beings in the realization that the Judge is just, and that He will never require of us the penalty which Christ paid on our behalf.

Third, we may be bold in the Day of Judgment because:

OUR PARDON IS AUTHENTIC

OUR Pardon is authentic because it is issued by the only One Who has a right to pardon a sinner. The eternal God, the God of all justice and grace is the One Who has pardoned us. The Judge Himself has given us a full pardon,

> In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Eph. 1:7).

How much it means that God Himself is the One Who has given us our pardon may be seen from an illustration which recently appeared in "The Sunday School Times"; "Only the rightful king or ruler can issue a pardon. In Sir Walter Scott's 'Ivanhoe,' the story is told of Richard the Lion Hearted, in disguise, coming upon a sheriff and his men who were about to execute a prisoner. Reining in his horse and raising his hand Richard exclaimed, 'Hold! I spare that man's life!' But his very act of mercy revealed his identity, for instantly the men recognized that this one with authority to pardon must be none other than Richard himself. Who is he that forgiveth sins? It is the Co-equal with the Father." God Himself has pardoned the sinner. There is no higher authority. The pardon must stand.

> Who shall lay anything to the charge of God's elect? It is God that justifieth.
>
> Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us (Rom. 8:33-34).

And God has backed up His pardon with an oath, an oath that cannot be broken,

> For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.
>
> Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed it by an oath:
>
> That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:
>
> Which hope we have as an anchor of the soul, both sure and stedfast, and which entered into that within the veil;
>
> Whither the forerunner is for us entered, even Jesus made a high priest for ever after the order of Melchisedec (Heb. 6:16-20).

If a believer were ever to be brought into judgment as to the penalty of a single sin, the Lord Jesus would be made a liar, for He has said:

> Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life (John 5:24).

Thank God, we know that His Word shall never be broken. God has given us His promise, and He has confirmed His promise with an oath. His word shall stand forever.

> Heaven and earth shall pass away, but My words shall not pass away (Matt. 24:35).

Believer in Christ Jesus, if the torment of fear concerning the judgment day of God has been your lot, open your soul to the truths of Gods Word concerning His justice and His grace. Accept the assurance of pardon which He has held out to you so long. Rest in His immutable decree!

> There is therefore now no condemnation to them which are in Christ Jesus (Rom. 8:1).
>
> He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God (John 3:18).

In closing, I shall quote a paragraph from the little book entitled, "The All-Sufficiency of Christ," by C. H. Mackintosh.

> How is it possible for a person to believe that God has satisfied Himself as to his sins and not have peace? If God says to us, "Your sins and iniquities I will remember no more," what could we desire further as a basis of peace for the conscience? If God assures me that all my sins are blotted out as a thick cloud—that they are cast behind His back—forever gone from His sight, should I not have peace? If He shows me the Man Who bore my sins on the cross, now crowned at the right hand of the Majesty in the heavens, ought not my soul to enter into perfect rest as to the question of my sins? Most assuredly!

HE SHEWED me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him:

And they shall see His face; and His Name shall be in their foreheads.

And there shall be no more night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. —Rev. 22:1-5

"YET A LITTLE WHILE"

(Continued from p. 324)

Mary was blessed among women because the holy Child was formed in her. What a happy thought, that we may have Christ formed in us; and say, "Christ liveth in me."

Christ is our hope of glory. He is our glorious hope. We are looking for that blessed hope, the glorious appearing of the great God, our Saviour, Jesus Christ (Titus 2:13).

> So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without (apart from) sin unto salvation (Heb. 9:28).

He came unto His own and His own received Him not. To them He said, "A certain nobleman went into a far country to receive for himself a kingdom, and to return" (Luke 19:12). Jesus the Nobleman has gone but He has not yet returned. But soon He will come and will not tarry. He left this command: "Occupy till I come."

For Israel He will be the national Deliverer. Out of Zion shall come the Deliverer. "So all Israel shall be saved" (Rom. 11:25-30).

> Lift up your heads, O ye gates; even lift them up ye everlasting doors and the King of glory shall come in. Who is this King of glory? The Lord of hosts; He is the King of glory (Ps. 24:9-10).

Hear God's sure promise concerning His ancient people Israel. "And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people" (Isa. 11:11). Read His promise in Amos 9:13-15. There are hundreds of such promises concerning the future redemption and glory of the despised Jews and their land which God gave them.

> And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be My people, and I will be their God, in truth and in righteousness (Zech. 8:8).

> In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you (Zech. 8:23).

Yes, poor, blind Israel is to look upon Him Whom they pierced at Calvary, and shall weep and mourn. They shall yet learn that Jesus Whom they hated without a cause was their true Messiah, and after His blood for a while longer is upon them and their children, and after they shall have passed through several years of more intense suffering than they have ever known, the Great Tribulation, the time of Jacob's trouble, the Kingdom will be restored to Israel, and the true King David, the Prince of Peace, the King of the Jews, shall occupy the throne of His father David, and of the increase of His government and peace there shall be no end. Thus shall begin the great millennium, the golden age, the day of the Lord, when nations shall learn war no more. Do you cry with John of old, "Even so come Lord Jesus, come quickly!"

BUT several years before the Deliverer shall come out of Zion to change Israel from "Forsaken" to "Hephzibah," and Palestine from "Desolate" to "Beulah," in accordance with Isaiah's prophecy (Isa. 62:1-5), the Lord Jesus Christ shall descend from heaven and call His Church to meet Him in the air.

For that glorious translation, that instantaneous rapture, they who have turned to God are waiting.

> To wait for His Son from heaven . . . . even Jesus, which delivered us from the wrath to come (I Thess. 1:10).

The believer is not waiting to be unclothed by death. He is waiting to be clothed upon with his house from heaven; waiting for the adoption to wit the redemption of our body.

> Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto His glorious body Phil. 3:20-21).

Every enlightened and obedient Christian is looking for, waiting for, longing for the return of Christ from heaven.

God revealed to Simeon that he would not see death until he had seen the Lord's Christ. But better news than that has been revealed to the redeemed ones, to those who will be Christ's at His coming, those who are waiting not for the consolation of Israel, but for the Rapture of the Church. This better news is, that they will not see death if they remain on earth until they see Christ at His coming. Hear these words of the Lord:

> For the Lord Himself shall descend from heaven . . . .
>
> And the dead in Christ shall rise first.
>
> Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord (I Thess. 4:16-18).

Would you like to go to heaven from earth without tasting death? That is going to be the experience of a vast multitude in "yet a little while."

"We know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (I John 3:2). And then note carefully the words that follow: "And every man that hath this hope in him purifieth himself, even as He is pure" (I John 3:3).

In every believer's life this blessed hope should be a purifying hope. The Christian should live not only in the daily expectation of the Lord's return, but in the hourly expectation of that glorious event. It is a stimulating hope for the believer who is growing tired of the battle, weary and worn from persecution, tribulation, and suffering.

This ungodly world that hated and persecuted the Lord Jesus Christ will remain unchanged in its attitude toward those who belong to Him and who love not the world, neither the things of this world. The apostle Paul said, "We are troubled on every side," including the inside. We are often on the verge of despair. We are inclined to lose heart. The pressure, the hardships, the tasks seem heavy enough to break us down. We are sick of humanity's sin and sorrow. We lose patience with the rebellious evildoers who reject the mercy and love of our great God. But when we feel inclined to give up, we remember God has instructed us to be the more faithful,

> As ye see the day approaching (Heb. 10:25).

As we have counted the cost of the building and the battle, we have also considered the recompense of the reward. We shall continue to endure as seeing Him Who is invisible and obey His Word.

> Cast not away therefore your confidence . . . . For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

God's Gracious Provision

THOUGH the full amount which we need to wipe out the deficit in the current expense fund of The Denver Bible Institute was not supplied by the first of September, God has dealt in marvelous grace and loving-kindness. In spite of the financial depression through which we have been passing, by His blessing we are able to report

$8,246.52 SUPPLIED TO DATE

Remember, this amount is over and above ordinary receipts for current expenses during the past nine months. While there is still a very large need remaining, of which we will speak presently, the amount already supplied has made it possible for the School to operate, and has made possible definite progress in meeting pressing obligations. When we consider existing conditions, we realize that the supply of this amount has been nothing short of miraculous. Our hearts are filled with thanksgiving, and we are encouraged to continue looking to God in earnest, trustful prayer for the full supply of the balance needed.

The Need Yet Remaining

AS WE have indicated above, there is still need for the provision of several thousands of dollars in order that the full amount involved in the D. B. I. Crisis Cry may be supplied. Though it is evident that God's time has not yet come, we are confident that He will supply the full amount, for every penny of it represents actual needs and obligations which must be met. Though the answer to our prayer seems to have been delayed, we are depending upon the promise which has never failed in the seventeen years of the history of D. B. I., "My God shall supply *ALL* your need according to His riches in glory by Christ Jesus."

In such an hour as this it is well for us prayerfully to consider what lessons God may be seeking to teach us by dealing with us as He does. The experience through which we are passing has brought us all to our knees, as never before, in earnest prayer and heart searching, seeking to learn these lessons, and many and precious indeed are the lessons which He has taught us. But there is one of which we believe He would have us speak in particular.

One day our Lord spoke a parable to His disciples "to the end that men ought always to pray, and not to faint." This parable presents clearly one of the lessons which God has impressed upon our hearts in this time of testing.

> And He spake a parable unto them to this end, that men ought always to pray, and not to faint;
>
> Saying, There was in a city a judge, which feared not God, neither regarded man:
>
> And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.
>
> And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;
>
> Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.
>
> And the Lord said, Hear what the unjust judge saith.
>
> And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them?
>
> I tell you that He will avenge them speedily. Nevertheless, when the Son of Man cometh, shall He find faith on the earth? (Luke 18:1-8).

In speaking as He did, our Lord quite clearly implied that there would come times in the experiences of His children when the answer to their prayers would be delayed.

We have come to such a time.

In such an hour what should we do?

The Saviour plainly tells us what is at least one of the lessons which He desires to teach us through permitting such experiences: "Men ought always to pray and not to faint."

The parable by which He presents this lesson is very illuminating. In brief its point is this. If, through importunity, a poor widow can move an unrighteous magistrate to grant her petition, with how much more confidence may the children of God look forward to seeing the answer to their prayers, considering that

they are dealing with their own loving heavenly Father, Who is altogether righteous.

We invite you then, dear friends of D. B. I., to continue with us in earnest prayer and supplication, asking that God will glorify Himself in the full supply of the need of His work at D. B. I. in this hour of crisis, and as you pray let it be with the full assurance of confidence that He will abundantly answer our cry.

A Special Prayer Burden

THE date for the opening of classes in D. B. I. has been postponed to September 30. We are expecting, by the grace of God, that the coming year will be one in which His blessing is most signally manifest.

As you pray for the full supply of the need yet remaining in the work of D. B. I., therefore, we will appreciate it if you will especially intercede for the immediate supply of the needs involved in the opening of school, and as God burdens your hearts, fellowship with us through your gifts and offerings in helping to meet the need.

Another Special Burden

GROWING out of the crisis through which we are passing, the conviction has taken deep root in our hearts that we should pray more earnestly than ever, that God will raise up a host of friends who will stand by with their gifts and offerings, not only in an hour of special need, but regularly, from week to week, and month to month, as the Holy Spirit burdens their hearts. Not only is this the need in the work of D. B. I., but worthy Christian enterprises the world around are facing the same need. For the sake of others, therefore, as well as for the sake of D. B. I., we come to you with this special request.

Will you, dear Christian friend, not ask in earnest prayer that God will give you the burden of His own choosing in answer to two practical questions?

1. Lord, what institutions or organizations wilt Thou have me to support regularly with my gifts?

2. How much wilt Thou have me to give every month or week to the support of each?

Even though you are already distributing your gifts among what you believe to be worthy Christian enterprises, you will do well to pray this prayer with an open heart. Possibly God would have you increase your gifts to some work which you are already supporting; possibly He would have you make some changes in the distribution of your gifts; and possibly there are other worthy enterprise which He would have you add to the list.

Of this we are certain. There are some among His stewards whom He desires to burden to give more largely to His work at The Denver Bible Institute, or more regularly, or both.

We are praying that God will raise up friends of His own choosing who, through regular and generous gifts, will become co-workers together with us in the blessed task which God has committed to us.

Are you one whom He desires to use in this way?

If you are, it is our heartfelt conviction that He will make it clear to you if you will seek His mind with an open and willing heart.

A Word of Appreciation

THOUGH the need yet remaining in the work of D. B. I. is great, we want to take this opportunity to express our heartfelt appreciation to the friends who have stood by so loyally in praying and giving during the past several months. God has used both your prayers and your gifts, not only to help meet the needs of D. B. I., but also to encourage and to cheer the hearts of all who are engaged in this great work of God.

Believing that they will bring blessing to others, we quote from a few of many letters which God has used to bring blessing to our own souls.

From one of God's widowed saints,

> I am sorry I cannot do better, but I am sending five dollars with my heartiest hope you will reach your need. I would like to say I would send a certain amount by week or month but cannot. I am an aged widow working as housekeeper.

From an earnest school teacher,

> How I wish I could do better than this. God only knows our struggle through this summer. We have been praying and will pray for D. B. I. God will surely do great things for and with the school.

From a Christian housemaid,

> I want you to know this need is upon my heart, and that I expect the Lord to supply it in His own way and time.
>
> I said, "I must send one of those $1.00 bills I have on hand," but my employer paid me a week in advance this morning, so I am sending $5.00 instead of $1.00.

From the wife of a Christian miner,

> In response to your letter concerning the "Crisis Cry," I am enclosing check for five dollars. The need is great and has been on my heart. I wish the offering were more, but trust with other offerings it may help toward the goal.

From an earnest child of God in the East,

> If ever I have wished that I was a millionaire, it has been at times of such calls for help as yours,

(Continued on p. 40)

A Challenge to our Faith!

Several thousands of dollars are still needed to complete the amount for which we have appealed in "The D. B. I. Crisis Cry!"

Apparently the answer to our prayers has been delayed.

In this hour of testing, the teaching of God's Word on importunity has come home to our hearts with increasing force.

Hear one of the parables of our Saviour:

> Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;
>
> For a friend of mine in his journey is come to me, and I have nothing to set before him?
>
> And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed; I cannot rise and give thee.
>
> I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.
>
> And I say unto you, Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.

Here is a challenge to our faith.

Here is a promise for our encouragement.

Let us not faint, but be importunate in our prayers.

Let us continue asking for the full supply of the need of D. B. I., and as we ask, let us, by faith, lay hold upon the promise,

ASK AND IT SHALL BE GIVEN YOU!

AS GOD LEADS, USE THE COUPON!

"My God shall supply ALL your need, according to His riches in glory by Christ Jesus."

Dear Friends at D. B. I.

You may count on my continued support in this hour of need and testing.

It is my purpose to continue bearing up the need of D. B. I. in prayer until that need is fully met.

Enclosed you will find $..... cash offering to help meet the need.

Count on me for $..... per ..... for the coming year, beginning .....

NAME.....

DATE..... ADDRESS.....

.....

Send this coupon with your offering to
The Denver Bible Institute, 2047 Glenarm Pl., Denver, Colorado

but the Lord has not seen fit to endow me with such wealth; however, I am enclosing a gift with the assurance that "little is much when God is in it."

Such letters as these fill our hearts with a song of rejoicing in the assurance which they give that God has raised up many faithful friends who will stand by in the hour of adversity.

We are counting, dear friends, upon your continued prayer and intercession on behalf of D. B. I. and on behalf of those who are engaged in the work, and as God leads you we are counting on your continued generous offerings in support of the testimony for which we stand.

A Word of Appeal on Behalf of Our Friends

FOR several months we have realized the need which the readers of "*Grace and Truth*" and friends of D. B. I. were facing, but in the past few weeks this need has pressed with new force upon our souls. Letter after letter has been received, expressing sorrow at inability to help in the work of D. B. I. in this hour of our critical need. Some have told of personal illness and consequent expense; or a loved one has been ill, possibly the breadwinner of the family. Others, and by far the greater majority, have told of unemployment continuing for months, or even years. Many others have told of crop failures, and some say that they are threatened with the loss of their property through lack of means to pay their taxes. But enough! We will let them speak for themselves in the following quotations, chosen from among many such.

From an earnest reader of "*Grace and Truth*" in Michigan,

> In regards to the Crisis Cry I am very sorry that I cannot help to support the work at the D. B. I., but I can pray to the Almighty God Who is the Giver of every good and perfect gift, and I know He hears and answers prayer. The reason why I can't give is that my husband is out of work and has been for some time. We do not know just when he will go back, but when he does go back I know of no place better than the D. B. I. to help support and I will help just as soon as I can.

From one of God's poor on the west coast,

> I would be glad to help you if it were possible for me to do so. I am up against it myself. We, I mean my husband and I, are struggling to meet our monthly payments. We have nothing in the bank any more to fall back on. Taxes are very high, many are losing their homes. We have an eighty-two page delinquent tax list here in.....

From an interested member of "the family" in Ohio,

> I feel indebted as I have been privileged to read "Grace and Truth" as a gift of one of it's noble workers, and a personal friend. To express my admiration for the stand taken to uphold the Word of Truth, D. B. I. merits the generous support of all God's children, for it's strong testimony for the fundamentals of our precious Faith against the heresies of the present day. I am very sorry to admit my inability at the present time, on account of many months of sickness and death in the family, and no work. But I hope that it won't be always this way and in the future to do better.

From a faithful Bible teacher on the east coast, addressed to the Editor,

> I deeply regret my inability to contribute financially to your work in this crisis. I must, however, tell you that my heart goes out to you and up to God in your behalf, and I am hoping that you may be delivered in a wonderful way. I have been watching your magazine for several months, and have joined with you in the fellowship of prayer in connection with the Crisis Cry. These are days of great pressure and the only way out, as you know, is up.
>
> May God bless you abundantly and make you more and more abundantly a blessing.

From two aged saints in Denver,

> Gladly would we help if we could, but cannot. Mr. ..... is partly paralyzed, unable to do any work, and both of us are over eighty years of age, but we are still true to our faith in God and so can pray for your work.

From a Christian railroad man in Oklahoma,

> There is nothing that I would enjoy more than to be so that I could send even the entire amount. It has been three months today, and I have only made one dollar during that time, so you see that I can't send so much as a dollar toward the fund.
>
> I count it a privilege, however, to continue to pray for the supply of the needs.

From two faithful children of God in Michigan,

> We are very sorry that we are unable to help you in any way financially. Our last year's taxes are unpaid, and at present it looks as though we will be unable to pay this year's taxes. So all we can do is to go to One Who is able to help us and fill all our needs, however dark things may look to us, and that is what we do. And we also remember The Denver Bible Institute in prayer. Kindly do the same for us as we surely need one another.

From a Christian mill-worker in Ohio,

> I am exceedingly sorry that I cannot give to the Lord's cause at D. B. I., meanwhile Mrs..... and I have wished again and again that we could send a gift to you. The steel mill here at ..... is down to about one day per week, I have worked four days in eight weeks, and that leaves us about about $560.00 deficit right away. We are not depressed, we are enjoying the presence of the Lord. "Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:18). I hope you people will be praying continually for an improvement of industry, not only so, but that the desired lessons may be learned.

Such letters as these come as a definite challenge to us.

We have appealed to you to stand by D. B. I. in this hour of her need.

We now appeal to you to join us in earnest prayer and intercession for the needy members of "the family."

Let us not fail in this hour of crucial need, but rather in prayer let us bear one another's burdens and so fulfill the law of Christ.

For yet a little while, and He that shall come will come, and will not tarry (Heb. 10:35-37).

THE hope of the soon coming of the Lord Jesus Christ is a compensative hope; for He said, "Then He shall reward every man according to his works." Again, "Thou shalt be recompensed at the resurrection of the just."

Surely our labor in the Lord is not in vain.

Stop! Think seriously and prayerfully! The very next moment may be the last moment of the Church's sojourn on earth. Millions may even now be suddenly called to rise to meet the descending Lord. Surely His coming is nigh. How would you spend the next twenty-four hours if you knew positively that at the end of that time the rapture of the Church would take place?

You would not spend much time in sleep. Perhaps all of us would be in a strait betwixt two desires, one to praise and pray, to meditate and confess, just stay secluded in close communion with the Lord in hours of final preparation; and the other would be to spend every moment warning indifferent, unsaved loved ones, friends, and neighbors.

O that God may help us to divide our waiting days in worship and service. "Occupied with Christ and occupied for Christ."

For yourselves know perfectly that the day of the Lord so cometh as a thief in the night.

But ye, brethren, are not in darkness that that day should overtake you as a thief (I Thess. 5:2, 4).

The unsaved multitudes are walking in darkness, and their condemnation is that Light has come into the world and men love darkness rather than light because their deeds are evil. With this ungodly, evil age, they are rushing on to midnight, even to judgment and to despair.

And at midnight there was a cry made, Behold the Bridegroom cometh (Matt. 25:6).

Midnight is coming before the dawn of the new day. This darkness is settling down upon this age. The days are evil. Perilous times have come; men are lovers of pleasure more than lovers of God. Bolshevism and lawlessness in the nation, in the school, in the church, and in the home are making rapid strides. New theology, propagated in the name of Christianity, is not only helpless to cope with the situation but is doing more than anything else to hasten the age to its doom. Apostate Christendom is in for God's wrath. Judgment shall begin at the house of God and shall extend to every government, institution, and individual.

Whether you are a religious sinner or belong to the millions who are saying concerning Christ, "We will not have this Man to reign over us," we warn you, we beseech you, do not be deceived by the political, educational, and religious leaders with their world-improvement and social-betterment schemes, with all the boastful and flattering promises of modern scholarship. The faith once for all delivered unto the saints is your only hope. God's one outstanding imperative is a message to the individual sinner, "Ye must be born again."

Can you not see that we are moving surely and swiftly toward a mighty climax; toward the end of man's day and into the day of the Lord? The coming of Jesus Christ is going to affect human conduct, human affairs, human governments, and human destinies, as no other event ever has. The most radical social disorders of past centuries, the bloodiest political outbreaks, and the fiercest religious revolutions in the history of the world are not to be compared with the mighty upheaval that is yet a little while ahead.

These terrible days will follow the Rapture of the true Church, made up of all who have been redeemed by the precious blood of Jesus Christ. They will precede the inauguration of the golden age, when Jesus Christ shall reign supreme with His saints over the earth. "Do ye not know that the saints shall judge the world?" (I Cor. 6:2). "And they lived and reigned with Christ a thousand years" (Rev. 20:4).

The foolish, unscriptural postmillennium theories have deceived many and left them ignorant of God's program for the Church in this evil age. There cannot possibly be a millennium until Christ comes back from heaven and the resurrection of the just takes place.

The rest of the dead lived not again until the thousand years were finished (Rev. 20:5).

GOD has appointed His Son Jesus to be the Saviour of the world and the Judge of the world. You must meet Him here at Calvary as Saviour or hereafter at the White Throne as Judge.

"Life eternal" or the "second death" will be the portion of every individual.

This is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent (John 17:3).

And death and hades were cast into the lake of fire. This is the second death (Rev. 20:14).

Delay is worse than foolish. You are not here on trial. You were found guilty at Calvary. The day of your execution is rapidly approaching. "Condemned already" is your predicament (John 3:16-19). The Judge of all the earth is extending to you days of grace during which you may accept a full, free, and final pardon and escape eternal punishment.

When Jesus Christ went to the cross, He said, "Now is the judgment of this world." He died for us.

Remember eternity now. Seriously meditate upon Calvary. Surrender to Christ. By faith appropriate His shed blood. Be saved now for time and eternity.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels,

In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ:

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power;

When He shall come to be glorified in His saints, and to be admired in all them that believe (II Thess. 1:7-10).

There are multitudes who can say, "I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (II Tim. 1:12).

Are you one of these sensible, wise, fortunate ones?

We see the day approaching. "When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory" (Col. 3:4). If. If what? If ye are dead to sin and your life is hid with Christ in God.

Get ready, for Jesus the Son of God is surely coming.

Yet a little while, and He that shall come will come, and will not tarry.

When He shall appear we shall be like Him, for we shall see Him as He is.

Surely I come quickly. Amen. Even so, come, Lord Jesus. —Rev. 22:20

ARMAGEDDON AND THE MILLENNIAL AGE

(Continued from p. 333)

deliverance. Their prayer will be answered, and coming in the clouds of glory will appear Him Whom they crucified, and Whom they will now accept as their Messiah, and Who will become their deliverer.

II. GOD'S REPLY TO HIS ENEMIES

UNITING in one vast aggregation of rage, power, pomp, and enginery they have united against God, and have uttered their challenge. What is the answer? A LAUGH! Hear the mocking sound reverberating like thunder in the heavens. God's laugh of derision! That is the sufficient answer to man's utmost pride and power, for it lays both in the dust. As the tempest follows the lightning, so does tribulation follow ridicule. God's wrath is now at white heat. Is the Almighty seeking revenge? No, rather, vengeance; between these two is a vast difference. Now is seen the full meaning of those imprecatory psalms at which gainsayers have so long balked. God is breaking the teeth of those who have blasphemed Him. "Man's day" of folly, sin, and failure has at last come to an end, and the day of reckoning has arrived. God is no longer silent. His enemies are swept aside like chaff, to make room on earth for the inauguration of His long-deferred plan: that for which the whole creation has been groaning.

And now the Tribulation over there emerges a Throne, the only throne with a secure foundation which this world has ever seen, and on it sits God's King, His Son: He Who once was Prophet, then Priest, and now is King over His own inheritance. The One Whom John saw announced as a Lion, but appearing as a Lamb to open the seven-sealed Book. Jehovah-Jesus. The "I Am" of the ages.

And now at last the world is under a Sovereign Who understands its complaints and knows how to cure them; from whose mandates there is no appeal. Everywhere now is heavenly restoration and order. His sway is universal, embracing the heathen and extending to the uttermost ends of the earth. His rule is inflexible; "subjuga" all must pass under the rod of righteousness. Should there be opposition: it is at once shattered as the potters' sherds. Then right will make might. Then not intellect, nor skill, nor cleverness, nor trickery, nor diplomacy, nor genius will win approval and place, but purity of heart, sincerity, humility, obedience.

The Millennial Age will be a time of overflowing mercy. "Seven vials hold Thy wrath, but what can hold Thy mercy?"

"Blessed are all they that put their trust in Him." It is the consummation of blessedness. Those who live with Him in the Millennial Age will be with Him, and be like Him, beyond which there can be nothing conceived of as more desirable.

> Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is (I John 3:2).
>
> And he that overcometh, and keepeth My works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron (Rev. 2:26, 27).

AS THE EDITOR SEES IT

(Continued from p. 322)

A thousand thanks for your kindness in again placing my name on the subscription list of "Grace and Truth."

It is always a pleasure to receive the magazine month by month, and the articles therein are a constant source of inspiration. Again and again I praise God for the stand you maintain in defense of the truth, and long may the Lord grant you grace to continue doing so. Surely He must be using it as a chosen instrument in His hands to save many of His dear saints from being turned aside from the ways that be in Christ.

Again, a thousand thanks. Trusting you are being greatly blessed in all your many labors, with heartiest greetings in our coming Lord.

The next comes from Africa:

I am now taking this opportunity of thanking you for sending me "Grace and Truth," and also to thank the kind donor who made it possible for me to receive it. It is very kind of you. And I should be delighted to continue to receive it, if you see fit to send it.

It is a very profitable magazine; and one that teaches the Word of God. Would God there were more of the same kind published today.

Praying that God's richest blessing may continue to rest upon "Grace and Truth" and also on D. B. I.

Egypt sends the next contribution:

Your letter of the 29th of May, telling us that Mr. ..... is making it possible for us to receive a year's free copies of "Grace and Truth," came to hand this morning.

We should be obliged if you would extend to Mr. ..... our grateful thanks for this kindness. We are more than glad to have this opportunity of reading your highly esteemed magazine with its firm stand upon the Word of God.

Again thanking you.

And finally, this earnest request comes from way up in the interior of Brazil:

Owing to our being in a very remote spot, your letter of the 11th of February, 1931 did not arrive

(Continued on p. 355)

IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

OAKLANDS PARK BIBLE CONFERENCE

by Pastor A. Telford

A Bible conference was held at Oaklands Park, Hamilton, Ontario, under the auspices of the Associated Gospel Churches, July 26 to Aug. 9. The principle speakers for the two weeks were Dr. Pettingill of Wilmington, Del., Pastor Philpott of Los Angeles, Cal., and Dean Clifton L. Fowler of Denver, Colo.

During the first week Dr. Pettingill gave two messages daily on the book of Hebrews.

Dean Clifton L. Fowler began his ministry on Saturday evening, Aug 1, with a message on "Guidance." He also spoke to two large gatherings on Sunday. Monday was Young People's Day at the Conference. The morning service at ten thirty and the afternoon program was in charge of the young people. Dean Fowler brought the Young People's Day to a close with a message in the evening on "God's Imperative to a Crisis Hour," when about fifty young people responded to the appeal to yield their lives to God.

During the remainder of the week, Dean Fowler spoke at 3:00 P.M. on subjects that grew out of general questions that were asked by the audiences. These subjects were treated with a clearness and a Scripturalness that gave the audiences joy and satisfaction. At the evening services his subjects were relative to "The Person of Christ."

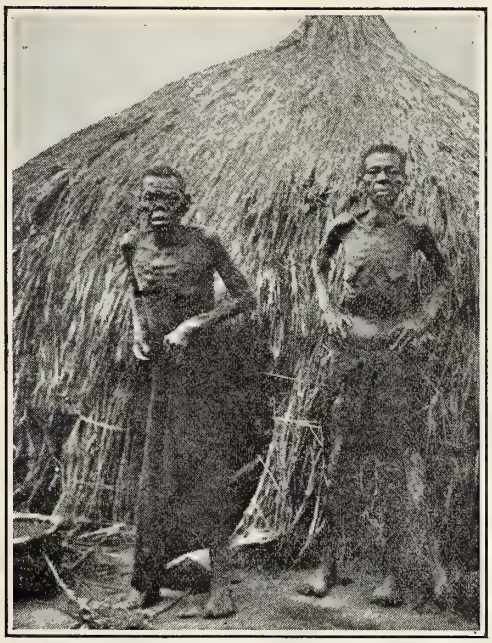
On Friday evening and Sunday afternoon Pastor P. W. Philpott, Honorary President, gave two addresses.

Dean Fowler closed the Conference on Sunday evening with the largest crowd during the two weeks attendance, when the large tent, seating twelve hundred people was full, and a large crowd was seated outside on benches. His message at this meeting was on "The Universalism of God." The presence and power of God was very manifest in this meeting as was shown by the large number who raised their hands for prayer at the closing invitation.

This was the Eighth Annual Summer Bible Conference held by the Associated Gospel Churches, and the committee reported that it had reached a spiritual zenith that it had never enjoyed before.

"Only Two!" read the man as he stooped over to pick up the small piece of paper bearing those words. It was a tract someone had thrown away on the street in Denver. Perhaps that someone had received it from a D. B. I. student, for it was a tract published by the Institute. It's message spoke of the two roads, the two masters, the two kinds of people, the two destinies, and closed with Acts 16:31—enough to cause anyone to think. A short time afterward this man was travelling toward California, and in a time of testing someone handed him another gospel tract which provoked more thought. Then out on the coast he found a New Testament, and its message cut deeper. Later, the landlady at a place where he was rooming gave him a Bible someone had left behind, and God's Word bore fruit. He saw the Lord's hand in it all. He realized his need. He turned to the Saviour.

Now this man is passing on the message. He receives "Grace and Truth," reads it through, and gives it to others. He speaks to individuals about their need of the Saviour, and hands out many tracts. And those tracts, though seemingly insignificant, will bear fruit—the one he found surely did!



Lepers in the Congo

Dr. E. R. Kellersberger, medical missionary of the Presbyterian Mission stationed at Bibanga in Belgian Congo, in writing to express his appreciation for the blessing brought to him through "Grace and Truth," also tells something of a new branch of his work there. He says:

"You will be interested to know that we now have a leper camp, and already one hundred thirty-five in it, and two hundred more wanting to come. We have a church and school for them too, and are preaching the Gospel to these needy ones. They have been outcast, and it is a great joy to reach them for Christ."

The accompanying photograph shows two who are suffering from that dread disease. They are typical of the rest of their number, and their leprosy is typical of the sin which corrupts their souls and the souls of all men until the healing power of the Gospel finds entrance. Pray for the ministry of those who are able to do a little for their bodies and much for their souls.

(Continued on p. 355)

IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

FROM SCHOOL TO CASTLE

Wholesome Christian fiction has a very definite ministry in interesting and instructing young people in spiritual things. "From School to Castle" is such a book. It is a delightful story. The message of salvation is made clear. Mystery there is, and adventure, but none of the sensational element which is so objectionable in much current literature. A love story adds interest and charm, but is of such a character as to inculcate Christian principles. This is a book which can be used of God to bring rich blessing to its readers.

"From School to Castle," by Charlotte Murray, 4⅞x7⅜ inches, 298 pages, cloth. Price $1.25. Published by Pickering and Inglis, London and Glasgow.

SHADOW AND SUBSTANCE

"Shadow and Substance" will enable any believer to understand the typology of the tabernacle, which is to understand the Person and work of our Lord Jesus Christ. The tabernacle presents in picture what the New Testament teaches in doctrine about the Saviour.

This book unfolds the typical significance of each part of the tabernacle: the brazen altar picturing Christ as the Lamb sacrificed for our sins; the shewbread picturing Christ the Bread of Life; the mercy seat picturing Christ our propitiation; etc. The cherubim, the ark, the Shekinah, the priest's garments, and every detail of the tabernacle worship is dealt with. The writer's discussion of the tabernacle types is clear, and plain, and true to Scripture.

"Shadow and Substance" is a reprint. Its author, the late George C. Needham, was a well-known Bible teacher and evangelist of the days of D. L. Moody. He exalts the Lord Jesus, stirring our appreciation of His work for us. In constantly referring to the New Testament fulfillments of the Old Testament types, Needham emphasizes the perfect agreement of the Scriptures and effects a most forceful culminative proof of verbal inspiration.

"Shadow and Substance," by Geo. C. Needham. 5x7½ inches, 200 pages, cloth, $1.25 net. Published by the Bible Institute Colportage Ass'n., Chicago.

DONALD CAMPBELL'S LOYALTY

This story book gives us a charming picture of the blessings of a Christian home. In the foreword the writer promises "a story for young people with fun, war, and truth combined," and she lives up to her promise. Some of the keenest problems of young people are presented in the experiences of her characters, such as problems involved in the mating question, business, the yielded life, separation, and persecution; and with these problems is presented the normal, godly solution. The story is intensely interesting but absolutely clean. Such a book as this should be very helpful to young people in their teens.

"Donald Campbell's Loyalty," by Sara C. Palmer. 5⅜x8 inches, 177 pages, art stock cover, price 75 cents. Published by The Bible Institute Colportage Ass'n., Chicago.

ARCHIBALD ORR EWING

Here is the biography of a man who was in every sense a real man, and truly a man of God. It is so written that once you start to read it, you will be reluctant to lay down the book before you have finished. Archibald Orr Ewing wins our admiration both for his manliness and his godliness. As a young man he had inherited wealth and was the head of a large and prosperous business firm. Yet he left all that this world offers the successful, and he gave himself to the Lord's work, devoting his life and his fortune to the eternal interests of China's millions of souls. What a noble life-work! For twenty-five years he labored in the China Inland Mission with a zeal, an enthusiastic vigor which stirs the reader of the biography. How it moves us, to see his loyalty to duty, when duty took him much of the time far from his family whom he loved so dearly. The joy that Ewing found in the sacrifices and hardships shows how richly the Lord enables His servants. This book will give you a living interest in missionary work in China, enabling you to pray more intelligently for the missionaries and for the Chinese Christians. And it will inspire you to give yourself whole-heartedly to the Lord, following Ewing's noble example.

"Archibald Orr Ewing, That Faithful and Wise Steward," by Marshall Broomhall. 5x7½ inches, 150 pages, cloth, $1.00. Published by the China Inland Mission, 237 West School Lane, Philadelphia.

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

BEAUTIFUL FEET

or

BE YE TRANSFORMED AS PERTAINS TO THE USE OF THE FEET

Romans 12:1-2

Introduction: The need of transformation
Prov. 6:18
Rom. 3:15
How about dancing, etc?

A MATTER OF SEPARATION

I. A MATTER OF SECURITY
Ps. 40:2

II. A MATTER OF RESPONSIBILITY
Heb. 12:13

III. A MATTER OF TRIUMPH
Rom. 16:20

IV. A MATTER OF ENLIGHTENMENT
Ps. 119:105

V. A MATTER OF SERVICE
Isa. 52:7

—H. A. W.

THE ESSENTIAL EQUIPMENT FOR SOUL WINNING

Introduction: Both in example and precept the New Testament reveals that to win souls we must give them the Word of God.

Examples:
Acts 2:25-31
Cf. Ps. 16:8-11
Acts 2:34-35
Cf. Ps. 110:1
Acts 8:26-35
Cf. Isa. 53
Acts 13:32-39
Cf. Ps. 2:7
Ps. 16:10
Isa. 55:3

Precepts:
II Tim. 3:16-17
II Tim. 4:1-2
II Tim. 2:15

I. BY THE TESTIMONY OF THE WORD OF GOD MEN ARE CONVICTED OF THEIR SIN AND NEED
Heb. 4:12
Rom. 3:19

II. BY HEARING THE WORD OF GOD FAITH IS IMPARTED
Rom. 10:12-14, 17

III. BY THE OPERATION OF THE WORD OF GOD MEN ARE BORN AGAIN
II Pet. 1:4
I Pet. 1:23

Conclusion:
Memorize Scriptures and quote them.
Give out gospels, and tracts.

—H. A. W.

WHAT IS TRUE CHRISTIAN SYMPATHY?

Rom. 12:15

I. FALSE SYMPATHY

A. It is not sympathy to hobnob with souls in carnality
Eph. 5:11

B. To do this will confirm them in their carnality

C. To do this has unhealthful reactions on our own souls.
I Cor. 15:33

II. TRUE SYMPATHY

The word "sympathy" means to suffer with. It is used in the New Testament as follows:

A. Sympathy is, first of all, sharing the sufferings of the Saviour
Rom. 8:17

B. Sympathy is to share the sufferings of fellow-believers
I Cor. 12:26
Heb. 10:34
I Pet. 3:8

C. True Christian sympathy shares the joys as well as the sorrows of others
Rom. 12:15

III. CHRIST'S SYMPATHY
Heb. 4:15

A. In Christ we see the embodiment and example of all true sympathy

B. All true sympathy among men comes as we permit Him to live out His life in us
Phil. 2:6-10

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Exposition by H. A. WILSON
Illustrations by ALBERT MYGATT

Fourth Quarter, Lesson 10 **Sunday, December 6, 1931**

ROME AND BEYOND

Lesson Text: Rom. 15:22-29: II Tim. 4:6-18; Titus 1:5-16; 3:11-14
(Assigned for Printing: II Tim. 4:6-18)
Devotional Reading: Phil. 3:7-14

Golden Text:

"I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7).

For the past several weeks we have been studying the experiences of the apostle Paul as narrated in the Book of Acts. As we have studied the life of this great Apostle, our hearts have been stirred by the evident blessing of God upon his life, and challenged by the fruitfulness of his ministry. In today's lesson we come to the last of this quarter's studies which is particularly concerned with the apostle Paul, and in it we are given a glimpse into the attitude of heart which made it possible for God to pour out His blessing so richly upon this life.

I. THE UNRESERVED CONSECRATION OF THE APOSTLE PAUL

For I am now ready to be offered, and the time of my departure is at hand (II Tim. 4:6).

The opening words of our lesson text are a striking testimony to the depth of the apostle Paul's yieldedness. He had made the decision for which he appeals in Romans 12:1-2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." His had truly been the offering and sacrifice of a life. He had made no reservation when he had given himself to God for His will to be wrought out in his life. He had not shrunk from being offered on behalf of the faith of the saints (Phil. 2:17). And so now as he nears the end of his ministry and realizes that in all probability he is shortly to die, a martyr to the faith which he has preached, he does not shrink from the prospect. Rather, he eagerly welcomes it as an opportunity, if indeed God sees fit to permit his martyrdom, to pour out his very life blood as an offering or libation in the worship and service of his Saviour. (Of the word here used Thayer says, "In the New Testament 'spendomai,' to be offered as a libation, is figuratively used of one whose blood is poured out in a violent death for the cause of God.") In this we see the unreserved consecration of the apostle Paul. He was willing to live or die, as the will of God might be. For to him to live was Christ, and to die was gain (Phil. 1:20-26).

In this connection notice that an attitude of utter yielding of oneself to the Lord takes away all fear of death. And surely this is only to be expected if we really believe what God's Word teaches, for we know that to depart this life is to be with Christ, which is far better. What joy has filled our lives in simply believing in the Lord Jesus Christ. Though we have not seen Him, yet as we have walked with Him, how we have learned to love Him. How eagerly, therefore, should we look forward to seeing Him face to face. And this being our expectation, how heartily we can sympathize with the testimony of the aged saint to whom a friend said, "I fear you are very near the other world." "Fear it!" said this patriarch, "I don't fear it, I hope it, for to me to be absent from the body is to be present with the Lord" (II Cor. 5:8).

II. THE UNWAVERING STEDFASTNESS OF THE APOSTLE PAUL

I have fought a good fight, I have finished my course, I have kept the faith (II Tim. 4:7).

What a testimony of stedfastness in doing the will of God the apostle Paul has left us! He had acquitted himself as a good soldier of Jesus Christ (II Tim. 2:3). He had run with patience the race that was set before him, looking unto Jesus the Author and Finisher of his faith (Heb. 12:1-2). This does not necessarily mean that as a soldier he had not suffered temporary defeats, but if so, in the strength of his Lord he had gone on to greater victory. He had proven that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5). Nor does it mean that as one running in the race there may not have been an occasional stumble, for the apostle Paul was a man of like passions as ourselves. But it does mean that he did not lose sight of the goal, and he did subject himself to rigorous self-discipline in order that he might gain the prize. For this we have his own testimony, "This one

thing I do, forgetting those things which are behind . . . . I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14—see also I Cor. 9:26-27). In a word, the apostle Paul had been stedfast, unmoveable, always abounding in the work of the Lord, knowing that his labor was not in vain in the Lord (I Cor. 15:58).

III. THE CONFIDENT EXPECTATION OF THE APOSTLE PAUL

Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing (II Tim. 4:8).

How delightful is the implication of the Apostle's testimony which we have just considered, that one may know that his service is pleasing to the Lord. And this implication is confirmed by the Apostle's further testimony concerning the crown of righteousness which was laid up for him. In the light of these Scriptures we may affirm without hesitancy—the child of God may know whether or not his service is pleasing to the Lord (I John 3:22; I Thess. 4:1; II Tim. 2:4).

In the Scripture now before us the apostle Paul presents the truth of the believer's rewards as distinguished from his salvation. It was not a ROBE of righteousness for which he was looking—that he received when he trusted the Lord Jesus Christ as his Saviour, and that was not dependent upon his works (Rom. 3:22). But it was a CROWN of righteousness for which he looked. Crowns in the Scripture stand connected with rewards. The Apostle's testimony means, therefore, that he was assured that his service had been acceptable to the Lord and that he would receive a reward because of it (I Cor. 3:11-15). "We must all appear before the judgment seat of Christ; that every one may receive the things done in the body according to that he hath done, whether it be good or bad" (II Cor. 5:10). God grant that in that day we may receive a full reward (I Cor. 9:24-25; II John 8; Rev. 3:11).

Note that the crown of righteousness which the apostle Paul so confidently expected shall be given to all them also that love the appearing of our Lord Jesus Christ. The reason for this is that to love His appearing will produce that personal purity in our lives, and that diligence in the service of our Lord on which reward is based. "Every man that hath this hope in him purifieth himself, even as He is pure" was John's testimony concerning the purifying power of that hope (I John 3:3). And the apostle Paul inseparably links serving the true and living God with waiting for His Son from heaven (I Thess. 1:9-10—see also I Thess. 2:9, 19-20; I Cor. 15:51-58).

IV. THE PATIENT SUFFERING OF THE APOSTLE PAUL

Do thy diligence to come shortly unto me:

For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.

Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.

And Tychicus have I sent to Ephesus.

The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.

Alexander the coppersmith did me much evil: the Lord reward him according to his works.

Of whom be thou ware also; for he hath greatly withstood our words.

At my first answer no man stood with me, but all men forsook me (II Tim. 4:9-16a).

In the next few verses of our lesson, quoted above, two things stand out most prominently. First is what the

"Who were the SPIRITS IN PRISON of whom Peter speaks?"

That was the question asked at the "Trail Hitters' Bible Class" one Tuesday evening, seventeen years ago.

A group of men, saved in the Billy Sunday meetings, had gathered into Dean Fowler's study in The Denver Bible Institute for their weekly Bible study.

Among them, that evening, was a young man who had given his life to the Lord for the ministry and planned to enter a near-by theological seminary.

This prospective theological student was very skeptical and thoroughly prejudiced.

But he was to have an experience that night which he never would forget.

When Dean Fowler called for questions, one of the men in the class asked the question quoted at the head of this column.

In answer, the Dean said, "My opinion on this question is valueless, and so is yours. The question is, 'What does God's Word say about it?'"

And then he went through the Bible, beginning with Genesis, and concluding with Jude, bringing passage after passage to shed its light on the question in hand, until that question was fully answered and the minds of the listeners fully satisfied.

The prospective theological student sat up and took notice!

He had never seen or heard anything like it, though he had been attending church all his life.

It was a revelation to him of what real Bible study could be.

As a result, that young man gave up the idea of entering the seminary (much to his thanksgiving later, when he learned that it was saturated with "Modernism"), and entered The Denver Bible Institute for training.

That young man now writes the Sunday-School Lesson Exposition for "Grace and Truth."

The study which brought such an awakening to his soul is now in print in the booklet,

"The Angels That Sinned"

by Dean Clifton L. Fowler

50 pages, two colors, art stock cover.

This booklet may be obtained for 25 cents postpaid.

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apostle Paul suffered for the sake of the Lord, and second is his attitude in the midst of the suffering.

The things which he suffered were many. He tells us first of the defection of Demas, who forsook him because he loved this present world. Had Paul been willing to compromise with the world Demas might have continued with him, but as it was he forsook him. What heartache and disappointment this backsliding of his beloved brother must have caused the apostle Paul. Then, too, he suffered loneliness. Others of the brethren had departed, Crescens and Titus probably on an errand in the service of their Lord, and Tychicus certainly on an errand on which the apostle Paul had sent him. But they had become very dear to him, and no doubt he sorely missed them, though Luke was still with him. Persecution was another of the things which the Apostle suffered for the sake of his testimony—Alexander the coppersmith doing him much evil. And what a world of pathos there was in the words, "At my first answer (that is in his defence before the brutal Roman emperor, Nero) all men forsook me." Here he was battling for his life, and none of the brethren were courageous enough to stand with him. And how very real was the danger to which he was exposed may be judged from his reference to "the mouth of the lion" (see verse 17—see also II Cor. 11:23-33).

In all of his sufferings, however, the Apostle exhibited a Spirit-born patience. Though he frankly told of the defection of Demas, not a word of bitterness passed his lips. Though he testified the evil which Alexander the coppersmith had done him, and warned Timothy against this man, yet he did not revile him but committed him to God Who judges righteously. And for those who forsook him in the hour of his need, his heart was filled with tender solicitude that their sin might not be laid to their charge. In this see manifest in the life of His servant the Spirit of our Lord Jesus Christ, "Who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously" (I Pet. 2:21-23—see also Matt. 5:44).

V. THE TENDER FORGIVENESS OF THE APOSTLE PAUL

I pray God that it may not be laid to their charge (II Tim. 4:16b).

We would pause for a moment longer in considering the Apostle's attitude toward the brethren who had treated him so shabbily. His attitude toward them was one of tender forgiveness. "All men forsook me," he says, "I pray God that it may not be laid to their charge." In this connection it is delightful to hear the Apostle's words to Timothy in verse 11, "Take Mark, and bring him with thee: for he is profitable to me for the ministry." You will remember that Barnabas' separation from Paul grew out of a dispute about Mark. At that time Paul was unwilling to take Mark with them because on a former journey he had turned back and had not gone with them to the work (Acts 15:37-38). Apparently Mark had repented of his wobbling. Perhaps he had confessed his sin to Paul and sought his forgiveness. At any rate, it is quite evident that the apostle Paul had freely forgiven him and restored him to the fullest fellowship. In his prayer for the brethren who had forsaken him, and in his dealing with Mark, then, see the forgiving spirit of the apostle Paul. By these things he exemplified in his own life the thing which he desired in the lives of the Ephesians to whom he wrote, "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

VI. THE ETERNAL FELLOWSHIP OF THE APOSTLE PAUL

Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.

And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom (II Tim. 4:17-18a).

Now note a contrast. Though his brethren had forsaken him, the Lord stood with the apostle Paul, strengthening and delivering him. In this we see the fellowship of the apostle Paul. He was in the service of the Lord. He could trust Him to care for him. Though men did prove unfaithful, this never could be said of his Lord. What a fellowship was theirs! And it was not only a fellowship in present experiences but a fellowship which was to last throughout eternity, for note the confident testimony that the Lord should deliver him from every evil work and preserve him unto the heavenly kingdom. Die he might, a martyr to the faith, but even his death, by the grace of God, would be made to further the testimony and to redound to the glory of God. And after death, the joy and delight of the heavenly kingdom. How delightful such a fellowship is, and how delightful it is to know that such fellowship is ours, not only in time, but also throughout eternity.

See, too, the blessings which came to this servant of Christ through his fellowship with his Master. Though comfort is not mentioned, it is clearly implied in the contrast between the expressions "all men forsook me . . . . notwithstanding the Lord stood with me." Strength is specifically named as one of the blessings which this fellowship imparted. Effective service is another for by the strength which was imparted, the preaching was fully known, and all the Gentiles heard the Gospel. Deliverance from physical death till his ministry was done was yet another blessing. And the confident assurance with which the future was faced was yet another. Oh! what blessing is theirs who are leaning on the everlasting arms. Seeing that he was enjoying such fellowship as this, what wonder that the Psalmist should have cried, "O taste and see that the Lord is good: blessed is the man that trusteth in Him" (Ps. 34:8).

VII. THE CONSTANT OCCUPATION OF THE APOSTLE PAUL

To Whom be glory for ever and ever. Amen (II Tim. 4:18b).

And now we bring our study to its conclusion by noting the constant occupation of the apostle Paul. Throughout his whole ministry he was occupied with the glory of God. In deeds as well as in words he said, "To Him be glory for ever and ever."

As you read the Bible, notice how constantly the thought of glorifying God appears in the writings of the apostle Paul. If you have a concordance, follow the word "glory" throughout his writings. Your heart will be blessed and your soul humbled as you do it. It is quite impossible for us here to discuss his oft reiterated expressions of desire that God might be glorified, and his ascriptions of glory to the Lord Jesus Christ are too numerous even to list. It must suffice to say that the passion of Paul's heart was that Christ might be magnified in him, whether by life or by death (Phil. 1:20—see also Gal. 6:14; Eph. 3:21). And certainly when we consider that the Saviour said, "Herein is My Father glorified, that ye bear much fruit" (John 15:8), there can be no question that He was glorified in the life of the apostle Paul.

Yes, the glory of God was the occupation of the apostle Paul, and it should be our occupation too. And as we are occupied with Him and glorifying Him in our hearts, our lives shall be transfigured by that glory, for the Scripture says, "We all, with open face beholding (mirroring) as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (II Cor. 3:18).

VITAL-TRUTH ILLUSTRATION

Lord Roesberry, a discerning judge of good literature said once that no pages anywhere are finer, more touching and more inspiring, than those in which Bunyan has recorded the homegoing of his pilgrims. But even better

han Christiana's farewell, or Mr. Valiant's, or Stand-ast's, is that of their forerunner, the apostle Paul. Where shall we meet the match of these valedictory words he wrote from his dungeon to Timothy, his own true son in the faith?

At a meeting held in honor of Horatius Bonar, in his old age, one of the speakers said he wished that he and others present might be as sure of a crown in the day of rewards as Dr. Bonar. When the latter made his reply he quoted Paul's triumphant words, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day"—and here he reminded the speaker who introduced him of his wish, and asked him to notice the conclusion of the old warrior-apostle's shout of triumph—"and not to me only, but unto all them also that love His appearing."

—The Sunday School Times

Fourth Quarter, Lesson 11 **Sunday, December 13, 1931**

JOHN'S VISION ON PATMOS

Lesson Text: Revelation 1:1—3:22
(Assigned for Printing: Rev. 1:4-18)
Devotional Reading: I Cor. 15:42-49

Golden Text:

"Fear not; I am the first and the last: I am He that liveth" (Rev. 1:17-18).

We wish the lesson committee would devote an entire year to the study of the book of the Revelation instead of assigning only a single lesson, for this book is fascinating indeed. But since it is not to be our privilege to study the book together, perhaps a few remarks of a general character may prove helpful by way of introduction to today's lesson exposition.

Please notice particularly that this book is expressly declared to be "The Revelation of Jesus Christ." We know that the whole Bible is centered in Him, and of course the book of the Revelation is no exception. But in the opening words of the book it appears that here we have a special revelation of His Person and work. And as we study the book, such proves indeed to be the case. Every prophecy, vision, and revelation which this book gives us is vitally related to—because based upon—the essential facts involved in His first coming, namely, that Christ died for our sins and rose again. But the message of the book is primarily concerned with the future, looking forward to His second coming, and this appears very plainly in the portion of the book assigned for today's study.

When we say that the book of the Revelation has primarily to do with Christ's second coming, it is necessary to distinguish the Rapture and the Revelation. The Rapture is the exclusive hope of the Church, and in keeping with the fact that to the apostle Paul alone was given the commission to make known the "mystery," the Church which is the Body of Christ (Eph. 3:1-9), he alone, of all the writers of the Bible, reveals the truth pertaining to the Rapture of that Church. The Revelation, on the other hand, is the hope of Israel, and prophecies concerning that climacteric event abound in all parts of the Bible. The Rapture shall precede the Tribulation, being the next event in the calendar of prophecy. But the Revelation will not occur until after the Tribulation has run its course. (On the Rapture, see I Thess. 4:13-18. On the Revelation, see II Thess. 1:7-10. And on the distinction between the two, see I Thess. 5:1-10; II Thess. 2:1-3.) With this explanation of our meaning let us repeat, the book of the Revelation is concerned primarily with the second coming of Christ and with the events which cluster about that supreme unveiling of the glory of our Lord.

I. THE ASCRIPTION (Rev. 1:4-6)

Our lesson Scripture opens with an ascription of glory and dominion to the Lord Jesus Christ. It is to this ascription that we first turn our attention. Three times in the brief compass of three verses, the Holy Spirit outlines the three essential facts of the Gospel, namely, that Christ died for our sins, Christ arose, and Christ is coming again.

These three facts are brought together by implication in the expression "Him which is, and which was, and which is to come" (verse 4). There can be no question as to Whom these verses refer. In verse 8 we are told that it is the Lord which is, and which was, and which is to come (see also Rev. 4:8; 11:17). And the explanation of this expression is suggested in verse 18, "I **am** He that liveth, and **was** dead; and, behold, I **am** alive for evermore." From this it appears that the expression "which **is**" refers to the resurrection life of the Lord Jesus Christ, and the expression "which **was**" refers to His death. The expression "which is to come" is self-explanatory, being the refrain of the entire book of the Revelation. Beyond all question it refers to the second coming of our Lord Jesus Christ (see Rev. 22:7, 12, 20, 21).

Again these three facts are presented in the words of verse 5, which calls our Lord Jesus Christ "the Faithful Witness," "The First Begotten of the dead," and "The Prince of the kings of the earth." The only one of these expressions whose connection with one of the three salient facts of the Gospel is not apparent at a glance is the first. A little reflection, however, will convince the student that it must stand connected particularly with His earthly life and suffering. The second expression plainly refers to His resurrection, and the third to His second coming, when He shall be manifested as "King of kings and Lord of lords" (Rev. 19:16). Obviously His manifestation as "Prince of the kings of the earth" is subsequent to His being "begotten of the dead." Is it not reasonable to conclude, therefore, that the expression "A Faithful Witness" has particular reference to things which preceded the resurrection of our Lord? This suggestion is confirmed by other Scriptures, for in I Timothy 6:13 we read that "Christ Jesus, ... before Pontius Pilate, witnessed a good confession." We conclude, therefore, that the expression "The Faithful Witness" stands especially connected with the earthly life and sufferings of our Lord Jesus Christ.

And the same threefold Gospel message comes into view in the concluding words of verse 5, coupled with verse 6. "Him that loved us, and washed us from our sins in His own blood" is self-evidently a reference to the death of our Lord Jesus Christ upon the cross. For Him to make us "kings and priests unto God" necessitated His rising again from the dead. And the ascription, "To Him be glory and dominion for ever and ever," will find its fulfillment and fullest significance in the unveiling of His glory when He shall come again to exercise His rightful dominions as King of kings and Lord of lords.

It will be noted that each of these threefold presentations of the three salient facts of the Gospel culminates with the second coming of our Lord Jesus Christ. And the climax is reached in the ascription of glory and dominion to Him. Note, too, that the prospect here held out is clearly that of the Revelation. When our Lord comes to

rapture His Church, He will not be manifested as Prince of the kings of the earth; neither shall His glory be seen or His dominion established at that time. These are distinctly characteristic of the Revelation (see Rev. 19:11-19; Dan. 7:13-14).

This prepares our minds for the prophecy which follows.

II. THE PROPHECY
(Rev. 1:7-8)

This prophecy opens with the words, "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him." There is here a reference to the sufferings of Christ in the expression "they also which pierced Him," and there is a clear, unmistakable declaration that the One Who was pierced shall come again. If the second coming of our Lord Jesus Christ were not a physical appearing, and if there were not some tangible evidence that the One Who appears in the clouds is identical with the One Who was pierced, these words would be destitute of meaning. But when our Lord comes again He will come in person. And when the children of Israel see Him they will say, "What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends" (Zech. 13:6).

This prophecy also makes it very clear that it is the Revelation which is in view, rather than the Rapture. So far as the Scripture reveals what will occur at that time, when Christ comes to rapture His Church, unbelievers will not see Him, and certainly He will not especially be manifest then to the children of Israel. But most conclusive of all is the consideration that when the Rapture of the Church occurs, there will be no wailing of the nations because of Him. That is distinctly an accompaniment of His manifestation in the Revelation (read Matt. 24:29-31 and note that "His elect" refers to the believing of Israel).

Having given us this prophecy, the Holy Spirit once more emphasizes the prospect of our Lord's coming by giving His testimony, "I am Alpha (the first letter of the Greek alphabet, corresponding to the following expression, 'the beginning') and the Omega (the last letter of the Greek alphabet, corresponding to the following expression, 'the ending'), the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." We have called attention to the significance of the expression "which is, and which was, and which is to come," so let us pause here to remark that the expressions "Alpha and Omega, the beginning and the ending," have confirmatory significance. Our Lord Jesus Christ is the Author—the beginning, and the Finisher—the ending, of our faith. Our salvation began with His first appearance, to put away sin by the offering of Himself, and it shall be consummated with His second appearing, when He shall come to receive us unto Himself. So, to the nation Israel, He was the beginnig—He it was Who called that nation into being and gave them the covenants of promise, and for her He is the ending—He it is in Whom those covenants shall be consummated at His second coming (I Pet. 1:9-11; Heb. 11:39-40).

III. THE PREPARATION
(Rev. 1:9-10)

In the next few verses we are told of John's preparation for the visions and experiences which followed, and this preparation is very significant.

But first let us consider the circumstances in which John was when this revelation was given him. A poem by Sarah Elizabeth Sprouse, which appeared in the "Sunday School Times" recently, shed such a flood of light upon verse nine of our lesson that we feel the best comment which we can make is to quote that poem:

I used to see him worshipping
In some secluded spot,
His upraised face a glowing thing
Entranced with heavenly thought,
For thus I fancied that he spent
The Isle-of-Patmos days,
The wrath of false imprisonment
Transforming into praise.

This was before I knew the Isle
So small and bleak and bare
Was rich in quarries, worked the while
By convicts exiled there.
Since then I see the aging John
A toiler meanly dressed,
Unkempt the head that leaned upon
The Holy Master's breast;
And as his aching effort frees
The earth's primeval sands
The Lord once laid with lapping seas
He measured in his hands,
About him lingers still a grace
That is not born of time.
The glowing of his morning face
Breaks through its streaks of grime.

I cannot see him worshipping
In some secluded spot,
But I can see the Spirit bring
Into a bitter lot
The glory of His discipline,
And I can sense the grip
Of Christ and His beloved in
Supernal fellowship.

In connection with the circumstances in which this visio came to John, notice particularly the expressions in vers 9, "tribulation" and "kingdom." His own sufferings, thi servant of Christ recognized as typical of the suffering which the children of Israel should endure during th Great Tribulation, concerning which he was about t speak. And the hope of the Kingdom concerning whic he testified sustained him in the midst of his own tribula tions.

Now please notice particularly the words of verse 10 "I was in the Spirit on the Lord's day." This is an unfor tunate translation. It should be, "I was in the Spirit o the day of the Lord." It is correctly translated by Wey mouth, who gives it, "In the Spirit I found myself presen on the day of the Lord." The translation "on the Lord' day" suggests to the mind of the average reader that Joh got into a spiritual condition on Sunday, which is not th meaning of the verse. The correct translation makes i clear that by the Holy Spirit he was carried forward i prophetic vision to the "day of the Lord" of which man other Scriptures speak. "The day of the Lord" is a expression, the meaning of which revolves about an centers in the second coming or Revelation of our Lor Jesus Christ (see Joel 2:1, 30-32—compare with Matt. 24 29-31).

This portion of our lesson, then, like the other two makes it clear that the prospect before us in the book c the Revelation is indeed the Revelation or second com ing of our Lord Jesus Christ.

IV. THE VISION
(Rev. 1:11-18)

And now we come to the vision of our Lord Jesu Christ with which the bulk of this first chapter of th Revelation is concerned.

This vision is clearly preparatory to chapters two an three, for the beauteous One Who is here revealed t John was walking in the midst of the seven golden candle sticks, and had seven stars in His right hand. The seve golden candlesticks are identified in verse 20 as the seve churches, and seven stars as the seven angels of thes churches to whom the messages of chapters two and thre are written. Inasmuch as we are not to consider thos chapters, we will not speak further of the candlesticks c of the stars but will press on to consider what this visio reveals concerning our Lord Jesus Christ.

This vision speaks of the RIGHTEOUSNESS of ou Lord. This is the significance of the garment and of th

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fact that His head and hairs were white like wool, as white as snow. We cannot discuss the significance of these things at length, but comparison of this description with the following Scriptures will afford proof of this assertion (see Rev. 3:4; Dan. 7:9; Isa. 1:18; Rev. 19:8).

This vision also brings before us the WRATH of our Lord Jesus Christ. His eyes as a flame of fire, His feet as brass, the sharp twoedged sword going out of His mouth, and His countenance as the sun shining in His strength, all have this significance. This aspect of our Lord's appearance is closely linked with the vision of Revelation 19, for when our Lord comes riding upon a white horse, and followed by the armies of heaven, we are told that "His eyes were as a flame of fire" (Rev. 19:12); and that "out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron"; and the reference to His feet being like brass (brass in the Scriptures is a symbol of judgment, see Num. 21:9; Deut. 28:23) corresponds to the statement, "He treadeth the winepress of the fierceness of the wrath of Almighty God" (compare also Isa. 63:3-4). And if further evidence be needed that in this vision the wrath of our Lord is in view, other references to the face of the Lord will furnish it, for they show that the brightness of His face, as the sun shining in his strength, at His coming again will strike consternation into the hearts of His enemies (cf. II Thess. 2:8; Rev. 6:16; 20:11-15).

These considerations lead to the conclusion that in the vision which John here sees he is given a glimpse of the second coming glory of our Lord. The symbolism of his vision corresponds to the statement of Revelation 19:11,

which links Christ's righteousness and wrath in the words, "In righteousness He doth judge and make war."

Recognizing that such is the symbolic significance of the vision, how comforting it is to hear Him saying to His servant John, "Fear not; I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore." The revelation of the glory of our Lord at His second coming will be the destruction of His enemies. But His children shall have boldness in that awful day of His judgment (I John 4:17). The same voice which says to the wicked, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels," will say to those who have trusted His mercy, "Come, ye blessed of My Father, inherit the Kingdom prepared for you from the foundation of the world" (Matt. 25:41, 34). The brightness of His countenance shall fill the hearts of the unbelieving with terror and shall consume them to ashes in His presence; but it will provoke only admiration and worship in the hearts of His saints (II Thess. 1:7-10).

VITAL-TRUTH ILLUSTRATION

That saintly man of God, Dr. Andrew Bonar, tells us that when those that upheld the banner of truth had almost lost heart and Protestantism seemed failing, John Knox accepted the invitation from the true-hearted ones, and left Geneva for Scotland. When he landed, quick as lightning the news spread abroad. The cry rose everywhere, "John Knox has come!" Edinburgh came rushing into the streets; the old and the young, the lordly and the low, were seen mingling together in delighted expectation. All business, all common pursuits were forsaken. The priests and the friars abandoned their altars and their masses and looked out alarmed, or were seen standing by themselves shunned like lepers. Studious men were roused from their books. Mothers set down their infants and ran to enquire what had come to pass. Messengers suddenly mounted and sped into the country with the tidings. At every cottage door the inmates clustered, wondering as horseman after horseman cried, "John Knox has come!" Barques departing from the harbor bore up others at sea to tell the news. Shepherds heard it as they watched their flocks upon the hills. The warders in the castle challenged the sound of quick feet approaching, and the challenge was answered, "John Knox has come!" The whole land was moved, the whole country stirred with a new inspiration, and the hearts of enemies withered.

Oh, if that was the effect of the sudden presence of a man like ourselves, a man whom we will rejoice to meet in the Kingdom, but only a man, what will the land feel, what will the earth feel, when the Son of Man is here?

—The Evangelical Christian

Fourth Quarter, Lesson 12 **Sunday, December 20, 1931**

THE SUPREME GIFT OF LOVE

Lesson Text: I John 4:7-19
(Assigned for Printing: I John 4:12-17)
Devotional Reading: John 15:12-17

Golden Text:

"Beloved, if God so loved us, we ought also to love one another" (I John 4:11).

Here is a delightful Christmas lesson. It explains the manger of Bethlehem in the light of the cross of Calvary. It shows the love in the heart of God which prompted Him to send His Son into this world, and shows the purpose for which the Son came. And it draws from this supreme manifestation of the love of God vital lessons for our Christian lives.

I. LOVE IS OF GOD
(I John 4:7-8)

The proposition with which this lesson Scripture opens states a fact of fundamental importance! "Love is of God." And two practical considerations grow out of this: "Every one that loveth is born of God and knoweth God," and "He that loveth not knoweth not God; for God is love."

In the first of these practical considerations, we learn that only believers can really love. In creation God implanted in the hearts of men something which is often mistaken for love, namely, natural affection. This is good and desirable, and without it this world would certainly be a sorry place, as we can easily see from the fearful results of the breakdown of natural affection which is too often seen. It is natural affection which binds husbands and wives together, brothers and sisters, and parents and their children. Without it homes would be broken up, children would be deprived of the care of their parents, and brutality and lust would run rampant. And as this age draws to its close and men become destitute of natural affection, as God's Word says they shall, we are witnessing an alarming increase in the very things which are the inevitable outcome when natural affection breaks down. Yes, natural affection is good, but it is not love. Unbelievers may have natural affection, but only believers can really love. Surely this should cause a believing young man or woman to stop and think when tempted to consider marriage with an unbeliever. Will they be satisfied with mere natural affection? Can they be satisfied without true love? For mark it, only believers can really love.

In the second practical consideration which grows out of the proposition that "love is of God," we learn that love comes through knowing God. When we were born again God gave us a new nature—His own divine nature. And in giving us this new nature, He made it possible for us to love, for, "the fruit of the Spirit (the new nature) is love" (Gal. 5:22). But merely to HAVE the new nature does not mean that we will love. To learn to love we must learn to know God through yielding our minds and hearts to the leadership and guidance of the new nature. Notice that the Scripture says, "Every one that loveth is BORN of God, and KNOWETH God." To love, we must not only be born of God but must also KNOW Him. But if it be true that we cannot really love unless we know God, it is just as true that we cannot know God without loving. And so the Scripture goes on to say, "He that loveth not knoweth not God; for God is love." Right here we should recognize that to know God is a matter of fellowship—not of salvation. It is a thing distinct from being born again. When we simply trust the Lord Jesus Christ as our Saviour we are born again. And we may stop with that, if we will, and never press on to become acquainted with Him Who has saved us. But if we stop here, how fruitless and joyless and unsatisfactory our life will be. God wants us to KNOW Him, and as we learn to know Him we will certainly find that His love will suffuse our whole life.

II. IN THIS WAS MANIFEST THE LOVE OF GOD TOWARD US
(I John 4:9-10)

In the second division of our lesson the Holy Spirit points us to Calvary as the supreme exhibition of the love of God. "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (verses 9-10). This agrees with the testimony of John 3:16, "For God

so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Think, dear friend, of what that means. God loves His Son. He has always loved Him. As our Lord Jesus Christ came up out of the waters of baptism, God spoke from heaven, saying, "This is My beloved Son, in Whom I am well pleased" (Matt. 3:17). And in the ineffable sweetness of their fellowship our Lord Jesus testified, "Thou lovedst Me before the foundation of the world" (John 17:24). And yet, though He loved His Son, God took pleasure in bruising Him upon the cross (Isa. 53:10). He willingly poured out upon Him the vials of His wrath. Why? Because He loved us, and there was no other way to save us from the unspeakable agonies of hell. And think not that the Son was an unwilling victim. His love for the Father was infinite. Love for Him filled His soul with delight in doing His will, which meant the sufferings of Calvary (Ps. 40:8; John 14:31). And our Lord Jesus Christ shared the Father's love for our miserable unworthy souls. It was, therefore, love for us as well as love for the Father which made Christ willing to die. He "loved us and washed us from our sins in His own blood" (Rev. 1:5). O what love—what marvelous love is this! A love so great that God was willing to sear His beloved Son with the blazing flames of His wrath, and the Son was willing to suffer the unspeakable anguish of separation from the face of His beloved Father, all that we might be saved from the woes of hell and live forever in the bliss of His presence (Rom. 5:8; Eph. 2:4-5; I John 3:1).

III. IF GOD SO LOVED US, WE OUGHT ALSO TO LOVE ONE ANOTHER
(I John 4:11-16)

Surely to know that God loves us so should cause us not only to love Him, but to love those whom He loves.

Do you wish that in some way you might show Him the love which His love has wrought in your heart for Him? Herein see how this may be done. When our Lord Jesus Christ was talking with Peter after His resurrection, thrice He asked him, "Peter, son of Jonas, lovest thou Me?" Thrice Peter said, "Lord, thou knowest that I love thee." And each time that Peter protested his love for Him, Christ told him to manifest that love in caring for his fellow-believers. "Feed My lambs," said He the first time, and twice thereafter, "Feed My sheep" (John 21:15-17). And so in the Epistle to the Hebrews we read, "God is not unrighteous to forget your work and labor of love, which ye have showed toward His Name, in that ye have ministered to the saints, and do minister" (Heb. 6:10—see also II Cor. 5:14).

In the following verses mention is made again of the provision and the means by which we may learn to love both God and our fellow-believers. There is so much material in this division of our lesson that we cannot possibly hope to discuss it all. An entire lesson discussion might be devoted to verses 11-16 alone. But notice particularly verse 12, for this is a key to the verses which follow. "If we love one another, God dwelleth in us, and His love is perfected in us." The provision whereby we may love one another lies in this fact, "God dwelleth in us." God loves men with a perfect love. Since He dwells in us (and this He does in the person of the new nature, which He has begotten in us), then to love one another, all we need do is to let God fill us with His own love and manifest that love through us. Verse 13 tells us of the begetting of this new nature in us, for it says, "He hath given us of His Spirit." And verse 15 tells us that God took up His dwelling in us when we trusted the Lord Jesus Christ as His Son and our Saviour. Now as we let Him control these hearts in which He dwells, we learn to love one another; and as we learn to love one another, "His love is perfected in us."

IV. PERFECT LOVE CASTETH OUT FEAR
(I John 4:17-18)

In the next division of our lesson the statement is made, "There is no fear in love; but perfect love casteth

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out fear." This truth applies in many directions, but we shall limit our discussion to one of many possible applications.

Perfect love casts out the fear of judgment. Verse 17 says, "Herein is our love made perfect, that we may have boldness in the day of judgment: because as He is, so are we in this world." This assurance of boldness in the day of judgment is certainly the exact reverse of fear, and several things contribute to this assurance.

If we know that God loves us, why should we look forward to the day of judgment with fear? Has the Judge not said, "Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation (judgment); but is passed from death unto life" (John 5:24)? The more we know of His love for us, the less will be our fear of the judgment, for the more we know of His love for us, the more clearly will we perceive that Christ bore in our behalf all of God's judgment against our sins. The fact of God's love for us casts out the fear of judgment.

The fact of God's dwelling in our hearts also contributes to the calm assurance with which we may look forward to the day of judgment. By His grace the Spirit of God actually took up His dwelling in our hearts when we trusted the Lord Jesus Christ as our Saviour. We are actually born again, children of the living God. Since God has imparted to us His own nature and life, what need is there to fear the judgment? God will not judge His own dear children. The only judgment they shall experience is the judgment of their works, which will determine their reward (II Cor. 5:10; I Cor. 3:11-15).

And there is another perfectly amazing fact declared in these verses which contributes to the believer's assurance in view of the judgment. "As He is, so are we in this world." In these words the Holy Spirit brings before us the marvelous truth that the believer has a perfect standing in Christ Jesus. This standing is ours now—while we are here in this world. It is a standing in which God identifies us with His Son and imputes His merit to us. As He is—perfectly righteous—so are we even while we are here in this world. This does not refer to the lives we live—they fall pitifully short. But it does refer to the fact that God has given us—here and now—the perfect righteousness of His Son. He sees us no longer clad in the filthy rags of our own righteousness (Isa. 64:6), but arrayed in the spotless robe of the righteousness of Christ (Rom. 3:22). By grace we are in Christ Jesus, and in Him we are complete (Col. 2:10). This, like the impartation to the believer of the divine nature, is a love gift. It was love—pure, unadulterated, undeserved love which led God to give us this perfect standing in Christ Jesus. And since we have a perfect standing in Him, the day of judgment holds no terror for us.

Notice, too, that the assurance with which we may now look forward to the day of judgment will not desert us in that hour of need. The guarantee is given—"We may have boldness in the day of judgment." Why? Because God loves us, and because through His love, "as He is, so are we in this world."

As we meditate upon God's marvelous love for us, how full and joyous is our assent to the testimony of the Scriptures, "There is no fear in love; but perfect love casteth out fear . . . . He that feareth is not made perfect in love."

VI. WE LOVE HIM, BECAUSE HE FIRST LOVED US (I John 4:19)

And now we come to the concluding statement of our lesson Scripture. "We love Him, because He first loved us."

Reader, you shall say! Though our study of necessity has been all too brief and fragmentary, as you have meditated upon the love of God for you, have you not found your own soul warmed with love for Him? If you have not, then our study has not accomplished its purpose. Go back and read the lesson Scripture again. Read also our Saviour's prayer in the seventeenth chapter of John, where His love and the Father's love for us is so clearly testified, "That the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me . . . . I have declared unto them Thy name, and will declare it; that the love wherewith Thou hast loved Me may be in them, and I in them" (John 17:23, 26). When you have finished this, read of the sufferings of our Saviour upon the cross, and think as you read it that He suffered thus because He loved you. You cannot do this with an open soul without your heart being flooded with renewed love for Him Who loved you and gave Himself for you; and until your soul has thus been filled with the consciousness of His love for you and warmed thereby with love for Him, you are not prepared to teach this lesson.

"God commendeth His love toward us, in that, while we were yet sinners, Christ died for us . . . . We love Him because He first loved us."

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VITAL-TRUTH ILLUSTRATION

When Dr. Doddridge lived at Northampton, there was a poor Irishman condemned for sheep-stealing. In those days the statute book of England was very cruel. The preacher thought that there was scarcely proof of the man's guilt, and he believed in the Book that teaches that a man is better than a sheep. He travelled, and toiled and tried hard to get the man a reprieve, but was unsuccessful. Finally he came back, and the man was hanged. On the road to execution, the convict requested that the cart should stop just opposite Dr. Doddridge's house. There kneeling down, he said, "God bless you, Dr. Doddridge. Every vein in my heart loves you; every drop of my

blood loves you; for you tried to save every drop of it."

What love he had for the intercessor who had failed. But Christ has not failed. At tremendous cost—His death on Calvary—He has purchased pardon for all who will accept it. Oh, that everyone would realize this and would be led to exclaim, "Every vein in my heart loves Thee, O Christ! Every drop of my blood loves Thee, for Thou hast died to save me and dost live to intercede for me."

—The King's Business

Fourth Quarter, Lesson 13 **Sunday, December 27, 1931**

REVIEW—*The Spread of Christianity in Europe*

Devotional Reading: Isa. 11:1-13

Golden Text:

"The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. 11:15).

I. THE SCRIPTURE READING OUTLINED (Isa. 11:1-13)

A. THE INCARNATION OF THE MESSIAH (Isa. 11:1)

B. THE SPIRITUAL ANOINTING OF THE MESSIAH (Isa. 11:2-3a)

C. THE RIGHTEOUS JUDGMENT OF THE MESSIAH (Isa. 11:3b-5)

D. THE CURSELESS KINGDOM OF THE MESSIAH (Isa. 11:6-9a)

E. THE UNIVERSAL KNOWLEDGE OF THE MESSIAH (Isa. 11:9b)

F. THE RESTORED PEOPLE OF THE MESSIAH (Isa. 11:10-13)

II. QUESTIONS FOR REVIEW

Lesson 1—"The Macedonian Call"
(Lesson Text: Acts 15:36—16:15; Rom. 15:18-21)
(Golden Text: Matt. 28:19)

1. What is the cause of divisions among fellow-believers?
2. What should be the attitude of experienced Christian workers toward younger Christians?
3. What is the prime requisite to knowing the will of God?
4. Can we expect to win souls for Christ without making an effort to reach them with the Gospel?

Lesson 2—"Paul in Philippi"
(Lesson Text: Acts 16:16-40; Phil. 4:4-9)
(Golden Text: Phil. 4:4)

1. Is discouragement ever justifiable in the life of a Christian?
2. Is anything necessary for salvation in addition to trusting the Lord Jesus Christ as one's Saviour?

Lesson 3—"Paul in Thessalonica and Berea"
(Lesson Text: Acts 17:1-5; I Thess. 2:1-12)
(Golden Text: Ps. 119:18)

1. What does the Scripture mean in saying that Jesus is Christ?
2. What does the Old Testament teach about Christ?
3. What does it mean to you that Jesus Christ is the Judge of all the earth?

Lesson 4—"Paul in Corinth"
(Lesson Text: Acts 18:1-17; I Cor. 13)
(Golden Text: I Cor. 13:13)

1. Is preaching the only way in which we can serve Christ?
2. What should be the purpose or goal of all the Christian's labors?
3. What should be the motive and spirit of our Christian work?
4. Can a yielded believer expect to bear fruit? Why?

Lesson 5—"World's Temperance Sunday"
(Lesson Text: Gal. 5:13-26; Rom. 13:1-14)
(Golden Text: Eph. 5:18)

1. Should Christians obey the Eighteenth Amendment? Why?
2. What other reasons can you name why Christians should abstain from using alcoholic liquors?

Lesson 6—"Paul in Ephesus"
(Lesson Text: Acts 19; Eph. 5:5-11)
(Golden Text: Eph. 5:11)

1. Should believers "seek" or pray for a baptism of the Holy Spirit?
2. What is their need, as touching the ministry of the Holy Spirit?
3. What advantage has the believer over the unbeliever in his conflict with the powers of evil?
4. Is it reasonable for men to worship idols which cannot do for themselves the things men do for them?
5. What is the preeminent need of the lost man?

Lesson 7—"Paul in Jerusalem"
(Lesson Text: Acts 21:17—23:30)
(Golden Text: Acts 22:15)

1. Did the apostle Paul ever act in a way which was inconsistent with his own teaching?
2. Can God overrule the mistakes of His servants?

Lesson 8—"Paul in Rome"
(Lesson Text: Acts 25:1-12; 28:16-30)
(Golden Text: Phil. 4:13)

1. What did Paul preach concerning the Kingdom of God?
2. What did Paul preach concerning the Lord Jesus Christ?
3. What did Paul teach concerning the Church?

Lesson 9—"Paul's Letter to Philemon"
(Lesson Text: Philemon)
(Golden Text: Gal. 3:28)

1. Who was Onesimus?
2. Of what is the story of Paul, Onesimus, and Philemon a type?
3. What personal lessons may we learn from the book of Philemon?

Lesson 10—"Rome and Beyond"
(Lesson Text: Rom. 15:22-29; II Tim. 4:16-18; Titus 1:5-16; 3:11-14)
(Golden Text: II Tim. 4:7)

1. Was there any reservation in Paul's soul as he yielded himself to Christ?

2. Can we know whether or not our lives are pleasing to God?

3. What is the difference between a CROWN of Righteousness and a ROBE of Righteousness?

4. What should be the believer's attitude in the midst of suffering? toward sinning brethren?

5. What should be the all-consuming passion of our hearts?

Lesson 11—"John's Vision on Patmos"
(Lesson Text: Rev. 1:1—3:22)
(Golden Text: Rev. 1:17, 18)

1. What is the central thought of the Book of Revelation?

2. Which is in view in its prophecies—the Rapture of the Church or the Revelation of Jesus Christ?

3. What is the meaning of Revelation 1:10?

4. What is the aspect in which the Lord Jesus appeared to John in Revelation 1?

5. What comfort or blessing do you get from the first chapter of the Revelation?

Lesson 12—"The Supreme Gift of Love"
(Lesson Text: I John 4:7-19)
(Golden Text: I John 4:11)

1. Can unbelievers really love?

2. What is the supreme manifestation of God's love for us?

3. What effect should the knowledge of His love have upon our souls?

4. What effect should it have on our attitude toward the future?

5. Why do you love God?

VITAL-TRUTH ILLUSTRATION

Philadelphia has at this writing (1926) just been passing through the throes of a prize-fight, which was witnessed by 132,000 persons, who paid $2,000,000 for the privilege. It is estimated that the crowds attending the fight left $6,000,000 in the city altogether, besides which, of course, there was great expense in railroad fare and otherwise. The incoming throngs from all directions were so great that the railroad systems were crippled for days. From New York City alone the Pennsylvania railroad brought fifty-nine trains with 65,000 people, headed by the mayor, not to speak of other hordes coming by the Reading system and by automobiles and other means of conveyance.

How different from all this will be the time when "there shall come people, and the inhabitants of many cities, and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord and to seek the Lord of hosts" (Zech. 8:20-21).

It is said that the Philadelphia exhibition was attended by at least five governors of states and that not fewer than three thousand millionaires were at the ringside. The newspapers also remarked at the large number of "clergymen" in the gathering, these gentlemen being identified by their "clerical garb." How many were there without such distinctive habiliments cannot be said.

But in the day that's coming, "It shall come to pass, that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zech. 14:16).

—Serving-and-Waiting

IN THE HARVEST FIELD

(Continued from p. 341)

Rev. Wade K. Ramsey, class of '20, has been enjoying the rich blessing of God upon his ministry in the First Presbyterian Church of Osage City, Kansas. On his way East a few weeks ago Dean Fowler stopped at this church, and Mr. Ramsey writes concerning his visit:

"Dean Clifton L. Fowler gave two splendid messages to appreciative audiences July 19. His subject in the morning was, 'What Is Jesus Doing Now?' At the evening service he delivered a powerful message on 'The Universalism of God.'

"Both these messages were presented in an intensely interesting and helpful manner. Although the day was hot, both services were well attended, and as one person expressed it to the pastor, the messages were so gripping and vital the heat was not noticed. Between four and five hundred people attended the evening service, and as a result one young man surrendered his life for full time Christian service. Special music was rendered at both services by the choir under the direction of Dr. Francis Prosser. As pastor of the church I would like to express my deep appreciation for these helpful messages, for the blessed fellowship, and for the spiritual help I personally received, and my church received."

Rev. John M. MacKinnon, writing in the bulletin of the Inland South America Missionary Union, gives a striking example of the possibilities in native evangelists, the particular one under discussion being Arturo Vasquez of Peru:

"On this occasion he went forth with Marcial as helper (from the Lupina native church) and visited nineteen places between Iquitos and the old village of Pevas, downstream. They held united gatherings, and house to house visitation was done by both brethren. Bibles were sold and gospel literature was distributed. In many places the fruit of previous visitation was gathered in, and believers in isolated places were strengthened in the faith by happy fellowship. A list of over 260 names has been handed in as those who made a personal profession of faith during the trip. The list includes many names of Huitoto and Cocama Indians. Although, as is experienced in all lands, every profession may not be sincere, we are convinced that souls have been saved and nuclei of future native churches formed.

"Arturo tells an interesting story of one of his visits. In the most conspicuous corner of the house stood a table draped with an embroidered cloth. This was the family altar on which was set an image, beside which candles burned and before it an offering of flowers in a vase. Opening the Book of the Law, Arturo let them hear the thunders of Sinai against the cult of the images, and showed them the Way of Truth. They bought a Bible, and next day, when he visited again to follow up his work of the previous day, he found the altar cleared of its truck, and in the place of honor lay the Word which had brought light.

"At another place he met a maker of images to whom he read the prophet's denunciation in Isaiah 44. The man trembled, examined the passage, and being convinced of his error gave up his craft to follow the Lord."

Rev. Wm. MacIntosh, class of '20, has been supply-pastor of the Galilee Baptist Church of Denver, while the pastor, Rev. Joshua Gravett, has been on leave of absence granted as an expression of gratitude for his forty years of faithful ministry in that church. While in California, Mr. Gravett preached August 2 at the Central Baptist Church of San Francisco, which church has just called Mr. MacIntosh to its pastorate.

AS THE EDITOR SEES IT

(Continued from p. 340)

until a few days ago, and therefore I have not been able to reply sooner.

We enjoy reading the magazine that has been so kindly sent to us and though it is always late in arriving, the message is well appreciated.

The one to whom it is addressed has left this river, but the rest of the party have so enjoyed "Grace and Truth" that I have been requested to ask you if possible to continue sending it to us. I am afraid that this letter will not reach you for some time, though it will leave here today, thus we shall have missed some of the numbers, and I can truly say that we shall be very sorry, for it is one of the most looked forward to magazines that reaches us.

We will certainly remember you in our daily gathering for prayer that the Lord will abundantly bless the written messages as they go forth.

Like everything else our missionary gift subscription fund has keenly felt the effects of the business depression through which we have been passing. In spite of this, nearly enough gifts have been received to care for the last group of missionary subscriptions which we reported as expiring, but a little more is still needed in order to avoid the necessity of disappointing any of these faithful friends.

And like all subscriptions, gift subscriptions for missionaries have a way of expiring every year. Since our last report others have expired, so that now we are in need of funds to renew ninty-five missionary gift subscriptions. This includes the subscriptions already expired, for which provision has not yet been made, and the subscriptions which expire with this issue of "Grace and Truth."

We mention the need with the request for your continued prayer and cooperation. We are sure that God will supply so that none of the missionaries who desire to receive "Grace and Truth" will need to be deprived of its monthly visits.

Many of our readers have felt led by the Spirit of God to provide for a club gift subscription for the missionaries. This can be done at the rate of $1.25 each, per year in clubs of five or more. Perhaps God will so burden the hearts of some who read these lines. If so, we shall keenly appreciate your cooperation and will heartily welcome you into the ranks of those who are fellowshipping with us in our valued ministry to Christ's dear servants on the firing line.

The "Vain Jangling Number"

A FEW of our friends have been provoked by the "Vain Jangling Number," and have written some very warm letters about it. Of such may we quietly and kindly ask a few questions:

1. Are the things to which you object true to facts?

2. Are the things to which you object true to the Word of God? If they are not, we would be happy to receive constructive criticism. If they are, should you not order your conduct accordingly instead of criticising the message?

We are happy to say, however, not all of our correspondence pertaining to this number has been critical in character. Many have written expressing the warmest appreciation and testifying of blessing received. The following is a fair example of such communications with which many of our readers have stirred our hearts:

> After "studying" the "Vain Jangling Number" of "Grace and Truth," I thanked God for it—more than I have ever thanked Him for any periodical.
>
> I should like to send copies of this good number of "Grace and Truth" to many of my brethren. Please send me at least five or six copies, that I may forward them to brethren who, I hope, will become regular readers of your good periodical.

It is a matter of special interest that a number of earnest ministers and Christian workers have requested extra copies of this issue to be distributed among their friends, or have sent in lists of names with request that we mail them sample copies and stipulating that they desire them to receive the "Vain Jangling Number."

"Vainly Puffed Up by His Fleshly Mind"

IT IS amazing to see the extent to which the inflated egotism of the evolutionist parades itself. Here is a recent example:

> The feeble mind that conceived the Biblical story of creation could not conceive of a Deity willing to take billions of years to produce the universe and his story was simply that of a superman anxious to get through His work in six days and take a glorious rest on the seventh. (Albert E. Hayes, "The Denver Post")

When we realize that the Holy Spirit was the Author of the first chapter of Genesis, as of all the Scriptures, such words as these are seen to be nothing short of blasphemy.

But this is only a fair sample of the fruitage of "Modernism" in the pulpit, and evolution in the classroom.

THE JUDGMENT SEAT OF CHRIST

(Continued from p. 326)

service and salvation. Where salvation is the subject, it is never doubtful. It is by grace, and Satan cannot touch that. But where service and reward are spoken of it is ever doubtful, because reward is only given for faithfulness and fidelity, and that is always an uncertainty till our day of responsibility is past.

Paul only spoke with certainty of reward when his day was ending and said, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give at that day . . . . and unto all them also that love His appearing" (II Tim. 4:7-8). Therefore let all understand we are saved by grace, but our reward for service is by righteousness. Thus reward will be according to order of merit. After the Lord comes and calls us to Himself in the air, and after all the saved have been before the judgment seat of Christ and received a reward according to the deeds done in the body, whether good or bad (II Cor. 5:10); we shall return with Christ, when He comes to reign and judge the nations.

Mr. Sunday-School Superintendent!

Have you been earnestly trying to persuade some promising Christian young man or woman to teach a Sunday-school class, but without success?

It will help you to enlist their services if you will give them a year's subscription to *"Grace and Truth,"* calling their attention to the Sunday-School Lesson Expositions.

Here are two of many enthusiastic letters recently received from Sunday-school teachers, testifying to the help which they have received through the pages of *"Grace and Truth."*

> Enclosed please find check in payment for the renewal of my subscription to your wonderful paper, "Grace and Truth." I love to read it, and the Sunday-School Lesson helps are the best I have ever seen.
>
> I want again to speak a word for "Grace and Truth." Every issue makes it dearer to me. I often wonder how I prepared my Sunday-school lessons without it. Certainly I can see that before it came to our home, with its clear and beautiful expositions of the truth, I failed to get the full benefit and blessing of many passages of Scripture. But now, when I am in doubt or bewildered, I turn to our magazine, and it has not yet failed me.

Why not send a gift subscription of *"Grace and Truth"* to each of the young people in your Teachers' Training Class? It will help to build them up in the most holy faith, and will help to strengthen them in their personal lives, as well as giving much needed assistance in preparation for their teaching of the lesson.

And while you are at it, why not see to it that every teacher in your Sunday-school has a copy? You can do this very economically by taking advantage of our club offer.

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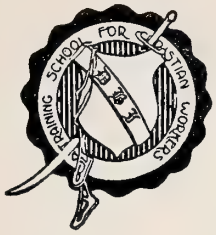
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This may be the solution to a *NUMBER* of your problems! Obey that impulse! Act now!

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God's Word says:

"Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

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The Spirit of truth .... will guide you into all truth .... and He will show you things to come.

John 16:13



GRACE and TRUTH



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Clifton L. Fowler
Editor

After Death Number

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"At the Helm"

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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. Rom. 3:19.

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. Rom. 3:25.

RESURRECTION

The bodily resurrection and Lordship of Jesus. Acts 2:32-36; I Tim. 2:5.

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. Acts 13:38-39.

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. Jno. 16:8; I Cor. 3:16.

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. Matt. 25:46; Rev. 22:11.

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

Are the Dead Conscious?

THERE are a number of current false religions which declare that between death and the resurrection the soul is unconscious. Among those who teach this doctrine of soul sleeping, the most prominent are Seventh Day Adventists, and Russellites who are now headed up by "Judge" J. F. Rutherford.

God's Word clearly teaches that the dead are conscious.

Our Lord's story of the rich man and Lazarus has suffered much violence at the hand of the teachers of "soul sleeping," because it clearly presents the intermediate state of the dead between death and the resurrection as a state of consciousness, in which the souls of the lost are tormented, while those of the saved are comforted, and in which souls see, hear, speak, and remember.

A classical Old Testament passage which deals with this subject says of the blessed dead,

> They shall rest in their beds, each one walking in his uprightness (Isa. 57:2),

thus showing that while the body is at rest, unconscious in death, the soul is conscious, "walking in his uprightness."

But no passage more clearly proves that the dead are conscious than Revelation 6:9-11,

> And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the Word of God, and for the testimony which they held:
>
> And they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth?
>
> And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled.

Here we have the souls of the martyrs, who have sealed their testimony with their life-blood; and these souls remember their experiences in this life, cry with a loud voice for judgment on the earth dwellers who have shed their blood, receive white robes, and hear the voice which bids them rest.

Yes, the dead are conscious!

The unbelieving dead are in conscious torment in Hades.

The believing dead enjoy conscious comfort in the presence of their Lord.

A Notable Answer to Prayer

GOD'S dealing with His children is very real.

An illustration of this which recently came to our attention brought such rich blessing that we are constrained to tell you about it.

IN "D. B. I. Building News" this month appears a request for prayer which is of vital importance to the work of The Denver Bible Institute. We refer to the item entitled, "Prevent that Monthly Deficit." We bespeak for this item your especially prayerful consideration. The other items which appear in this "Building News" are also both important and interesting. We trust that as you read them your heart will be stirred anew by the Spirit of God to pray for the work of D. B. I.

About a month ago we received a letter from one of the members of the *"Grace and Truth family"* in California. He said,

> The Lord has laid on my heart to send you a money order of one dollar and fifty cents ($1.50), for one year's subscription for "Grace and Truth" for a poor Christian lady somewhere in Michigan. She is praying for that. God bless you all in the Lord Jesus Christ's Name. Please also remember me in your prayers; thank you.

As we read this letter, the name of a friend in Michigan flashed into mind with the thought that this was the one for whom God had burdened the heart of our California reader. This conviction was confirmed as we prayed about the matter, and so we wrote to the Michigan friend, quoting the letter which we had received, explaining the circumstances, and notifying her of the renewal of her subscription. In our letter we said,

> It would be a matter of no little interest to us to hear your side of the story, and we believe that it would be a blessing to the friend whose gift has made it possible for us to renew your subscription.

Here is the answer which we received.

> I can not tell you how surprised I was to get this letter. I miss "Grace and Truth" so much and have not been able to renew my subscription, but never once thought of anyone else doing so. I have been asking the Lord to show me where to get the money for my subscription and for my two friends, Mr. C..... and Mr. B..... I have had the blessed privilege, through friends, to go to Three Rivers and Battle Creek to hear Brother Fowler speak. What a blessed time it was. I went four evenings to Battle Creek and there renewed Mr. C.....'s and Mr. B.....'s subscription but not my own. May God's richest blessings rest on the one who sent this $1.50 in every way that is pleasing to the Lord is my prayer.

It would be hard to find a more wonderful demonstration that God hears and answers prayer, and that when His children seek His mind He makes His will known to them.

How such things as this should encourage us to respond whole-heartedly to the appeal of God's Word,

> Trust in the Lord with all thine heart; and lean not unto thine own understanding.
>
> In all thy ways acknowledge Him, and He shall direct thy paths (Prov. 3:5-6).

The D. B. I.—Fundamentals Radio Bible Class

SHORTLY before this issue of *"Grace and Truth"* went to press the D. B. I.—Fundamentals Radio Bible Class opened for the season of 1931-32. This broadcast is conducted under the joint auspices of the Colorado Christian Fundamentals Association and The Denver Bible Institute. It consists of a strong program of gospel music and a consecutive course of Bible studies in which are presented the fundamentals of our precious faith. Tune in on the D. B. I.—Fundamentals Radio Bible Class next Sunday evening from 9:30 to 10:30, mountain standard time. This Bible Class broadcasts at this hour every Sunday evening during the winter over radio station K L Z, Denver (560 kilocycles). Last year reception was reported from all parts of the United States and three provinces in Canada.

We covet the prayers of the *"Grace and Truth"* family for God's blessing on the D. B. I.—Fundamentals Radio Bible Class.

More full announcement will be made in our next issue, in which will appear also the first issue, for this season, of "Radiograms."

A Root of Every Kind of Evil

THE unregenerate heart will stop at nothing to get money. The gangster activities and racketeering which for the past several years have been a reproach to our fair country have at their root insane lust for gold. Cold-blooded gang murders are matters of almost daily occurrence, and it is only a few weeks since the civilized world was shocked by the ruthless wounding and killing of little children playing on the sidewalks of New York. Why? Somebody had interferred with the "business" of somebody else.

And the newspapers recently reported that a ten acre patch of weeds had been discovered growing in the heart of Philadelphia, cultivated for the purpose of making cigarettes from these weeds which contain a powerful, habit-forming drug. And a similar drug "garden" has just been discovered in Denver, the degenerate "gardener" having been caught distributing his cigarettes to school children. This drug is one which produces in its addicts a false bravery and leads them to deeds of violence, saps their intellect, undermines their morals, and makes them useless for any constructive work. Why should anybody want to produce such dope? The explanation lies in the fact that "experts estimate that the patch in Philadelphia would have yielded a gross of $125,000.00 according to underworld prices, and the Denver patch is estimated to be worth at least $7,000.00. Truly this wicked world is filled with evidence that

> They that are minded to be rich fall into a temptation and a snare, and into many foolish and hurtful lusts, such as drown men in perdition: for the love of money is a root of all kinds of evil (I Tim. 6:9-10 R.V.).

Catholic Persecutions in Italy

PROTESTANTS are suffering much persecution in Italy. From Anticoli Corrado come reports saying that the priest there publicly burned a number of Bibles which had been distributed by protestant workers

(Continued on p. 372)

SHALL WE KNOW ONE ANOTHER IN HEAVEN?

by H. A. WILSON

A QUESTION frequently asked, and many times with tears, is, "Shall we know one another in heaven?" God's Word leaves no room for doubt on this subject. Wilson clearly presents the scriptural answer.

"*BISHOP*, do you think we shall know one another in heaven?" asked a friend.

"I don't believe we will be bigger fools there than we are here," was the bishop's reply.

As this scrap of conversation indicates, it is only reasonable to suppose that we shall know one another in heaven. Some of the keenest pleasures which we have known in this life have come through fellowship with Christian friends and loved ones. Is it conceivable that we shall be deprived of such pleasures in heaven?

But we are not dependent upon reason for the answer to this question. God's Word clearly indicates that we *shall* know one another in heaven.

THE question, "Shall we know one another in heaven?" after all resolves itself into this, "Can souls recognize one another after death?" If it can be demonstrated that souls who have departed from the body can recognize one another, then it follows logically that we *shall* know one another in heaven.

Another aspect of this matter, which lies close to many hearts, may be expressed in the question, "Can souls recognize one another between death and the resurrection?" To many it does not seem hard to believe that recognition is possible after we have received our resurrection bodies; but a disembodied spirit seems so intangible that one naturally wonders if mutual recognition is possible between disembodied spirits. How distressing such questions sometimes are. But if such knowledge is possible, how comforting it is to know that a lovely Christian son or daughter, whose death had bowed our hearts with grief and loneliness, at death went not only into the effulgent radiance of the Saviour's presence, but also into the arms of loved ones who have gone on before, trusting Christ as their Saviour. Such comfort may be ours if we are willing to rest our faith in the assurance which God's Word gives.

THE most satisfying evidence that disembodied souls *do* recognize one another is given in our Saviour's story of the rich man and Lazarus.

Some have called this story a parable, by such language implying that it is purely figurative and not to be taken literally. It is noteworthy that the Scripture does not call it a parable, and even if it did, this would not prove that the things of which our Saviour speaks were not literally true. In some of His parables our Lord speaks of a sower, sowing seed. Does the fact that these things are used in a parable prove that our Saviour was using His imagination, and that there was no literal sower who sowed or literal seed which was sown? As a matter of fact, most of our Saviour's parables, while having symbolic significance, were based on every-day occurrences and relationships. We are sure that the story of the rich man and Lazarus has symbolic significance, and on this account can properly be called a parable. But we must insist that this in no wise negatives its value as a revelation of the literal happenings which it narrates. And lest this explanation of the nature of the parable has failed to satisfy the hearts of any of our readers that the things involved in a parable may be literal as well as symbolic, let us reiterate, the Scripture does not call this story a parable. Its language indicates that our Lord was dealing, not with imaginary but with historical facts. Abraham certainly was an historical character; the beggar also is called by name; and the rich man is called "a certain rich man."

With this introduction let us read the story itself:

> There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:
>
> And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,
>
> And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.
>
> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
>
> And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
>
> And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip

the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted and thou art tormented.

And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the prophets; let them hear them.

And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. (Luke 16:19-31).

IT IS not our purpose to enter into a detailed exposition of this Scripture, but rather simply to call attention to the proof which it presents that disembodied spirits recognize one another.

Notice that the characters in this story were all dead. Abraham had been dead for hundreds of years. And our Lord tells us specifically that the beggar died and was carried by angels into Abraham's bosom, whereas the rich man died, and was buried, and his soul descended into Hades. Notice also that the resurrection has not yet occurred, for in the resurrection death and Hades shall give up the dead which are in them (Rev. 20:4, 13). The characters of this story, then, were dead and not yet resurrected. In other words they were disembodied souls.*

It was, therefore, a disembodied soul which lifted up his eyes and saw Abraham afar off and Lazarus in his bosom. And now notice carefully what this soul said, for in this, for our present purposes, lies the point of the whole story.

And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

*Some skeptical souls have difficulty with the fact that apparently bodily parts are mentioned in this story, though its characters are disembodied. Reference is made to the rich man's eyes and tongue, to Abraham's bosom, and to the finger of Lazarus, to say nothing of the fact that the conversation recorded would seem to necessitate tongues, lips, throats, lungs, and the vocal organs. This need cause no question, however, if we reflect that souls undoubtedly have, in the spiritual realm, something which corresponds to the members of the body in the physical. If proof for this assertion be needed, remember that man was made in the image of God, though God's Word tells us that He is a spirit. (Gen. 1:26-27; John 4:24).

Here is a disembodied soul recognizing two other disembodied souls.

The rich man recognized Lazarus, whom he had seen in his own lifetime.

And he also recognized Abraham *whom he had never seen.*

If a soul in Hades could recognize other souls in Paradise, is it conceivable that souls in heaven will not recognize one another?

"*BUT,*" some say, "will we recognize the members of our family as such?"

Difficulty on this point arises from a misunderstanding of the Scripture which says that in the resurrection "they neither marry nor are given in marriage" (Mark 12:25). This certainly teaches that there will be no children born or families reared in heaven. But it in no wise proves that the members of a family will not recognize one another and be mindful of the relationships which existed between them in this life. Quite the contrary is true.

The story of the rich man and Lazarus proves not only that disembodied souls can recognize one another but also that they are mindful of family relationships.

That rich man, after the flesh, was a Jew. And so, when his soul saw Abraham, he cried, "*Father* Abraham . . . ." He recognized Abraham as the father of Israel, and so as his own ancestor. And Abraham's recognition of their family relationships is testified in his use of the word "son." Further evidence that we shall not be unmindful of family relationships after we leave this body is afforded by this soul's reference to his father's house and his concern for his five brethren who were still alive.

There are other Scriptures which confirm what this story teaches.

For instance, our Saviour once said, "Many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. 8:11). If it were not possible to recognize Abraham, and Isaac, and Jacob, such an assertion would lose much of its significance.

Again, on the mount of transfiguration, Peter and the other disciples who were with him clearly recognized Moses and Elijah, though the Scriptures plainly show that Moses had been dead and buried for hundreds of years (Matt. 17:4).

Yes, disembodied souls *can* recognize one another.

It *is* possible to know one another between death and the resurrection.

We *shall* recognize our loved ones after death.

We *shall* know one another in heaven.

IN THE light of these indisputable facts, there was real point to the sermon preached by John Jasper, the famous negro preacher, on the occasion of the funeral of an old saint named Mary Barnes.

"He took his rapt hearers with him to the heavenly city, viewing the river of life, the beauties of the city, the mansions prepared for those who love the Lord, reverently bowing before the Redeemer on His throne.

"In closing, he took his audience to see 'the multitude which no man could number.' 'My brethrin,' he said, 'I dun forgot somethin. I got to take anoth'r trip. I ain't visited de ransomed of de Lord. I can't slight dem. I knows a heap of 'em, an I'se boun' ter see dem.' In a moment he had his hearers out on the celestial plain with the saints in line. There they were—countless and glorious! Together they walked the whole line and had a sort of universal handshake in which no note of time was taken. 'Here's Brer Abul, de fust man what got here; here's Brer Enoch who took a stroll and straggled inter glory; here's old Ligie, who had a kerridge sent fur him an' cum a nigher way to de city.' Thus he went on, greeting patriarchs, prophets, apostles, martyrs, his brethren and loved ones gone before, until suddenly he sprang back and raised a shout that fairly shook the roof: 'Here she is! I knowed she'd get here! Why, Mary Barnes, ye got hom, did yer?' A great hand-shake he gave her, and for a moment it looked as if Mary Barnes was the center of Jasper's thought; but as if by magic, things again changed, and he was singing at the top of his voice the chorus ending with the soul-melting words, and sung with a pathos indescribable:

" 'O, what must it be to be thar!' "

"IN MY FLESH SHALL I SEE GOD"

by MAURICE G. DAMETZ

FOR centuries God's children found great comfort in the testimony of Job, which is the basis for this study. This testimony is a demonstration of inspiration, for it declared the truth of the resurrection more than a millennium before the resurrection of Christ, Who is the first begotten from the dead. But it is more—it is an exposition of the believer's hope. Dametz gives us a fresh and heart-warming discussion.

AS WE have laid our loved ones away in the tomb, we have many times wondered with what body they will rise, or if the same body will ever come forth from the grave. Will the resurrection be only spiritual, as many moderns are telling us, or will it be bodily and literal? The old phrase, "I believe in the resurrection of the body," has become outgrown, we are told. But we are not going to listen to the mischievous mouthings and musings of those who decry the supernatural. We cannot explain the supernaturalness of the resurrection any more than the mystery of all life, but we believe in these great verities with all our hearts. We believe utterly in the Word of God; our faith is pinned to the teachings and experience of the Lord Jesus; our hope is best expressed by that sublime and exultant statement of Job:

> Oh, that my words were now written! Oh, that they were printed in a book! That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth, and though after my skin worms destroy my body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me (Job 19:23-27).

These are the notes of a heart song, sung in the far distant past, but still lingering with us, and they capture and comfort our hearts because they are truth eternal. One calamity after another had befallen Job, and the grave seemed to be opening before him. But on the brink of despair and the grave, he gave utterance to this sublime creed, the words of which have become the very heart and center of our resurrection hope and Easter joy. With delighted hearts let us examine more closely these words which draw our eyes more stedfastly toward Him, our living Lord.

THE GREAT ASSURANCE OF OUR HOPE

JOB'S was not a hope mingled with conjecture, nor was he vaguely feeling after the truth. He had the truth and held it firmly. His was the full assurance of faith. There is no dreary doubt here. He said, "I know," not, "I trust so," or, "I hope so." He was firm in his conviction, and he desired to have these few words of certain information given permanent publicity. His wish was that they should be graven upon a rock, and the word leaden for an eternal testimony. This was no happy guess, philosophical speculation, or even secret

aspiration. It was and is a great verity of our faith and a mighty spiritual conviction.

If we are going to enjoy consolation, we must say, "I know." "Ifs," "buts," and "perhapses," kill heart-peace and sting the soul. Assurance is a jewel, priceless in worth and rarity, but the privilege of all believers in Christ Jesus. Certainly, if Job, there in Arabia, in the dark and misty ages of the past, could say, "I know," you and I should not speak less positively since life and immortality have been brought to light through the Gospel. Surely Job's creed is the creed of the true believer in the Lord Jesus. This glorious affirmation of faith is ours, and with deepest assurance we can say that we know that we shall be raised from the dead.

THE SOLID FOUNDATION OF OUR HOPE

THIS assurance and hope of Job was not ungrounded, for it had for its firm and sure foundation, the Lord Jesus—"I know that my Redeemer liveth." Job had a clear view of Jesus Christ, the same yesterday, today, and forever. This made his conviction and assurance unconquerable. This fact was the prop and pillar of his faith. The living Redeemer was the ground of his assurance as well as of ours. Without a doubt, in making this sublime assertion, Job had in mind the resurrection of the Messiah.

He lives today! This is the ground of our assurance of resurrection. Christ is "declared to be the Son of God with power . . . . by the resurrection from the dead" (Rom. 1:4). We believe that the resurrection of Christ is a literal fact. When the Lord Jesus left the grave on the third day, He did so with a real body, the same body in which He suffered and died. In assuring the faith of the disciples, He said,

> Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet; it is I Myself: handle Me and see; for a spirit hath not flesh and bones, as ye see Me have (Luke 24:38-39).

"It is I Myself." I have been three days in the grave, says Christ, but I am here as really as I was before I died—"It is I Myself." Many other proofs may be given that His resurrection was bodily and literal, but His words will suffice. He arose! Our Redeemer liveth! "Death hath no more dominion over Him" (Rom. 6:9). He is the resurrection and the life. Because He lives, we shall live also (John 14:19). This was the ground of Job's assurance, and it is ours.

THE ENDURING SUBSTANCE OF OUR HOPE

OUR resurrection shall be literal. The resurrection of Christ has secured this for us. Our resurrection will not be different from His—it will be literal and bodily. Job gives us a grand picture of triumph, a vision which was adequate compensation for all his sufferings.

> I know . . . . though after my skin worms destroy this body, yet in my flesh shall I see God Job 19:26).

Note the words, "In my flesh shall I see God." This means bodily resurrection. We believe that though our souls be separated from our bodies; though these bodies be ravaged by death, returning earth to earth, dust to dust, ashes to ashes; they shall be raised incorruptible and glorious. And this shall take place when He comes back, as Job said, " I know . . . . that in the latter day He shall stand upon the earth." This corresponds with the New Testament teaching that we shall be saved in the entirety of our being when Jesus comes back (Phil. 3:21).

Job had profound belief in the personality of God, and a wonderful prospect of seeing Him.

> I know . . . . I shall see God, Whom I shall see for myself, and mine eyes shall behold, and not another (Job 19:27).

For this he longed. He says, as Carey translates his words, "My reins within me pine with expectation." He was sure of the glory ahead of him. He said, "I shall see God," not, "I shall see my loved ones," nor "I shall see the city." Doubtless we shall see and know our redeemed loved ones, but "I shall see God"—that is the sum and substance of heaven. Job's confidence is the confidence of the Christian.

> We know that when He shall appear, we shall be like Him, for we shall see Him as He is (I John 3:2).

Our bodies shall be literally raised; they shall be like unto His glorious body; we shall see God, and we shall be like Him. What an enduring substance! What a knowledge! What a destination! What an impetus to watchful, patient waiting! We shall see Him in glory, beauty, and majesty!

The very marrow of this evangelical confession of faith, the very heart of Job's assurance and ours, lies in the word "My"—"My Redeemer." Job had gotten hold of Christ. He was strong and firm in the conviction that the Redeemer was his. That means everything. My Redeemer is mine. He is mine and I am His. May the joy of belonging to Him fill our hearts. He will perfect all that which concerneth His children. Reader, have you Christ? I charge you, rest not content until you can say, "I am His, therefore He is mine."

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

—*II Cor. 5:1*

CAN THE LIVING AID THE DEAD?

by Russell L. Taft

IS THERE one thing which living men can do for the souls who have passed beyond the vail? Is it possible to make their existence there more pleasant by deeds on their behalf? Is it within the scope of human power to bring to bear such influence as will alleviate their sufferings and transport them into a better state? Millions upon millions have answered "yes!" Dare we say "no"?

IN THE records of many ancient peoples we find that their religions included the belief that the living could aid the dead, and some of their surviving descendants still cling to that doctrine.

TAFT gives us some exceedingly interesting information concerning many erroneous beliefs that the living can aid the dead; but he sounds no uncertain note in saying that all this is contrary to the Word of God. Taft is a graduate of The Denver Bible Institute, Class of '29.

The Egyptians preserved the bodies of the dead that the souls might continue to inhabit them, provided them real food or very durable imitations, prayed that the souls might be privileged to leave the tomb in the form of birds or animals, and left with them ladders to assist their ascent to heaven, or miniature ships in which to sail there.

Many of the North American Indians buried with the dead their implements and weapons, so the spirits of those objects might accompany the spirits of the departed to their new dwelling place in the far West.

The people of India, centuries ago, believed the dead frequently came back to their former homes to receive their needed food and drink, so in order to be rid of the ghosts as much as possible, at stated seasons their kinsmen prepared them feasts of rice, and then requested that they not return again until the next noon.

The Romans sought to assist the dead by repairing and adorning their tombs and offering them food during the observance of the *dies parentales*.

The practice of the Greeks is illustrated in Homer in the description of the burial of Patroklos, when twelve Trojan youths were slain, besides horses, dogs, cattle, and sheep, that they might accompany their master.

The natives of Africa, for the most part, hold to the same religion that has darkened their minds for centuries, which requires the children to offer sacrifices of food to their departed fathers to preserve their life in the spirit world, but the great-grandfathers and older generations are supposed to be crowded away from the sacrifices, and "their life is done."

Many of the Chinese continue in the ancient custom of seeking to help the dead by providing servants, horses, furniture, sedan chairs, money, and even dwellings, all made of paper, and these are burned at the funeral so they will accompany the soul of the departed in usable form in the spirit world.

This will suffice as a review of those practices of people whom we normally look upon as heathen, in their efforts to make "life" more pleasant for the dead.

BUT we find their counterpart in two "civilized" religions of the present day in our own land and clime. Without even the suggestion of an apology for plagiarism, these two systems, widely divergent but equally "infallible," have taken upon themselves the task of doing for the dead even more than the heathen have thought themselves capable of negotiating. These two are Roman Catholicism and Mormonism.

The Catholics have much data on the subject of aiding the dead. In *A Catechism of Christian Doctrine, Prepared and Enjoined by the Third Plenary Council of Baltimore" (No. 2)*, the question is asked, "Can the faithful on earth help the souls in Purgatory?" And the answer is, "The faithful on earth can help the souls in Purgatory by their prayers, fasts, almsdeeds; by indulgences, and by having masses said for them."* And from *My Prayer Book*, compiled

*It is noteworthy that of the four hundred and twenty-one answers to questions in the book, only three have even the attempt of Scripture proof.

by Rev. F. I. Lasance, we take a sample prayer for the dead:

> Eternal rest give to them, O Lord; and let perpetual light shine upon them.

Each time this prayer is said, an indulgence of fifty days is granted "to the poor souls in Purgatory"—this by authority of Leo XIII, March 22, 1902. Furthermore, the prayer, "Sweet Heart of Jesus, be my love" is good for an indulgence of three hundred days once a day—so said the same Leo on May 21, 1892. But to say, "Sweet heart of Mary, be my Salvation!" according to the decree of Pius IX, September 30, 1852, is worth three hundred days of indulgence every time it is quoted! The latter kind, no doubt, is used the most, and is most appreciated by the dead, who return the favor by praying for the living (p. 258, *My Prayer Book*).

The Mormons go the Romanists one better—yes, more than one—and provide for the dead, who departed this mortal sphere without the guise of any religion, a salvation more certain and authentic under the seal of Mormonism's demigod than if the decree were subscribed in the chirography of seventeen Sovereign Pontiffs. There is little hope for the soul who dies outide the Holy Catholic Church even to have the coveted privilege of sojourning in Purgatory that he might a few hundred years later apply to St. Peter for admission to heaven, but Mormonism provides free entrance into the celestial sphere for all our grandfathers and grandmothers back to Adam and Eve, provided we furnish their names and addresses and be their proxy in receiving baptism, the laying on of hands, sealing, and taking the "endowment." Their book called *Lessons on Salvation for the Dead, Genealogy, and Temple Work,* makes the whole matter of saving the dead very simple.

What folly! What utter disregard of divine revelation! What mockery in the face of God! Man says to God, "I will do what you said could not be done!"

WHEN we turn to the Book of books, the immutable, infallible Word of Almighty God, we learn that the living *CANNOT AID THE DEAD!*

We know that we who are in the body can do nothing for those who are out of the body, because even the righteous dead who would have more opportunity than we for assisting those in need can do nothing for them. In Luke 16 we learn that Father Abraham, who of all men surely would have been granted a concession, could not so much as send Lazarus with a drop of water to cool the tongue of the rich man in torments.

Also, those who remain cannot assist the departed souls because of the plain statement of the Word that

> It is appointed unto men once to die, but after this the judgment (Heb. 9:27).

No room is left for the living in any wise to affect the state of the dead. They cannot delay the trial to allow time for constructing the defense. They cannot bribe the Judge to dismiss the case. Nothing can happen to the soul between death and judgment.

Furthermore, we who are alive can do naught for those who have tasted death because our Lord Jesus Christ finished the work of redemption. He died and rose again that "whosoever believeth on Him should not perish but have everlasting life"—not that they should be led to the right pathway whereon they would subsequently require our assistance to assure their reaching the desired haven! Let us take Him at His word! As He hung on Calvary bearing the judgment due our sin, He cried, *"IT IS FINISHED!"* He left nothing for any soul to do to contribute to his his own salvation, save only to receive the finished salvation which grace had provided; and He left absolutely nothing for one man to do to aid the salvation of another, save only to bring him the word of that grace.

What, then, is the conclusion of the whole matter? Since the living cannot aid the dead, it devolves upon us to reach the souls of those who are yet living but "dead in trespasses and sins" ere they depart this life to spend eternity in "the lake of fire which is the second death." We must reach them now, for death ends our opportunity to give to them the message of salvation through the blood of Christ "Who His own self bare our sins in His own body on the tree." So we are given these admonitions:

> Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine (II Tim. 4:2).

> Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins (Jas. 5:20).

A CONVERTED Japanese artist said to a missionary: "I suppose the reason why English artists put so much perspective in their drawings is because Christianity has given them a future; and the reason why oriental artists fail to do so is because Buddha and Confucius do not raise their eyes above the present."

—F. E. Marsh

WHAT ABOUT REINCARNATION?

by CLIFFORD L. NIXON

ONE of the indications that civilization is drifting toward paganism is the ready acceptance which is accorded in this country to Hindu philosophy, particularly among society women. Theosophy is Hinduism, modified to avoid offending the aesthetic sensibilities of its dupes, and in some of its essential features it shares the nature of Buddhism. Nixon gives us a clear discussion and convincing answer to one of the outstanding doctrines which these false and heathen religions hold in common. Nixon is a graduate of The Denver Bible Institute, Class of '31.

"WHO know? The Hindus may be right. They say that after a man dies, his soul is reborn in another body. I have often thought about the fact that there are so many inequalities in this life, and wondered if the doctrine of reincarnation might not be the solution to the problem. Some folks seem to have nothing but suffering and hardship all their lives, while some of us have an easy time of it. Perhaps there will be another life in which things will be just reversed."

The speaker was my employer—the owner of the fruit cutting sheds and dry yards in which I had been working. The rush of the peach drying season was over. Most of the crew had been dismissed. Those of us who were left could scarcely have been accused of working too strenuously. The conversation had gradually drifted to the subject of religion—a strange enough theme for such a place. The boss—a man who was a Christian Scientist, if anything—gave his opinion somewhat as stated above. The crew, almost to a man, was in agreement.

A commonplace incident, you say. Yes—the incident was quite commonplace, but the question in the mind of my employer was not. It is of vital importance that we should know whether or not the Hindu is right; and because it is vital we raise the question of this article, "What about reincarnation?"

I. WHAT ABOUT THE MEANING OF REINCARNATION?

REINCARNATION is the doctrine that after death the soul re-enters a physical body to spend another life here on earth. Death is followed by life, and life by death, in an almost endless chain. According to both Hinduism and modern Theosophy there is some lapse of time between one death and the next life. During this period the experiences of the past life are transformed into faculties of the soul, so that the soul comes back in its next life a little better prepared for the struggle. The Hindu doctrine makes some allowance for the possibility of those who have been very evil, being given a body in the next life more suitable to their nature than the human, but this is the exception rather than the rule. According to Theosophy this could never happen. In each life we are sure to make some progress over the last. We may hasten or retard our progress, but we cannot retrograde. It is interesting to note that abstaining from marriage and from meat (two of the doctrines of the demons according to I Tim. 4:3) is one way of hastening the soul's progress. Mrs. Besant, for example, would tell us that our subtle bodies develop much more rapidly on a vegetable diet. Meat or no meat, however, each life is said to be a step in the cycle of our evolution upward. Space permits us to quote only one leading proponent of the doctrine, Professor Henry T. Edge, of Point Loma, California.

> It (the doctrine of reincarnation) states that our brief life on earth is but a single scene in a long drama; the real Self or Soul of man passes many successive lives on earth. Thus our present life is a sequel to our experience in former lives, and will be followed in its turn by future lives wherein we shall continue our evolution.

This, then, is the doctrine which we are seeking to investigate.

II. WHAT ABOUT THE IMPORTANCE OF REINCARNATION?

"A THEORY such as this, and one with such a venerable history behind it, numbering as it does among its adherents not only Shankara and the Buddha, but Empedokles and Plato and a host of other thinkers, deserves at least to be taken seriously," says James Bissett Pratt, in *India and It's Faiths*. We agree. A doctrine which has been accepted for thousands of years and which is believed in by over a third of the

people in the world is worth investigating. This is true of reincarnation. A crude form of this belief is prevalent among many of the savage races of the world. A number of ancient Greek philosophers taught reincarnation. At least one ancient Taoist writer, Chuang-tsze hints at the idea. We are told that one reason the ancient Egyptians embalmed the bodies of their dead was that it was supposed to prevent or delay reincarnation. There are traces of this teaching in the writings of the Hebrew, Philo. The belief in reincarnation was held by isolated Gnostic sects in the first century. Swedenborg taught it in a modified form. Yes, and reincarnation is one of the cardinal doctrines of Buddhism—that religion which "even today has more believers than any other religion in the world" and "is the accepted faith of four hundred million people, one-fourth of the population of the earth" *(Sacred Books and Early Literature of the East)*. And to the number of adherents to this doctrine we may add the two hundred and ten million Hindus. Certainly, if we are to judge by the number of its adherents, reincarnation is a doctrine worth our consideration.

> *TAKEN as a whole the Word of God reveals a present life, and beyond that another life, beyond which is no death; and a present death, and beyond that a second death beyond which is no life.* —*Dean Alford*

Furthermore, the doctrine of reincarnation is important because it is being foisted upon the Western world by the Theosophical Societies. Reincarnation is not merely a belief of the ancient pagans and of the Eastern heathen. It is held and propagated by nearly sixty thousand modern American citizens. Since these sixty thousand of our fellow citizens would have us accept their doctrine, it is important that we should understand both what it is and why it cannot be true.

Finally, reincarnation stands out, among false doctrines, as important because it is so diametrically opposed to the teachings of Christianity. If there is anything to the doctrine of reincarnation, there is nothing to the doctrine of Christ. This we shall discuss in our next point. Suffice it for this point to state that, among modern cults, Theosophy is one of the most openly anti-Christian. One of the purposes of its existence is to spread among the people of the East stories of the failures of Christendom, and thus to hinder the missionary enterprise.

III. WHAT ABOUT THE VERITY OF REINCARNATION?

THE fact that the doctrine of reincarnation is widespread does not prove its verity. Old natures are the same the world around, and Satan's work is universal. There is, on the other hand, abundant proof that reincarnation is not true.

We shall not devote the time and space necessary to point out the fact that the doctrine of reincarnation is not logical, though this could be done. Gaius Glen Atkins, for instance, sums up a very admirable discussion of the subject with the words,

> Since, therefore, its speculations carry us beyond reason or science, since its solution of the problems of life is far too complex, since whatever is good in it may be found more richly and simply in what we already possess, and since the practical outcome of it in the East itself is an arrested civilization which has many depths but few heights, one must inevitably conclude that Theosophy has no real meaning for those of us who possess already the knowledge which we have . . . . gained and the faith and insight which Christianity has brought us.

As believers in Jesus Christ, we have a more vital test to put to such a doctrine. "Is it Scriptural?" In the case of reincarnation the answer must be, "No!" It will not stand the test.

Reincarnation will not stand the test of the Scriptures because the Bible contains no such teaching. Weller Van Hook, of the Karma and Reincarnation League, admits, "In the Christian Bible we find little to support the twin doctrines of reincarnation and karma." This fact is no news to us, but it is worth while noting that though some men have boasted that one could find anything he wanted in the Bible, a leading Theosophist admits that he has failed in regard to his foremost teaching. We are Christians. We have taken the Bible as the criterion by which we shall test all spiritual matters.

> All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works (II Tim. 3:16-17).
>
> The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever (Deut. 29:29).

God has given a full revelation in His Word. The Bible contains all we need to guide us in our journey. We need not and cannot accept that which goes beyond its teaching. The doctrine of reincarnation is not found in the Bible. Therefore as believers in Jesus Christ we cannot accept it.

But the argument from the standpoint of the Scriptures does not stop with the negative statement. The

(Continued on p. 372)

WILL THE LOST HAVE A SECOND CHANCE?

by R. R. Boese

ONE of the most deadly heresies of the day teaches that after death the lost shall have a second chance to be saved. This teaching of Russellism is deadly, first, because it leads men to cherish a false hope, and second, because it deadens their consciences and makes them careless about grasping on the only opportunity for salvation which they shall ever have. In this succinct discussion Boese shows the utter fallacy of this "second chance" teaching.

WILL the lost have another chance for salvation after death?

The most outstanding cult among those who say "yes" is Russellism. This cult was founded and led for many years by "Pastor" Russell. Since Russell's death, however, "Judge" J. F. Rutherford has taken the leadership. "Judge" Rutherford has written many books, and has his agents well posted as to how to get those books into the homes of American people, and even into the hands of natives on the mission fields.

In saying "yes" to the question, "Will the lost have a second chance?" the Russellites are either right or wrong. If they are right, what a comfort their teaching should be to those whose loved ones have been taken from this life, lost. If they are wrong, how sad the plight of those who accept their teaching.

LET us see what Russellism says.

RUSSELLISM SAYS "YES!"

1. Russellism says that after death the lost shall have a second chance to be saved.

> The prevailing opinion is that death ends all probation, but there is no Scripture that so teaches, and all the above (referring to Heb. 2:9; Luke 2:10; I Tim. 2:5-6) and many more Scriptures would be meaningless words if death ends all hope for the ignorant masses of the world ("Studies in the Scriptures," Vol. 1, p. 105).

2. Russellism also says that this "second chance" is a chance to be saved by works.

> This everlasting life will be granted only to those who, when they learn of it, and the terms upon which it will be granted as a gift, seek for it by living according to the Spirit of holiness. They shall reap it as a gift-reward ("Studies in the Scriptures," Vol. 5, p. 386).
>
> The great mass of mankind, including those to whom the Lord addressed these words, will come forth unto "resurrection by judgment," and then it will remain for them to prove themselves worthy of perfect life, which alone will be permitted to endure beyond the millennial age into the everlasting ages of the future ("Studies in the Scriptures," Vol. 6, p. 712).

3. Russellism says that the cross of Christ did not provide eternal life for any man, but provided only a second chance, or trial for life.

> The ransom given does not excuse sin in any; it does not propose to count sinners as saints and usher them thus into everlasting bliss. It merely releases the accepting sinner from the first condemnation and its results, both direct and indirect, and places him again on trial for life, in which trial his own willful obedience or willful disobedience will decide whether he may or may not have everlasting life ("Studies in the Scriptures," Vol. 1, p. 152).
>
> He gave Himself a ransom for all in order that He might bless all and give to every man an individual TRIAL for life . . . . The ransom for all given by the MAN Christ JESUS does not give or guarantee everlasting life or blessing to any man, but it does guarantee to every man another trial or opportunity for life everlasting ("Studies in the Scriptures," Vol. 1, p. 150).

4. Russellism teaches that this second chance for the lost is to be given during the Kingdom of Christ.

> We read of the "day of Christ," the "day of judgment," and "his day,"—terms applicable to the Millennial Age, in which Messiah will reign over, rule and judge the world in righteousness, granting trial as well as rendering sentence ("Studies in the Scriptures," Vol. 1, p. 139).
>
> Thus all must have at least one hundred years of trial; and, if not so obstinate as to refuse to make progress, their trial will continue throughout the entire day of Christ, reaching a culmination only at its close ("Studies in the Scriptures," Vol. 1, p. 144).

All of Russellism's teaching on our question is summed up and made quite clear in an illustration furnished by "Pastor" Russell himself.

> We have already used Nero as an illustration; and as he surely will be one of those who will come forth to shame and to lasting contempt, we

may as well use him in further illustration. When we remember that the awakening of the sleeping world will not begin until the present generation of the world shall have been brought under the Kingdom power, to a considerable measure of righteousnss and intelligence, we will readily perceive that Nero, on coming forth, will find himself in the midst of very different social conditions from those prevailing when he died. He will find vices such as he practised and cultivated very much discredited, and the virtues which he shunned and persecuted he will find installed in power and in general favor. He will be utterly out of accord with all of his surroundings, much more so than others less willful, less profligate, less vicious, less contemptible. He will find himself well known through the pages of history, and in general "contempt" because of his abuse of his powers and opportunities—not only as the murderer of his own mother, but also as the persecutor and torturer of the Lord's faithful ones.

Alas! death is but as the door
Through which all men do pass
To that which they forevermore
Shall have by wrath or grace.
—John Bunyan

Every good and virtuously disposed person is bound to hold such a character as his in "contempt," and under such circumstances he will be bound to suffer great "shame." However, he comes forth unto a resurrection by judgment—for the purpose of being accorded an opportunity of rising up out of his shameful and contemptible condition to the full perfection of human nature, and to what extent he will attain unto life, to what extent he will attain unto resurrection out of death, will depend entirely upon himself. First of all, he must know the Truth; he must see himself in his true colors; he must see in contrast the perfect man—as represented in the ancient worthies, the "princes" of that time. He must see in operation the laws of righteousness in contrast with his previous knowledge of the operation of the reign of sin and death. If, then, he determinedly maintains an evil influence and hardens his heart and refuses obedience, he must die the Second Death—after having enjoyed and rejected the privileges and opportunities which the Lord has provided for him and all mankind.

But if, on the contrary, he shall humble himself, acknowledging his sin, and become obedient to the laws of the Kingdom, he will thus at once begin his upward course toward life—his resurrection, or rising up, toward complete recovery from the fall. If he shall thus "go up" on the highway of holiness, he will at the same time be purging himself from the "contempt" of his fellows, and correspondingly relieving himself of "shame." For we cannot doubt that if there is joy in heaven over one sinner that repenteth, there will be joy on earth amongst all right-minded people as they from time to time shall see sinners turning from the errors of their ways to obedience to the Lord; and the laudable contempt of the former for sin and its meanness must gradually give place to sympathetic appreciation of the efforts being put forth in the direction of righteousness. So that should Nero ever become fully obedient to the Lord, and attain unto life everlasting in the "resurrection by judgment," he will be highly respected and his past will be fully forgotten—just as now, when thinking of the apostle Paul, we remember his noble self-sacrifices and faithfulness to the Lord, disassociating him from Saul, the persecutor whom he denominated "the chief of sinners" ("Studies in the Scriptures," Vol. 6, p. 716-718).

This is what Russellism says!

Now let us turn with open hearts to the one and only authority on things future. What does the Word of God say in answer to the question, "Will the lost have a second chance?"

GOD'S WORD SAYS "NO!"

GOD'S Word says *"no"* and says it very emphatically in its teaching on this question. In giving the answer of the Book we shall give it in the same consecutive order with which we have discussed the various aspects of Russellism's answer. And we shall show how clearly and definitely the Bible refutes all of Russellism's arguments.

1. Answering the first proposition of Russellism: God's Word declares that after death the lost shall have NO chance to be saved.

> It is appointed unto men once to die, but after this the judgment (Heb. 9:27).

The judgment of God here spoken of is not the "judgment" which Russell has invented. Russell would have us believe it is a mere trial, man being given another opportunity to improve himself, to become a little better. The teaching of God's Word, as we shall see throughout our discussion, is that in that judgment vengeance is visited upon the ungodly. After death no man will be given another opportunity for salvation. If he has accepted the Lord Jesus as his Saviour, at death he enters immediately into the very presence of God, there to enjoy the blessing of His grace and to await the resurrection morn. If he has not trusted the Lord Jesus, at death he goes immediately to a place of torment, there to await the judgment at the Great White Throne.

Of this we have an *inspired* illustration. It is found in our Saviour's story of the rich man and Lazarus.

> And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;
>
> And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.
>
> And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame.
>
> But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and

(Continued on p. 370)

OBSERVATIONS

Of Religious Conditions in Great Britain

by W. E. PIETSCH

DURING the past few weeks we have been hearing much concerning the financial crisis through which England has been passing, but little news has come concerning spiritual conditions over there. Pietsch's observations will be especially welcome, therefore. During the past several months Evangelist and Mrs. Pietsch have been laboring in the Gospel in England, Scotland, and Ireland, and God has greatly blessed their ministry there. Mr. Pietsch speaks as an eye-witness of conditions which he describes. His message is surely a call to prayer on behalf of British Fundamentalists. Let us heed his challenge.

If the foundation be destroyed, what can the righteous do? (Ps. 11:3).

WORKING in the realm of education and religion, Satan is desperately attempting to tear down the foundations laid by godly men and women in Great Britain in years past. German rationalism is doing its tragic work, and sober, thinking Christian men and women admit that this is the worst thing that Germany exported in pre-war days. But instead of declaring war on this wicked thing, it is being embraced in the large colleges and universities, and in the major denominations.

We are not questioning the sincerity of our leading Christian brethren here in Great Britain, but a non-controversial policy has been adopted, largely through the influence of Keswick. The enemies of the cross of Christ have become more and more deeply entrenched, and the blighting, withering influence of "Modernism" is felt everywhere. Leading evangelicals are making a protest, but this is very weak. There seems to be a theological "trust," which is hard to break through. God is raising up a group of Christian laymen, however, who are sensing the situation, and are putting up a vigorous protest, and many of the Christian people are realizing the menace facing the country and the Church of Christ.

The desecration of the Lord's day in dear old Scotland, where for many years it was conscientiously hallowed, is an indication of what "Modernism" is doing. Many of the churches are not preaching Christ and Him crucified, and many people are turning from the church to places of the world. There is no greater dynamic force in any community for civil righteousness, so-called, than the faithful, uncompromising preaching of the cross of Christ. A faithful minister of the Gospel is one of the greatest assets to any community. But such preaching is sadly lacking in many British churches.

One who has embraced the teaching of "Modernism" is a good candidate for communism and all its allied interests. Communism has a strangle-hold on Great Britain, and many sober, thinking men and women realize the dangers facing the country. A call for repentance and prayer is in order, and a *clarion call* is needed to all evangelicals *to get back to Christ and the Bible*, and *to declare war to the finish on "Modernism."* Courage is needed to break through the existing non-controversial attitude; and yet a kind, loving spirit is needed in administering the truth, in order that no offence may needlessly be given. What is true of Great Britain is also true of the United States and Canada, for the poison of "Modernism" and Communism is not confined to any local community.

In the recent amalgamation of the Established Church in Scotland, the union has largely been on a basis of compromse. The continuing Church claimed to stay out of the Union on account of religious convictions, yet to my astonishment and surprise I found that they are sending their prospective students for the ministry, to the Congregational Seminaries. There is no denomination more honey-combed with "Modernism" than the Congregational, so one can readily see that these students are being poisoned at the fountain head.

Buchmanism, or the Oxford Group Movement, has a strong grip in the University centers, and those familiar with this new form of heresy realize the dangers facing the students in these centers. The indis-

criminate confessing of sins among young people, especially on sex matters, is most dangerous. We can confess to the Lord and He will forgive. And then the teaching of divine guidance in the morning watch, with pad and pencil and a blank mind, leaves the young people open for the evil spirits, instead of the Holy Spirit. Divine guidance comes largely through God's written Word, the Bible, and never contrary to the Bible.

The Church of England is largely being Romanized. We rejoice in the many evangelicals who may still be found in this denomination, yet they are in the minority. The Anglo-Catholic Church is practically the same as Rome.

IT IS not with any spirit of criticism that I pen these lines, but with an earnest desire for an awakening among God's people to the dangers involved, that they may rally and band themselves together for a more militant stand. Loyalty to Christ is more important than loyalty to any denomination. The sad part of this whole situation is the dishonor it brings to our blessed Lord, to say nothing of the dangers to the young people, for, if our Lord tarry, they must face the problems in a few years. Are the foundations to be destroyed by "Modernism" and Communism?

In the recent political crisis, some of the leading statesmen have been willing to sacrifice much for the sake of the king and the country. God grant that a similar spirit may prevail among God's children, to be willing to sacrifice personal pride, to be delivered from man fear, to raise the flag high, and to say, "By God's grace we take our stand on the evangelical faith, declaring our unwavering faith in the deity of our Lord Jesus Christ, His substitutionary atonement, His physical resurrection, and His soon return." What a privilege to stand true for Him in this hour of crisis!

WILL THE LOST HAVE A SECOND CHANCE?

(Continued from p. 368)

likewise Lazarus evil things: but now he is comforted, and thou art tormented.

And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldst send him to my father's house:

For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

Abraham saith unto him, They have Moses and the Prophets; let them hear them.

And he said, Nay, father Abraham: but if one went to them from the dead, they will repent.

And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead (Luke 16:22-31).

When the rich man finds himself in torment, does Abraham comfort him with the thought that his sufferings shall be only for a short time—that he may contemplate a second chance for life and release from his torment? Does Abraham relieve his fears for his brethren with the assurance that the lost will have a second chance? No mention is made of a second chance. Instead, it is very clear that there is no bridging the gulf that separates those who have died in the Lord from those who have died in unbelief. "Between us and you THERE IS A GREAT GULF FIXED." Lazarus has entered into bliss that shall merge into the eternal bliss of the resurrection of the just. But alas! the torments of the rich man are only a foretaste of the eternal suffering which shall be his lot in the Lake of Fire.

Russell says that after death the lost shall have a second chance to be saved.

God's Word says that after death a great gulf is fixed between the saved and the lost which no man can bridge.

Which do you believe?

2. ANSWERING RUSSELL'S SECOND PROPOSITION, GOD'S WORD TEACHES THAT NO MAN SHALL BE SAVED BY WORKS, EITHER BEFORE OR AFTER DEATH.

For by grace are ye saved through faith; and that not of yourselves; it is the gift of God:

Not of works, lest any man should boast (Eph. 2:8-9).

Not by works of righteousness which we have done, but according to His mercy He saved us (Titus 3:5a).

Now to him that worketh is the reward not reckoned of grace, but of debt.

But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness (Rom. 4:4-5).

Therefore we conclude that a man is justified by faith without the deeds of the Law (Rom. 3:28).

Thank God! our salvation depends not upon our works, but upon the finished work of Christ. God's ultimatum for salvation is, "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36).

Surely, as we consider such Scriptures as this we must say with the prophet of old,

He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed.

All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquitiy of us all (Isa. 53:5-6).

Salvation is not of works but all of grace. Russellites do not see the grace of God, yet they pose as those who

would lead men into the "Truth." They are but "blind leaders of the blind."

3. IN ANSWER TO THE THIRD PROPOSITION OF RUSSELLISM, GOD'S WORD PLAINLY TEACHES THAT A MAN'S PRESENT ATTITUDE TOWARD THE CROSS OF CHRIST SETTLES HIS ETERNAL DESTINY.

First, let us see what the cross of Christ does for one who accepts Him as his Saviour.

It assures the forgiveness of his sins.

> In Whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Eph. 1:7).

Though he is a sinner, it gives him before God the standing of a saint.

> We are sanctified through the offering of the body of Jesus Christ once for all (Heb. 10:10).

And it both gives and guarantees eternal life.

> For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord (Rom. 6:23).
>
> Verily, verily, I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life (John 5:24).
>
> And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of My hand (John 10:28).

Notice—these Scriptures show that everlasting life is a GIFT, that it is the PRESENT POSSESSION of one who trusts the Saviour, and that it is GUARANTEED by the promise of our Lord Jesus Christ Himself. Could there be any more striking contradiction than that which we find between the teaching of Russellism and the teaching of the Word of God?

Now let us consider the lot of the man who in this life rejects the cross of Christ.

For this man there shall be no second chance to be saved. Either to refuse or to neglect to trust Christ as his Saviour until death ends his opportunity "guarantees" that he shall suffer the wrath of God.

> He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (John 3:36).
>
> He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God (John 3:18).
>
> And these shall go away into everlasting punishment: but the righteous into eternal life (Matt. 25:46).

The Scriptures which relate to the second coming of Christ clinch the truths which we have already seen, and furnish helpful illustrations.

To those who in this life have trusted the Lord Jesus Christ as their Saviour, His second coming shall indeed mean an entrance into everlasting blessedness:

> When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory (Col. 3:4).

But when He comes again, Christ comes to execute judgment upon the lost—NOT to give them a second chance to be saved. In one of the Scriptures which declares this fact, the bliss of the believer stands in sharp contrast to the woe of the unbeliever:

> And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels,
>
> In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ:
>
> Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power;
>
> When He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day (II Thess. 1:7-10).

4. AND FINALLY, GOD'S WORD CONCLUSIVELY ANSWERS RUSSELLISM'S FOURTH PROPOSITION, IN TEACHING THAT THE LOST SHALL NOT BE RESURRECTED UNTIL AFTER CHRIST'S MILLENNIAL KINGDOM HAS RUN ITS COURSE.

A single passage will suffice both to prove and to illustrate this statement. This passage is Revelation 20:4-5:

> I saw the souls of them that were beheaded for the Word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.
>
> But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

According to this Scripture only BELIEVERS shall share in the resurrection at the beginning of Christ's Kingdom.

UNBELIEVERS are not resurrected until that millennial Kingdom is finished.

How, then, is it possible for the lost to have a second chance to be saved during the Kingdom? And God's Word further tells us that when they ARE resurrected at the end of the Kingdom, it shall be—not to have a second chance, but to go into the Lake of Fire.

> And the sea gave up the dead which were in it; and death and hell (hades) delivered up the dead which were in them: and they were judged every man according to their works.
>
> And death and hell (hades) were cast into the Lake of Fire. This is the second death.
>
> And whosoever was not found written in the book of life was cast into the Lake of Fire (Rev. 20:13-15).

Russellism says that after death the lost SHALL HAVE A SECOND CHANCE.

God's Word declares that after death the lost SHALL NOT BE GIVEN A SECOND CHANCE.

Russellism says that after death the lost SHALL BE GIVEN A CHANCE TO BE SAVED BY WORKS.

God's Word teaches that NO MAN SHALL BE SAVED BY WORKS, either before or after death.

Russellism says that the cross of Christ DID NOT PROVIDE ETERNAL LIFE for any man, but DID PROVIDE A SECOND CHANCE FOR ALL.

God's Word says that the cross of Christ DOES GIVE EVERLASTING LIFE to all who trust Christ as their Saviour. But THERE SHALL NEVER BE ANOTHER CHANCE FOR THOSE WHO REJECT HIM.

Russellism says that THE LOST SHALL HAVE A SECOND CHANCE DURING THE KINGDOM.

God's Word says that THE LOST SHALL NOT BE RESURRECTED UNTIL AFTER THE KINGDOM, and then they shall go into the Lake of Fire.

Which do you believe?

WHAT ABOUT REINCARNATION?

(Continued from p. 366)

Bible contains many truths which make reincarnation an utter impossibility. We shall speak of a few of these.

First, however, let us note a direct statement on the subject. "It is appointed unto man once to die" (Heb. 9:27). Is there any escape from the force of this statement? God speaks, not of an endless chain of deaths, but of one. Note, moreover, how matter-of-fact is Paul's reference to this truth. He is not arguing the point. He is using an undeniable fact as a basis for the statement which follows: "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation" (Heb. 9:27-28). Man dies ONCE. There is no reincarnation.

The fall of man is a tragic fact, but one which we must accept if we are to gain any proper perspective of human life. Yet the acceptance of this one truth of the Scriptures completely does away with the possibility of reincarnation. If there is anything at all to the thought of reincarnation, man must be eternally evolving upward. There can be no fall. Yet the Bible declares, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned".(Rom. 5:12). The evidences of the truth of Scripture we see all around us. It should not require close introspection to prove the same. A momentary glance within furnishes abundant evidence. Yes, strange enough, every Theosophist, every Hindu, and every Buddhist is a living evidence that man is totally depraved, and that, therefore, reincarnation cannot be true.

The Bible teaches, also, the more glorious fact that through faith in Jesus Christ, man may be raised from his lost condition into the blessedness of union with his Saviour and God. Salvation is offered to every individual as the free gift of God. The words of Christ Himself were, "I give unto them eternal life; and they shall never perish" (John 10:28). Paul, in words not one whit less inspired, tells us, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). What has this to do with reincarnation? It is the exact opposite. According to reincarnation man reaps what he has sown, irrespective of the grace of God. Faith in the Saviour is of no avail. How thankful we should be that the Hindu is not right. How we should thank God that "he that believeth on the Son hath life," regardless of how sinful he may have been.

But why should we weary the reader by multiplying arguments? The teaching of the Bible concerning the creation of man, man's condition in the intermediate state following death, the resurrection of the dead, the eternity of heaven and hell, and other truths of the Word all fully disprove the possibility of reincarnation, but it is sufficient for us to point out that the cross—the great central theme of the Scriptures, the foundation of the hope of the church, the glory of the Christian—is at stake. Reincarnation professes to offer to man a means whereby he may find release from the trials and sufferings of life to lose himself in the Infinite One. Through repeated reincarnations, it claims, the soul is so improved that it finally becomes one with God. Thus, as G. H. Pember remarks, we have a repetition of Satan's offer, "Ye shall be as gods" (Gen. 3:5). What meaning has the cross of Christ in the light of this? If we believed in the doctrines of reincarnation we must answer in the words of Dwight Goddard, "There is no doubt but that Jesus was honest in thinking that He was Messiah and that His death would usher in the coming of the Kingdom of heaven and His exaltation, but, nevertheless it was an illusion of an unbalanced mind" ("Was Jesus Influenced by Buddhism?"). But no! the cross is no illusion. Christ made no mistake. "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John 2:2). Therefore, since the Lord was not wrong, the Theosophist, Hindu, and Buddhist must be. In the light of the cross the doctrine of reincarnation is shown to be utterly spurious. It should be rejected.

We trust that we have been enabled to answer the question, "What about Reincarnation?" We have stated briefly, but we believe fairly, the character of the doctrine under discussion, the need of such a discussion, and the fallacy of the teaching. We have barely suggested the danger of the doctrine of reincarnation—a danger which consists chiefly in that it is "a way that seemeth right unto a man." Reincarnation is a way, a false way, of salvation, which seeks to do away with man's need of the grace of God and the atoning work of Christ. Beware! "the end thereof are the ways of death." Christ alone can save.

> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

AS THE EDITOR SEES IT

(Continued from p. 358)

And in "The Sunday School Times" of September 19, Ernest Gordon reports virulent attacks upon the Spezia Mission. He says that in the church of St. Canciano, Venice, the charge was made before a great congregation that the Spezia Mission sent clever, attractive girls of questionable character to the confessional boxes to allure priests from right living. In the church of the Madonna at Piazza Brin the congregation was incited to violence, and in another church the priest "called his young people about him and expressly counseled them to get slings wherewith to break all the windows in the Spezia Mission House." Such things as these (and their number could be multiplied indefinitely) show that the Roman church is the same at heart today as in the days of the Inquisition.

We need occasionally to remind ourselves of the cost at which our forefathers obtained religious liberty for their posterity.

An Old Superstition in New Form

IN THE "Rocky Mountain News" of September 7 appeared the following item:

LETTER 'FROM CHRIST' CIRCULATED IN TEXAS
"Legend Credits Angel Gabriel with Delivering Missive"

> El Paso, Texas, Sept. 6.—Copies of a letter alleged to have been written by Jesus Christ are being received by El Pasoans. Similar to the chain letter, it bears a notation that it must be given widest circulation if the receiver wishes to have good fortune.
>
> Legend says the letter was written by Christ just after the crucifixion, signed by the angel

(Continued from p. 388)

IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

PIETSCH IN SCOTLAND

A good report has reached us again concerning God's blessing upon Rev. and Mrs. W. E. Pietsch in their labor for Him in Great Britain. The campaign recently closed in Edinburgh resulted in about forty-five conversions and restorations. From there they went to Belfast for their third series of meetings which opened September 1 with about eight hundred in attendance, and a friend says,

"At the Charlotte Baptist Chapel Gospel Tent, erected at Lothian Road, Edinburgh, under the arresting and fearless preaching of the Word by the Rev. W. E. Pietsch, of Los Angeles, California, U. S. A., a member of the D. B. I. Extension Department, souls have been won for our Lord Jesus Christ, and His people inspired and edified.

"Mrs. Pietsch complemented the preaching by her sweet singing of gospel songs which proved a means of blessing to many.

"Throughout the month, the addresses each evening were characterized by their plain-spoken charity, combined with sparkling humor and bold, pungent denunciation of association with the pursuits and ways of the world. Christians were warned of the evils of following such a course.

"With vigorous earnestness, Mr. Pietsch drove home the fact that compromising with matters doubtful was the fashion of the day, and that stedfast loyalty to God brooks no confederacy with religious traitors, who, within the borders of the church of Christ, propagate the malignant and corrosive poison of 'Modernism.'

"He intensely emphasized the need for Christians to make a clean-cut separation from any course of action likely to hinder the work of the Holy Spirit and bring dishonor on the Name of our Lord Jesus Christ.

"Addresses especially dealing with the problems confronting young people were given to large audiences each Friday evening.

"Various present-day "isms" were exposed and censured in no uncertain terms, resulting in several cases of manifest blessing to numbers of Christians, who, unaware, had become ensnared by false and subtle teaching.

"Right to the close of the meetings, Mr. Pietsch acclaimed 'the precious blood of Jesus Christ,' shewing it to be the only hope, the only password by which lost sinners may pass through the gates of heaven.

"The last night of Mr. Pietsch's ministry was remarkable by reason of the dense, surging crowd which filled almost every foot of space within the tent.

"So large did the gathering become that the canvas walls had to be unfastened all round one side of the tent, and in serried ranks the people listened outside to the final message: "Heaven, and Who Will Be There."

"Mr. and Mrs. Pietsch are now at the Iron Hall, Belfast, where, we are sure, in answer to many prayers, God will be glorified through the faithful preaching and singing of His servants." —N. McLeod

Mr. Pietsch writes that they are booked for passage to Australia on the S. S. Niagara, sailing from Vancouver January 6, 1932, and he requests prayer for the supply of their need and for the blessing of the Lord upon them as they set out for this new field of service.

A Bible school in Czechoslovakia? That certainly is good news! No doubt our readers will remember that a few months ago we mentioned that Rev. and Mrs. E. K. Friedemann, conducting the Light of the World Mission in St. Joachimsthal, had received many requests to start a Bible school. Shortly afterward, the school was begun, and we present herewith a picture of faculty and students. When the Friedemanns' letter was written, the first term was completed, and ere we go to press the new semester probably will have begun with additional students. Mr. and Mrs. Friedemann are not well, and their needs are great, so here is a call to prayer—and perhaps more than that.



The Friedemanns, and the Students in Their New Bible School

Rev. J. C. Wetterhaan, one of the most interested members of

(Cont. on p. 392)

IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

THE HUMAN BODY

A valuable contribution to the study of the resurrection. This book deals with the kind of body that believers will have in the resurrection. It treats of such questions as, "Will we recognize our departed loved ones?" In the style of an attorney the argument is carefully wrought out, proceeding slowly and logically. It aims to answer those who insist that physical resurrection requires the reconstruction of the actual identical dust-particles recovered from the grave. The volume includes an extensive exposition of certain details in I Corinthians 15, and comments on many other Scriptures pertaining to the resurrection body.

This book is scriptural except for the author's interpretation of I Corinthians 9:27. Failing to recognize that this verse refers to rewards, not salvation, Jennings comments that Paul's assurance of eternal life depended upon his walking on the road that leads to it. He says further, "If anyone does not walk that road he will never reach that end" (p. 136). This position is contrary to the uniform teaching of Scripture. From I Corinthians 3:15, John 3:36, Romans 3:28, Romans 4:3-6, and a host of other passages, it is plain that every one who has received Jesus Christ as his Saviour has eternal life and cannot lose it, regardless of how he walks.

"The Human Body, It's Source, History, and Destiny," by F. C. Jennings. 6x9 inches, cloth, 206 pages. Publication Office "Our Hope," 456 Fourth Ave., New York City, N. Y.

WILLIE'S ACQUAINTANCE WITH CHRIST

This is the true story of a boy who found Christ in a meeting of despised believers in Russia. After many sufferings for his faith he was beaten insensible at the advice of the village priest, and kicked, naked and bleeding, out of his father's house. But later he had the privilege of winning this brutal father to Christ.

This is the kind of story that clutches at one's heart-strings and floods his eyes with tears, first of sympathy with the sufferings which this noble Christian boy endured for the sake of his Lord, and then of sympathy with the great joy which came to him in leading his father to the Saviour.

This book reveals both the appalling spiritual ignorance and need in Catholic countries and the power of the glorious Gospel of Christ. It should have the widest possible circulation.

"Willie's Acquaintance with Christ, or the Sufferings of a Boy in Russia for Jesus," by N. I. Saloff-Astakhoff, 48 pages, 5¼x7½ inches, art stock cover. Price 30 cents. Published by the author, 164 Second Ave., New York.

UNSEARCHABLE RICHES

Should any subject be more interesting to us believers than our high standing in Christ Jesus? Our position as members of His Body includes the richest blessings that God can give. Dr. Gaebelein brings these blessings right home to us in his comments as he goes from verse to verse through Ephesians. He enables us to realize what wonderful, boundless riches God's grace has given to us who are in the Body of Christ. Dividing the Word of Truth rightly, he distinguishes the fact that God gave to the apostle Paul the revelation of the Mystery, the Church, which had been unrevealed during former dispensations. Several times in his comments on the practical exhortations in the last half of the epistle, Dr. Gaebelein refers to the believer's being occupied in Christ Jesus, keeping his eyes on Him, which is indeed the vital secret of a happy Christian life.

"Unsearchable Riches, an Analytical Exposition of the Ephesian Epistle," by Arno Gaebelein, D.D. Cloth, 5x7½ inches, 157 pages, $1.25 postpaid. Publication Office "Our Hope," 456 Fourth Ave., New York City, N. Y.

THE POOL OF SACRIFICE

Mrs. Josephine Hope Westervelt has written many stories of missionary adventure, but none of her writings are more intensely interesting than this newest book. This is a clean, wholesome story, in which recent archaeological discoveries in Central America, and actual, hair-raising experiences of well-known missionaries are skillfully interwoven with the teaching of God's Word on regeneration, separation, and service. A clean and fascinating love story adds interest while it teaches many needed lessons concerning the mating problem. There is not a dull page in the whole book. It is just such a book as you will want to give for Christmas presents or birthday remembrances.

"The Pool of Sacrifice," by Josephine Hope Westervelt. 220 pages, 5x7⅞ inches, cloth. Price $1.50. Published by Fleming H. Revell Company, New York.

NOTES

Books which receive favorable mention in these columns may be ordered from The Institute Book Nook at the prices quoted, postpaid.

The price of "Christianity and Communism," revised second edition, was erroneously reported in our last issue as 35 cents. The price of this edition is 50 cents.

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

The Latest Word about the "Crisis Cry"

CHRISTIAN work in this and other countries is passing through conditions unparalleled in history. Almost without exception fundamental churches, mission boards, Bible schools, and other forms of Christian work are facing terrific shortages in their incomes. And The Denver Bible Institute, like all others, is exeperiencing severe testing.

Owing, no doubt, largely to the depression, the "Crisis Cry" fell short about $17,000.00, thus our need is still very great.

We are happy to report that enough was received to make possible the opening of school for the new year, and when we consider the testings which other such institutions are experiencing, and the conditions through which our country is passing, we realize that God has truly wrought a miracle in providing as He has.

We are compelled, however, to continue struggling under a great burden of deficit in current expenses, left over from the great building year of 1929-30, and in sheer honesty it has become necessary for us to pay interest on this amount. But we are still looking to God in prayer, asking Him fully to supply our needs, and we are confident that in His own time and in His own way He will do this.

It may not be my way
And it may not be thy way,
But yet in His own way
The Lord will provide.

We are sure that our friends who have been standing by so loyally throughout the past years of the history of D. B. I. will not fail to continue bearing to God in prayer this colossal need and the terrific problems which it involves.

In this connection, please pray that God will lay it upon hearts of His faithful stewards to come to the help of His work at D. B. I. with large offerings which will wipe out the deficit.

By the blessing of God, PREVENT THAT MONTHLY DEFICIT!

Prevent That Monthly Deficit!

THE burden which is especially upon our hearts just now is that God will so deal with us as to prevent any further deficit in current expenes in the work of The Denver Bible Institute.

As our readers know, last year receipts for current expenses in D. B. I. came short between $500 and $700 per month.

For such a deficit to continue mounting up would be disastrous!

It is our earnest conviction, therefore, that our prayers and energies should be directed, in every way which is pleasing to our heavenly Father, toward preventing this year that monthly deficit which threatens to strangle the Lord's work at D. B. I.

Our urgent need, therefore, just now, is that God shall raise up many among His children who are willing and able to make regular monthly offerings to current expenses.

By the blessing of God, this will not only help to carry D. B. I. safely through this hour of crisis, but it will be a testimony to the loving watch-care and faithful provision of the One Who established the work in the beginning, and in Whom we trust, and thus He

will be glorified. In this connection, then, please pray earnestly that we may be able this year in spite of the deficit, *to prevent that monthly deficit.*

On the next page you will find a coupon for use in making a regular monthly subscription. Will you not please take it with you into your prayer chamber, and there ask God if *you* are one of those whom He would have help to meet this need, and if so how much per month He would have you give?

If the friends of D. B. I. will face these questions with open hearts and submissive wills, we are sure that the need will be fully met and that we will be able by the blessing of God to *prevent that monthly deficit.*

Our Financial Policy

THE Denver Bible Institute has no financial agents.

For the support of the work we rely solely upon God's provision for our needs in answer to prayer.

But we believe that it is entirely consistent with full dependence upon the gracious providence of our Heavenly Father to let our friends know of the needs which we are facing; and so we give full publicity to these needs through our public services and through the pages of *"Grace and Truth."*

But we make no personal appeals for gifts, save as we are conscious that the Spirit of God is definitely directing us to take this step, and as a matter of fact, only a very few such appeals have ever been made in the history of D. B. I.

And, unlike many similar institutions, D. B. I. does not have representatives in the field who give their time and efforts to raising money for the support of the work. We are not criticising those who do employ such methods, but we believe God has led us differently.

Hence, when, through the pages of *"Grace and Truth,"* we appeal to you to pray for the work of D. B. I., and, as God leads, for you to give to its support, we are simply following out the policy which God has laid upon our hearts, and for the money needed to carry on this great work we are entirely dependent upon His answer to your prayers and to ours.

In spite of the depression, PREVENT THAT MONTHLY DEFICIT!

Have You Caught the Vision?

HAVE you caught the vision of what it means to conduct a work like that being done in The Denver Bible Institute?

Young people are being trained here for a fruitful service for their Lord. Ninety per cent of our graduates are actively engaged in full time Christian work, and God is greatly using them.

But it would be impossible for us to train and equip these young people for the service of their Lord apart from the sacrificial cooperation of God's faithful stewards.

With few exceptions the young people who come to D. B. I. for training are poor, and it is necessary for them to work to make expenses. Of this year's class of seventy, only seven are paying board. Nearly all of the rest are working in various departments in the Institute, and their work is counting mightily in getting out the testimony of our Lord and Saviour Jesus Christ. This arrangement, in addition to actually accomplishing results for eternity in the spiritual testimony involved, also provides employment without which the majority of our students would not be able to get their training, and at the same time it is actually saving The Denver Bible Institute hundreds, yea, thousands of dollars annually, for if the students did not do this work, others must be hired to do it at a much higher rate. Here, then, is a school which is training young people for Christian work and at the same time giving them employment which makes it possible for them to take this training.

Another month, perhaps, we will try to give you some idea of the extensive program of Christian work which is accomplished with the help of these students. But with every possible economy, to conduct such a program takes money, and even if every student were to pay board, that would not meet the full amount of the expenses, for to train each student necessitates the supply of a considerable sum above the amount of board and tuition.

For the supply of this sum we are dependent upon God's moving, in answer to prayer, upon the hearts of His stewards. What a privilege is ours in training these young people for the blessed service of our Lord Jesus Christ! But we are sure that those whose gifts have

PREVENT that MONTHLY DEFICIT!

Last year receipts for current expenses in The Denver Bible Institute came short between $500 and $700 per month.

It is imperative that any further deficit be prevented.

Our need to prevent that monthly deficit is that God, in answer to prayer, shall raise up friends who will get under the burden with us and give regular monthly offerings to help meet the current expenses of D. B. I.

Will you pray with us that many shall be so dealt with by the Holy Spirit?

Will you ask God what He would have YOU give per month?

If so, when HIS will is made plain to you,

USE THE COUPON!

When you have clipped this coupon and filled it in, mail it to
THE DENVER BIBLE INSTITUTE
2047 Glenarm Pl., Denver, Colo.

My Offering to Help Prevent that Monthly Defic

In consideration of the fact that the work of The Denver Bible Institu has been staggering for the past year under a monthly deficit in receipts f current expenses, and as a means of helping to prevent any further defic I hereby agree to pay .....dolla ($.....) per month for the next twelve months. I regard it a privilege, by means of this offering, to have part in a work of God whi merits the support of all who love The Faith once delivered unto the saints.

NAME .....

ADDRESS .....

DATE..... .....

"For ye know the grace of our Lord Jesus Christ, that, though He w rich, yet for your sakes He became poor, that ye through His poverty mig be rich" (II Cor. 8:9).

made this ministry possible will share largely when the time comes for our Lord to distribute His rewards.

The Opening of School

THE classes of The Denver Bible Institute opened Wednesday, September 30, with a capacity enrollment. Seventy students were received and are now training in D. B. I. for a life spent in the service of their blessed Lord.

One unique thing about the classes of The Denver Bible Institute is that all who enroll as students in the day school have given themselves to the Lord with the definite purpose of devoting their lives to full time Christian work. The night classes offer a strong course of training for men and women who are not able to give their full time, but the day classes are composed exclusively of young people who have caught the vision and responded to the Spirit's call to a life spent entirely in their Lord's service.

Another interesting fact is that of this years enrollment, forty-five are men, and twenty-five are women. This preponderance of men is the definite result of answered prayer. About two years ago, when the appalling shortage of young men volunteering for Christian work became apparent, faculty and students of The Denver Bible Institute began to pray definitely that God would burden more young men for the service of their Lord, and that He would lead such as He chose to take their training in The Denver Bible Institute. In a very real sense, therefore, the enrollment in this year's student body is a striking evidence of answered prayer.

Though seventy young people have been accepted who desire to train for their Lord's service in the classes of D. B. I., it was necessary this year, much to our sorrow and regret, to turn away many others who were eager to come and who had made definite application. This is a tragedy! But we could not do otherwise. As many students as possible were received, and every available bit of space is being utilized. To receive more students than we now have is a physical impossibility until God supplies the means which will provide additional dormitory space.

Let us pray earnestly, not only for the supply of current needs and for the wiping out of the deficit, but also for the supply of funds which will make it possible to proceed with the erection of another much needed unit of the new buildings.

THE JAPANESE FISHERMAN'S WAY

"Their deep poverty abounded unto the riches of their liberality" (II Cor. 8:2).

"WE MUST have a church," said a Japanese fisherman in Monterey, Cal. "We do not ask it for ourselves so much. Every night when the catch is in, we tie our boats together and have our prayers and song. But it is for our children. They must not grow up without a Sunday-school." "The Board can grant you very little," was the answer. "How much can you give yourselves?" "We will give our season's catch of tuna," they said. "That is worth two thousand dollars." The church was built. But the tuna catch that year was a failure. Its sale brought little. Did the Japanese Christians consider their promise kept? They said, "We promised the catch would sell for two thousand dollars." And every cent of the deficit was made up out of the winter's sardine catch. Many a family had little but rice to live on. But they had done their share.

—The Sunday School Times

BIBLE SEED THOUGHTS

Conducted by R. S. Beal

WHAT DOES THE CROSS OF CHRIST MEAN TO YOU?

(John 19)

I. SALVATION

Col. 2:14
Eph. 1:7
Rom. 5:9

II. LIBERATION

Rom. 6:6
Rom. 7:4-6
Gal. 6:14

III. COMMUNION

Eph. 2:13
Heb. 10:19

—H. A. W.

THE BELIEVER'S HERITAGE OF BOLDNESS

(Proverbs 28:1)

I. BOLDNESS IN FACING ALL OF LIFE'S EXPERIENCES

Heb. 13:5-6

II. BOLDNESS IN APPROACHING THE THRONE OF GRACE

Eph. 3:12
Heb. 4:16
Heb. 10:19
I John 5:14

III. BOLDNESS IN TESTIFYING THE RICHES OF GRACE IN CHRIST

Acts 4:13
Acts 4:29, 31
Phil. 1:14
II Cor. 3:12; 4:13

V. BOLDNESS IN THE DAY OF JUDGMENT

I John 4:17

—H. A. W.

THE GREAT DAY OF ATONEMENT

(Leviticus 16)

I. SOME TYPICAL LIKENESSES

A. A type of Christ's death for sinners

Lev. 16:6, 11, 14-15
Heb. 9:12

Lev. 16:27
Heb. 13:11-12

B. A type of Christ's present intercessory ministry

Lev. 16:12-13
Heb. 7:25

C. A type of Christ's second coming

Lev. 16:20, 22
Heb. 9:28

II. SOME SIGNIFICANT CONTRASTS

A. Christ made no offering for Himself as did Aaron

Lev. 16:11
Heb. 7:26-27

B. Christ entered not into an earthly tabernacle, but into heaven itself

Lev. 16:2, 7, 16
Heb. 9:11, 24

C. Christ's offering was once for all, not every year

Lev. 16:29, 34
Heb. 9:25-28a
Heb. 10:1-4, 12-14

D. Christ's offering was not the blood of bulls and goats, but His own blood

Lev. 16:14-15
Heb. 9:12; 10:1-4, 12-14

E. Under the Law only the high priest might enter the most holy place, but Christ's offering gave free access to all who trust in Him

Lev. 16:2
Heb. 10:19-20

Conclusion:

Heb. 13:11-12, 13
Heb. 9:22

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Exposition by H. A. WILSON
Illustrations by ALBERT MYGATT

First Quarter, Lesson 1 **Sunday, January 3, 1932**

THE SON OF GOD BECOMES MAN

Lesson Text: John 1:1-18
(Assigned for printing: John 1:1-18)
Devotional Reading: Philippians 2:5-11

Golden Text:

"He that hath seen Me hath seen the Father" (John 14:9).

The Gospel of John was written for the express purpose of revealing the deity of our Lord Jesus Christ (see John 20:31). As we enter upon a new series of studies in this gospel, let us keep this thought constantly before us and seek in connection with each lesson to find the evidence which it presents that Jesus Christ was and is God. For today's lesson we will build our outline around this central theme, for in each part of the lesson some different aspect of His Godhead is to the forefront.

I. JESUS CHRIST THE GOD OF THE AGES (John 1:1-2)

Consistent with the purpose for which this gospel was written, it opens with a positive declaration of the deity of our Saviour: "In the beginning was the Word, and the Word was with God, and the Word was God." In the light of verse fourteen, the Word can be none other than our Lord Jesus Christ.

Consider the meaning of the words "In the beginning was the Word." In the light of the context, the "beginning" here spoken of must be the same as that of Genesis 1:1, that is the beginning of creation. "In the beginning was the Word . . . . All things were made by Him," corresponds to, "In the beginning God created the heaven and the earth." The word "was" in the expression "In the beginning was the Word" thus is especially significant. In the Greek New Testament there are three principal words which in our King James Version are translated "be." One of these ("eimi") means simply "to be" or "to exist." Another ("ginomai") means "to be" or "to become." This word is used three times in verse three, where it is translated "were made" once, and twice, "was made." And the third ("huparcho") means properly "to begin" or "to come into existence" as well as "to be." It is highly significant that the Word used in the expression before us, "In the beginning was the Word," is the first of these three terms ("eimi"), and the same is true of the verb translated "was" in verse two, "The same **was** in the beginning with God." Had either of the other two words been used, it would have indicated that in the beginning of creation Christ came to be, in other words, that His being began at that time. But neither of these words is used. On the other hand, the word which is used indicates rather that when the beginning of creation occurred, Christ already was. In other words, not only does this verse declare that Christ is God, but it proves that He always was God. The word "was" here corresponds to the "I am" of Exodus 3:14, where the same root is used in the Greek Old Testament (the Septuagint). Herein, then, we see the eternal deity of our Lord Jesus Christ. He is the "I am," the everlasting God, the God of the ages (cf. John 8:58; 18:5,6; Ps. 90:2).

II. JESUS CHRIST THE GOD OF CREATION (John 1:3)

In the third verse of our lesson we see our Lord Jesus presented as the God of creation. "All things were made by Him; and without Him was not anything made that was made." As the expression "In the beginning" of John 1:1 corresponds to the "In the beginning" of Genesis 1:1, so the expression "All things were made by Him" of this verse corresponds to the "God created the heaven and the earth" of Genesis 1:1. It is apparent to everybody who believes his Bible at all that God is the creator of all things (cf. Isa. 40:28; 43:15; I Pet. 4:19). This being true, it logically follows that if our Lord Jesus Christ is the creator of all things, He is God. And this is the force of the declaration, "All things were made by Him; and without Him was not anything made that was made."

Other Scriptures prove that in creation the Godhead acted through the agency of the Lord Jesus Christ, the second Person of the Trinity. For instance, Colossians 1:16 says, "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Our Lord Jesus Christ, then, is the God of creation.

III. JESUS CHRIST THE GOD OF LIGHT (John 1:3-9)

As in the verses which we have already considered, in the next section of our lesson we must pass over many things without notice, singling out only the central thought for discussion. In these verses one thing stands out pre-eminently. Our Lord Jesus Christ is the source of all light.

This is true in the physical realm, for since He created all things, then every gleam of light which excites

the optic nerve of man came from His hand in creation. The sun, the moon, which reflects its light, the myriad stars which twinkle in the night, the flame of the candle, the oil lamp, or the gas light, and the incandescence of the electric light, all owe their being to the One Who created all things.

But how much more true is it that Jesus Christ is the source of all light in the spiritual realm. Apart from Him we would be in absolute darkness spiritually. But the same One Who dispelled the darkness of earth with the words, "Light be!" hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. 4:6).

Now note how clearly these facts prove that our Lord Jesus Christ is God. The Scripture says that God dwelleth in Light "which no man can approach unto" (I Tim. 6:16). Again the Psalmist cries, "With Thee is the fountain of life; in Thy light shall we see light" (Ps. 36:9), and "The Lord is my light and my salvation; whom shall I fear?" (Ps. 27:1); and again, "Bless the Lord, O my soul. O Lord my God, Thou art very great; . . . . Who coverest Thyself with light as with a garment" (Ps. 104: 1-2). And of the future the promise is given to Israel, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory" (Isa. 60:19— compare Isa. 60:20 and Rev. 21:23).

IV. JESUS CHRIST THE GOD OF ISRAEL
(John 1:10-11)

In the next two verses we learn that our Lord Jesus Christ is the God of Israel. This appears in the words, "He came unto His own, and His own received Him not." The expression "His own" looks back to the Old Testament. Israel was God's own people. He had called them into being when He had given the covenant to Abraham, "I will make of thee a great nation" (Gen. 12:2), and He had redeemed that nation to Himself for a peculiar people when He had called them out of Egypt (Exod. 19:5-6). Of all the nations of the earth, God singled out Israel to be a people for His Name (Dan. 9:19); He led them through the wilderness, and brought them into their own land. He talked with them through the mouths of the patriarchs and the prophets. And again and again in the Old Testament He calls them, "My people!" In fact, in every possible term of tender affection God says that Israel is His very own. From Genesis to Malachi the constant testimony, and the foundation of all His dealing with them is, "Thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine" (Isa. 43:1, cf. Ezek. 16:8; Hos. 2:19-20).

When the Scripture says, therefore, that Christ came to His own (things), and His own (people) received Him not, that very language identifies Him as the God of Israel. Other Scriptures declare in so many words what this Scripture so plainly indicates. For instance, when the angel announced to Joseph the coming of the Messiah, he said, "He shall save His people from their sins," and in this connection we are told that His name shall be called "Emmanuel, which being interpreted is, God with us" (Matt. 1:21-23). In our concluding point we shall see other Scriptures which confirm this thought—our Lord Jesus Christ is the God of Israel.

V. JESUS CHRIST THE GOD OF OUR SALVATION
(John 1:12-17)

Verses 12-17 of our lesson are closely linked in meaning, and have one central thought—Jesus Christ is the God of our salvation. The key verse is verse twelve, which says, "As many as received Him, to them gave He power (the right) to become the sons of God, even to them that believe on His Name." Here we are told the condition of our salvation—to receive Him, that is, to believe on the name of our Lord Jesus Christ (Acts 16:31; John 3:16). In the next verse we are told the means by which our salvation is accomplished—a new birth is necessary (John 3:3-7). Verse fourteen tells of the incarnation by which

STOMACH MONEY!

UPON passing a church building, a short time ago, a friend said, "There is a church which is supported by stomach money." Oyster stews, candy pulls, ice cream socials, and suppers have become the props upon which the churches lean to get money with which to conduct the work of the Lord. Over and over again it is said, "Why we simply couldn't raise the money for our church if we didn't have suppers!" In other words, the Lord's work would go by the board if it were not for stomach money. Thank God, that is not true. When the people of God look to Him in faith and repudiate every worldly and satanic method with which they may be tempted to support the work and determinedly say, "We will give, give, give,"—did you hear it? give, not buy—"as the Lord hath prospered us," then and then only is His cause on a scriptural financial basis.

When believers lean on stomach money they make a burlesque of their own faith, they humiliate God's cause before an already skeptical world, depart from the teachings of the Bible, and strip the message of salvation of its glory and power.

But the cause of Christ must be supported. Never was the need greater for financial backing in every department of God's work than at this present hour in this present evil age. The need will never be met by "stomach money." The need, however, will be met. God will lay it upon the HEARTS of His dear children. The need will be met by HEART-MONEY.



This pointed discussion from the pen of the Editor has been published as a four-page tract, and many thousands have been circulated. It is constantly in demand.

Copies of this tract are available for prayerful distribution, free of charge as God supplies the means to publish it.

THE INSTITUTE PUBLISHING COMPANY
2047 Glenarm Pl., Denver, Colo.

alone our Lord Jesus Christ could become our Saviour (Heb. 2:9, 14-15). Verse sixteen tells of His grace by which we are saved (Eph. 2:8-9), and which according to verse seventeen, delivers us from the penalty and power of the law (Gal. 3:10-13).

Now only God can save. No mere man could do this. Psalm 49:7 says of man, "None of them can by any means redeem his brother, nor give to God a ransom for him," but verse fifteen of this same Psalm says, "But God will redeem my soul from the power of the grave." Scripture after Scripture in the Old Testament calls God Redeemer and Saviour, and the testimony is positive and final, "I, even I, am the Lord; and beside Me there is no Saviour" Isa. 43:11—see also Isa. 45:21). It is quite evident that for men to become children of God, who by nature are children of wrath, God Himself must intervene.

Since God alone has power to save or to regenerate, and since our Lord Jesus Christ gives to all who receive Him power (or the right) to become the sons of God, it is evident from this that Christ is God, even the God of our salvation (Gal. 3:26; Acts 4:12; Ps. 100:10-13).

In discussing this, it is well to bear in mind that it was the death of our Lord Jesus Christ upon the cross which made it possible for Him to be our Saviour. It was to this end that He was made flesh, and it was by this means that He redeemed us from the woes of the lost. But this, in itself, is further evidence of His deity, for in the book of Acts we are told that the blood, shed upon the cross, by which we were redeemed, was the blood of God (Acts 20:28).

VI. JESUS CHRIST THE GOD OF REVELATION (John 1:18)

And now we come to the final verse of our lesson. This verse clearly shows us that Jesus Christ is the God of revelation, for it says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him."

The first part of this verse seems to be in contradiction to many Old Testament Scriptures. It says, "No man hath seen God at any time," whereas Scripture after Scripture in the Old Testament says that men did see God. Abraham is said to have talked with God face to face, as with a familiar friend (Gen. 18:17-33). Jacob at the ford Jabbok bore witness, "I have seen God face to face," and he named the place "Peniel" (the face of God) in commemoration of his experience there (Gen. 32:24-30). On one occasion Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up into the mountain, and there they saw the God of Israel (Exod. 24:9-10). And Elijah and others of the prophets testified in no uncertain terms that they, too, saw God (Isa. 6:1-5; Ezek. 1:26-28). What, then, can the statement of John 1:18 mean, "No man hath seen God at any time"? (see also I John 4:12). In the light of the words which follow, this must mean that no man hath seen GOD THE FATHER at any time.

But the next words of this verse show us plainly that when men have seen God, it is God the Son that they have seen. "The only begotten **Son,** which is in the bosom of the Father, **He hath declared Him."** When men saw God in the Old Testament, therefore, they saw our Lord Jesus Christ. John testified that this was true in the case of Isaiah's vision, recorded in Isa. 6:1-5. Isaiah says, "I saw the Lord .... Jehovah of Hosts." But quoting from the message which Isaiah was given at that time, John says, "These things said Esaias when he saw His (Christ's) glory, and spake of Him" (John 12:37-41—cf. Isa. 6:1-10).

It is in the person of our Lord Jesus Christ that we see all we know of God. He is the image of the invisible God (Col. 1:15). He is the express image of His person (Heb. 1:3). And it is in His face that we have seen the light of the knowledge of the glory of God (II Cor. 4:6). How foolish for us to speculate, therefore, as to Who and what God is. If we have seen the Lord Jesus Christ, in seeing Him we have seen God, and in Him we may see Who and what God is, for He is the God of revelation (John 14:7-9).

VITAL-TRUTH ILLUSTRATION

In olden time there reigned in Persia a great monarch, Shah Abbis, who loved his people. To know them more perfectly, he used to mingle with them in various disguises. One day he went as a poor man to the public baths, and there in the tiny cellar he sat beside the fireman who tended the furnace. At meal-time he shared his coarse food and talked to the lonely man as a friend. Again and again he visited him, until the man grew to love him. Then one day he told him he was the Emperor, and he waited for the man to ask some gift from him. But the fireman sat gazing on him with love and wonder, and at last he spoke: "You left your palace and your glory to sit with me in this dark place, to partake of my coarse fare, to care whether my heart is glad or sorry. On others you may bestow rich presents, but to me you have given yourself; and it only remains to pray that you never withdraw the gift of your friendship."

—The Sunday School Times

First Quarter, Lesson 2 **Sunday, January 10, 1932**

THE FIRST DISCIPLES

Lesson Text: John 1:19-51
(Assigned for printing: John 1:35-49)
Devotional Reading: Isaiah 53:4-12

Golden Text:

"Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

When we last studied this Scripture together in our exposition of the Sunday-school lesson we emphasized the lesson which it presents in soul winning (Vol. 3: p. 344), this time, therefore, let us consider it in the light of Old Testament prophecy.

But before we do this, let us pause to note the evidences which it presents of the deity of Christ. John, the forerunner of Jesus, said that he was sent to prepare the way of the LORD (John 1:23). In using this prophecy as he did, John bore witness that Jesus was the Lord. And in His dealing with Nathanael, Jesus exhibited that attribute of deity which theologians call omniscience, meaning "all knowing." This is evident in the language which He used, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." In this our Saviour not only showed that He knew where Nathanael had been, though He Himself was not there, but He showed also that He knew the thoughts of this man's heart, for in spite of his prejudice against Jesus, upon hearing His words Nathanael exclaimed, "Rabbi, Thou art the Son of God, Thou art the King of Israel." Had our Lord's words to him not given evidence of supernatural knowledge, they would not so have affected Nathanael. Thus both in the testimony of John the

Baptist and in the testimony of Nathanael we have evidence of the deity of our Lord.

Now let us take up the study of the lesson in the light of the prophecies of the Old Testament.

I. ELIAS
(John 1:21)

Basing their expectation upon the prophecies of the Old Testament the Jews were looking for three persons to appear—the Messiah, that is, the Christ; Elias, and "that prophet." That they were expecting the Christ is evident in the answer which John the Baptist returned to the messengers and priests who asked him, "Who art thou?" Answering, not their spoken question, but the unspoken question which prompted it, John the Baptist "confessed, and denied not; but confessed, I am not the Christ" (John 1:19-20). This expectation is also apparent in Andrew's testimony to Peter, "We have found the Messias, which is, being interpreted, the Christ" (John 1:41—see also John 4:25). And that they were expecting "Elias" and "that prophet" is apparent in the second and third questions which these messengers asked of John. In subsequent points of this discussion we shall consider the prophecies relative to the Messiah and "that prophet," so let us confine our discussion here to the prophecy on which was based their expectation of the coming of Elias, or Elijah (Elias is the Greek form of the Hebrew Elijah).

The question of verse twenty-one, "Art thou Elias?" is based on the prophecy of Malachi 4:5, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4:5-6). This was the promise with which the last of Israel's prophets had closed his testimony. And when the angel foretold the birth of John the Baptist, in talking with Zechariah, he said of the child who was to be born, "He shall go before Him (the Lord) in the spirit and power of Elias" (Luke 1:17). Having such a prophecy, and seeing in John the Baptist the spirit and power of Elijah, should we wonder that the Jews thought that John the Baptist was Elijah? Indeed, had they been willing to receive him, our Lord tells us that he would have been Elijah (Matt. 11:14; 17:11-12).

Other Scriptures plainly show that as John the Baptist was the forerunner of Christ's first advent, Elijah himself will be the forerunner of His second advent. This was foreshadowed and typified in his appearance with Christ upon the mount of transfiguration (Rev. 11:3-6; Mark 9:4-12).

II. THAT PROPHET
(John 1:21)

The Scriptures also foretold the coming of a prophet like unto Moses. Of this we read in Deuteronomy 18:15, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (see also Deut. 18:18-19). This was the prophet whom the Jews were expecting, and it was on this prophecy that their question was based, "Art thou that prophet?"

This prophecy has its fulfillment, first of all in our Lord Jesus Christ. Peter so interpreted it in his sermon in Solomon's porch, in the temple (Acts 3:22-23). And Christ certainly fulfilled the terms of the prophecy (see John 17:8; 8:28). In this connection it is especially significant that Moses should have spoken as he did concerning the consequences of rejecting the message of "that prophet" (see Deut. 18:19), for our Lord said, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (John 12:48).

But this prophecy also shall have its fulfillment in the actual return of Moses in the Tribulation. He shall be one of the two witnesses who shall bear testimony in the midst of Antichrist's kingdom, prior to Christ's second coming, and like Elijah, who is the other of these two witnesses, this tribulational ministry and testimony of Moses which is so closely linked with Christ's return was foreshadowed in his appearance with Christ in the mount of transfiguration (Rev. 11:3-6; Mark 9:4).

III. THE VOICE OF ONE CRYING IN THE WILDERNESS
(John 1:23)

The expression which John used to identify himself, in answer to the question of the Pharisees, is taken from Isaiah 40:3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert an highway for our God."

This prophecy primarily relates to Christ's second coming. In the verse preceding, Isaiah speaks of the comfort of Jerusalem, the end of her warfare, and the pardoning of all of her iniquities. And the verses following speak of topographical changes in the Holy Land, of the leveling of the hills and the filling of the valleys, and of the revelation of the glory of God to all flesh. These things shall be fulfilled in the kingdom of our Lord Jesus Christ, following His second coming, but they are not yet fulfilled. The voice of one crying in the wilderness must therefore relate primarily to the testimony of one who shall herald the second coming of Christ, and this herald beyond the possibility of a doubt will be Elijah.

But this prophecy had a partial fulfillment in John the Baptist. This is attested by the fact that he applied it to himself, even as Christ applied to him the prophecy relating to Elijah (see Mark 9:12-13). Though this prophecy had in him only a partial fulfillment, yet his use of the Scripture is entirely consistent with what we call "the foreshadowing principle," under which the prophecy of Scripture relating to events yet future have had a partial or foreshadowing fulfillment in past events (eg., cf. Mark 9:2-3, with II Pet. 1:16-18 in which the transfiguration of Christ is identified as a foreshadowing of His kingdom glory).

IV. BEHOLD THE LAMB OF GOD
(John 1:29, 36)

Thus far we have been dealing with the direct statements of the prophecies of the Old Testament. We come now to the prophecy of a little different kind, that is, the prophecies of the Old Testament types. The Old Testament abounds in prophecies of this kind. The offerings made in the garden of Eden, to clothe fallen man with the skins of animals, the offerings of Cain and Abel, the offering of Noah, the offerings of Abraham, Isaac, and Jacob, and the myriad offerings of the children of Israel were only one variety among many, types by which the Old Testament prophesied the coming of our Saviour, and His giving of Himself upon the cross, an offering and sacrifice for our sins. These typical prophecies were given for the purpose of arousing and nourishing in the hearts of God's people the confident faith and hope which Abraham expressed in the words, "God will provide Himself a lamb for a burnt offering" (Gen. 22:8).

Our Lord Jesus Christ was the Lamb of God to which all Old Testament sacrifices pointed. And so when John saw Him he said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29, 36). The promises involved in the types were about to be fulfilled. The expectations of the faithful of Israel were about to be realized. Our Lord Jesus Christ had come to give Himself on our behalf, an offering and a sacrifice to God for a sweet smelling savour, and this offering was to accomplish what the Old Testament offerings could never accomplish but only typify. "It is not possible that the blood of bulls and goats should take away sins (Heb. 10:4-5). But Christ was "the Lamb of God, which TAKETH AWAY the sin of the world" (see also Heb. 9:26; 10:10-18).

V. THE MESSIAH—THE CHRIST
(John 1:1-41)

And now we return to that class of prophecy which was expressed in words in the Old Testament, rather

than in pictures or types. Having trusted Christ Himself, Andrew found his brother, Simon Peter, and said to him, "We have found the Messias, which is, being interpreted, the Christ" (John 1:41).

Daniel gives us the prophecy of the Messiah.

He foretold the time of His coming. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks" (Dan. 9:25). In "The Coming Prince," Sir Robert Anderson has pointed out and demonstrated that the "weeks" of this prophecy are weeks of years, each being seven years in length. Thus seven weeks plus threescore and two weeks would be sixty-nine weeks, or in all 483 years. And this, as Sir Robert Anderson further proves in his masterful demonstration, was exactly the time which elapsed between the commandment to restore and to build Jerusalem and the public presentation of Christ to Israel in the triumphal entry as her Prince, or King.

Daniel also prophesied the substitutionary death of the Messiah. "And after (the) threescore and two weeks shall Messiah be cut off, but not for Himself" (Dan. 9:26). This agrees with the prophecy of Isaiah 53:8, "He was cut off out of the land of the living: for the transgression of my people was he stricken."

These things, then, were what was involved in Andrew's words to Peter, "We have found the Messiah." The Scriptures quoted are the only occurrences of this word in the English Old Testament. But in the Hebrew Scriptures the word appeared much more frequently, for the Hebrew word "Messiah," like the Greek word "Christ," means simply "anointed." Many passages in the Old Testament in which the word "anointed" appears, therefore, were prophecies of the coming of our Lord Jesus Christ, and to the Jews expressed the doctrine of the Messiah, so the hope of Messiah's coming was well known to them. (Note Ps. 45:7; Isa. 61:1; Ps. 2:2; Isa. 45:1; John 4:25-26). In passing, it is well to note that anointing was the experience of the priests and kings of Israel; thus in calling the Lord Jesus the Messiah, or the anointed One, the prophecies of the Old Testament bore witness that He was to be their Priest and King.

VI. HIM OF WHOM MOSES IN THE LAW AND THE PROPHETS DID WRITE
(John 1:45)

Philip's testimony to Nathanael, while somewhat similar in significance, was even broader in its scope than the testimony of Andrew, for he said, "We have found Him, of Whom Moses in the law, and the prophets did write" (John 1:45).

How can we possibly do justice to this amazing declaration? We have seen in this lesson that Moses foretold the coming of a prophet like unto himself, that he wrote of the lamb of sacrifice, and that these prophecies were fulfilled in Christ; and a few of the writings of the prophets in which they spoke of Him have come before us also; but adequately to treat Philip's sweeping testimony would necessitate an exposition of all the law of Moses, that is the books from Genesis to Deuteronomy, and all the writings of the prophets. When we had studied all the characters whose stories are narrated by Moses, and all the details of the elaborate ritual of Israel, we would only have begun to deal with the writings of Moses alone, so it is obviously impossible to treat this prophecy as it would need to be treated in order to understand its depth of meaning.

The best we can do is simply to call attention to the fact that all the Scriptures of the Old Testament find their center and substance in the Lord Jesus Christ. "Moses," said our Saviour, "wrote of Me" (John 5:46), and on another occasion He declared that "all things must be fulfilled, which are written in the law of Moses, and in the prophets, and in the psalms, concerning Me" (Luke 24:44—see also John 5:39).

VII. THE SON OF GOD—THE KING OF ISRAEL
(John 1:49)

Nathanael's testimony, "Rabbi, Thou art the Son of God; Thou art the King of Israel" is also a testimony of his recognition that the prophecies of the Old Testament were fulfilled in our Lord Jesus Christ.

The Old Testament teaches plainly that God's king for Israel is His own Son. For instance, in the second

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Psalm we read a prophecy of the rebellion of the nations and kings of the earth in the Great Tribulation, when they shall "take counsel together, against the Lord, and against His anointed (Messiah), saying, Let us break their bands asunder, and cast away their cords from us" (Ps. 2:1-3). God is silent, as He has been through the past nineteen centuries, until human blasphemy and presumption reach this horrid climax, and then He speaks, and His answer to the tumult of the heathen is, "Yet have I set My **KING** upon My holy hill of Zion." And immediately this King bears His testimony, "I will declare the decree: the Lord hath said unto Me, Thou art My **SON;** this day have I begotten Thee." No doubt Nathanael had this very prophecy in mind in saying as he did, "Rabbi, Thou art the **Son** of God: Thou art the **King** of Israel." At any rate, it is clear that this prophecy was fulfilled in Christ (see also Isa. 9:6-7 in which it is prophesied that the **Son** Who is given shall reign as **King** in Israel).

VITAL-TRUTH ILLUSTRATION

A young man, a member of the New York police department, resigned his position and went to Florida to engage in the real estate business. While walking along the streets of St. Petersburg, he was attracted to an outdoor meeting, and was converted to Jesus Christ. Within a few weeks he made his way back to New York, and was placed on the outdoor staff of our Institute. He celebrated his appointment by dealing with a "traffic cop" who was standing in the middle of the street directing traffic. The policeman listened to the personal testimony of Jesus' power to save, and right there on the busy thoroughfare he was brought to a saving knowledge of his Saviour and Lord. Within two months after his conversion this man had led his father, mother, grandmother, two brothers, an uncle, a cousin, and a prospective sister-in-law, to the Lord. All that remains of his household unsaved is one brother. —"The Bible Today"

First Quarter, Lesson 3 **Sunday, January 17, 1932**

JESUS AND NICODEMUS

Lesson Text: John 3:1-21
(Assigned for printing: John 3:1-16)
Devotional Reading: I John 5:1-5

Golden Text:

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

The other night we had the privilege of hearing a splendid gospel message brought by Harry Rimmer, head of the Research Science Bureau. Among many pointed things which Rimmer brought, he used an illustration something like this. Speaking of the fallacy of thinking that one man's opinion is as good as another's on things spiritual, he said, "While you are out driving in your automobile tomorrow, suppose your car stops with a jerk, and a terrific grinding noise is heard in the rear axle. A passing doctor says, 'I think your fan belt is slipping,' but the automobile mechanic says, 'You have stripped the gears in your differential.' Which would you believe? You would take the word of the automobile mechanic. But if your baby developed a rash, and the automobile mechanic said, 'I think it is prickly heat,' but the doctor said, 'It is small-pox,' you would believe the doctor. In other words, you want the word of an expert."

Just so, when it comes to the salvation of our souls, we want the word of one who knows. This is too serious a matter for mere speculation. And the only One Who really knows about these things is the God with Whom we have to deal. If Jesus Christ be only a man, as some say He is, though the best of men, His Word is no more valuable than any other man's. But if He be God incarnate, His Word is of incalculable value and absolutely final.

In today's lesson our Lord Jesus gives us a salvation message, and in connection with it He declares His deity, so that we may receive His Word with positive assurance. The declaration and evidence of His deity in this lesson is found in verse thirteen, "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." Were Christ mere man He could never have said that He came down from heaven. This fact, therefore, is a revelation of His deity.

Now let us consider the salvation message which the Spirit of God presents in today's lesson.

I. WHAT DOES IT MEAN TO BE SAVED? (John 3:1-13)

In order to answer this question we must recognize that all men need to be saved. That all by nature are lost, the Scripture plainly and repeatedly declares. It is not accurate to say that the unbeliever will be lost when he dies, for he is lost already. By nature he is dead in trespasses and sins (Eph. 2:1). By nature he is a child of wrath (Eph. 2:3). He does not need to do a single thing to be lost, for he is lost already. One word in our lesson which expresses this need and indicates the end of those who are lost is the word "perish," twice repeated (John 3:15-16). And another is the word "condemned" (John 3:18). The unbeliever today stands in the place of a criminal, convicted of his crime at the bar of justice, and under sentence for his crime. The sentence has not yet been executed, but this man is condemned already, and when the sentence is executed he will perish. What can he do to be saved?

First, consider a few things which can NOT save. We mention them because ninety-nine men out of a hundred believe that these very things will save them. One thing which can never save is a good character, as men judge; another is a good social standing; another is morality; another is religiousness. A man may have all of these and yet be lost, and to them he may add the virtue of believing that Jesus is a good man, yea, a man of God, and still he is not saved. All this is illustrated in Nicodemus. When we are told that he was a Pharisee and a ruler of the Jews, we are told that he had everything named above. The Pharisees were among the most highly respected, the most socially honored, the most moral and religious people in the world, and Nicodemus apparently had a place of special honor among them in that he was a member of the Sanhedrin, the most august assembly in the councils of the Jews. And Nicodemus thought well of Jesus, as his own testimony indicates, for he said, "We know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him." But with all this Nicodemus was lost. He needed to be saved. Jesus said to him, "Ye must be born again" (John 3:7).

To be saved, then, means to have a new birth. We are dead, we must receive eternal life. By nature we are children of wrath, we must become children of God. We are condemned, our sins must be forgiven, and that on the ground that justice has been satisfied. All this was involved in the Saviour's words to Nicodemus, "Except a man be born again, he cannot see the kingdom of God. . . . . Marvel not that I said unto thee, Ye must be born again" (John 3:3, 5, 7).

See, then, how foolish it is for men to try to be saved by their own good works. Though one's works should be ever so good, could that change his paternity? Could it

make a negro the son of a white man? And what power has a corpse to do good works, for remember that the natural man is dead in trespasses and sins. A dead man can do only one thing, and that is to putrify! And if a criminal, condemned to die for crime committed, should live a perfectly moral, law-abiding life for the rest of his days, could that satisfy the claims of justice and avert the penalty for his crime? Surely there is every reason for the Spirit to have said, "Not by works of righteousness which we have done, but according to His mercy He (God) saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5—notice the agreement of this Scripture with John 3:5—regeneration, that is a new birth is involved, and this comes by the operation of the Holy Spirit).

The impossibility of man's being saved by his own good works and the necessity of the new birth is emphasized in the fact that in the Greek text the word "again" in verses three and seven is literally "from above." What our Lord really said to Nicodemus was, "Ye must be born from above." The same word is translated "from above" in the following passages: John 3:31; 19:11; Jas. 1:17; 3:15, 17. The question "What does it mean to be saved?" may best be answered in our Saviour's words, **"Except a man be born from above, he cannot see the kingdom of God."**

How can this be accomplished?

II. WHAT HAS GOD DONE TO SAVE US? (John 3:14-16)

Since our Saviour declared that man must be born from above, it is evident that God Himself must undertake to work this new birth, else no man could ever be saved. That the new birth is, in reality, God's work appears also in the Saviour's words, "Except a man be born of water and (even) of the Spirit he cannot enter into the kingdom of God" (John 3:5). What has God done to make this new birth possible?

Our Lord answered the question of Nicodemus "How can these things be?" when He said, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved" (John 3:14-17). God has given His only begotten Son to die on the cross in order that we may be saved. And from other Scriptures we know that the resurrection, also, had a vital part to play in our salvation (see I Cor. 15:1-20; Rom. 4:24-25).

See how the cross of Christ meets our need.

It satisfies the claims of justice, for in His own body on the cross Christ bore the full penalty for our sin. He Who was without sin was made sin for us that we might be made the righteousness of God in Him (II Cor. 5:21). "Who His own self bare our sins in His own body on the tree" (I Pet. 2:24). When Christ hung upon the cross of Calvary, God imputed to Him all the sin and guilt of this sin-cursed race, and then He poured out upon His Son the vials of His wrath against our sins. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. 8:1).

By His death upon the cross, Christ also provided life for those who were dead in trespasses and sins. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). Christ died that we might live. And because He died God can and does give to every one that trusts in Him His own eternal life. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

The cross of Christ also made it possible for those who by nature are children of wrath to become the children of God. This, after all, is what is involved in our receiving

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eternal life. Where there is a birth, there is an impartation of life. In the new birth God imparts His very own life to the one who is thus born from above, and in doing this He begets in him His very own nature. "For ye are all the children of God by faith in Christ Jesus" (Gal. 3:26).

The answer to the question "What has God done to save us?" lies in the words of our golden text, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

And in this text lies the answer to our next question.

III. WHAT MUST WE DO TO BE SAVED? (John 3:18)

According to the plain statement of John 3:16, God's love manifest in the cross of Calvary embraced the whole world, and provision was there made for the salvation of all men. But only those receive this salvation who trust the Lord Jesus Christ as their own personal Saviour. This is what it means to believe on Him, for John 1:12 tells us that it is those who receive Him who believe on His Name.

To believe on the Lord Jesus Christ is the only thing any man needs to do to be saved. In addition to the words of our golden text, we are told this in verse fifteen of our lesson, which tells us that the Son of Man must be lifted up "that whosoever believeth in Him should not perish, but have eternal life" (John 3:15). Verse eighteen makes it very emphatic, "He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God" (John 3:18). To this may be added the testimony of verse thirty-six, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36—see also I John 5:10-13).

A trembling sinner once asked the apostle Paul the question with which we have headed this division of our lesson. You remember the story, how that Paul and Silas were thrown into prison at Philippi, having first been beaten, and their hands and feet confined in the stocks. At midnight, while they were praying and singing praises to God in spite of their suffering, God sent an earthquake which opened the doors of the prison and freed the prisoners. The keeper of that prison, convicted of his own sinfulness and need of the Saviour, fell down, trembling, before those servants of the Lord, crying, "Sirs, what must I do to be saved?" **Note the answer well, for it is God's answer to every soul who really desires to be saved, "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).**

"And is that all?" you ask. Yes, friend, that is all. There is nothing more to be done. Christ has done everything that is necessary for our salvation. When we trust Him as our Saviour, instantly we pass from death to life; instantly our sins are forgiven and we receive the fulfilment of the Saviour's promise, "Verily, verily I say unto you, He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

VITAL-TRUTH ILLUSTRATION

A little girl came home from school one day, crying as if her heart would break. Said she, "Mother, the other children say that you are not my mother and that father is not my father. Aren't you my mother and isn't daddy my daddy?" Said mother, "Why child, don't you have everything that other children have, playthings, books, dolls, and a good home?" "Yes, mother, I have all of these things." "Well, then stop your crying and run along and play."

She came the second time sobbing with heart broken. "The children say that you are not my mother and that daddy is not my daddy." The foster mother tried to comfort her again and said, "Child, haven't you got a nice home, playthings and everything that you ought to have? and you are my child, the only little girl I have." But said she, "I know I have everything that I ought to have, but what I want to know is, DID YOU BORN ME?"

First quarter, Lesson 4 **Sunday, January 24, 1932**

JESUS AND THE SAMARITAN WOMAN

Lesson Text: John 4:1-42
(Assigned for Printing: John 4:9-26).
Devotional Reading: Isaiah 55:1-7

Golden Text:

"Christ Jesus came into the world to save sinners" (I Tim. 1:15).

As we study today's lesson we shall see the evidence which it presents that our Lord Jesus Christ is God, and, after all, this is the fact which gives pith and point to all the rest of the lesson.

I. THE COMPASSION OF OUR LORD JESUS CHRIST (John 4:4-5)

The fourth verse of our lesson Scripture is of special interest. Our Lord was journeying from Judea to Galilee and the record says, "He must needs go through Samaria." At first thought this may not seem to be anything out of the ordinary, but the more one thinks about it, the more his interest is aroused. In those words, "must needs," we have the language of powerful constraint. Why this "must" of necessity? Was there no other road which our Lord could follow? Assuredly! Why, then, this constraint of necessity? And again, our Lord made several journeys between Judea and Galilee; why is such language used only in connection with the journey which we are now considering? Did He never go through Samaria on other occasions? That He did the Scripture plainly indicates, but the language which is used elsewhere is simply that of narration (Luke 17:11). The Holy Spirit does not use words lightly or needlessly. There is a reason for everything which He says. There must have been some special reason, therefore, for His having said, as He did in connection with the incidents of today's lesson, that Jesus "must needs go through Samaria."

The explanation for this language lies in the story which follows. Notice that any mention of intervening points is omitted, and following this statement we are brought at once to the scene of Jesus' meeting with the woman of Samaria. Jesus "must needs go through Samaria" because He knew that in Samaria were souls who were thirsting for the water of life, and in particular He knew that this was the heart yearning of the woman whom He met at Jacob's well. Beyond all possibility of doubt, He made that journey to meet that woman there and to bring to her soul the life, and light, and comfort, and spiritual refreshment which she craved.

In this, then, see the compassion of our Saviour. He is God, and His attitude toward the sinner is God's atti-

tude toward the sinner. God is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). His Spirit is tugging at the hearts of all men, seeking to woo them to Christ (John 16:7-11; 12:32). And the Saviour's dealing with the Samaritan woman is an example of the response of God to the heart-cry of a willing soul. If He finds a soul who is willing to respond to His Spirit's dealing, God will go to the ends of the earth to get the Gospel to that soul that he may believe it and be saved (John 7:17—note also the incidents of Philip and the Ethiopian eunuch, and Peter and Cornelius, Acts 8:26-39; 10:1-48).

The constraint which made it necessary for Jesus to go through Samaria was thus the constraint of divine compassion.

II. THE HUMILITY OF OUR LORD JESUS CHRIST (John 4:6-9)

In the next few verses we have a revelation of the humility of our Lord Jesus Christ.

This revelation is threefold. First, we note that Jesus, "being wearied with His journey, sat thus on the well." This intensely human touch shows how truly our Lord Jesus Christ had emptied Himself when He left Heaven's glory and came down to earth. He had not ceased being God, but for the time being He put aside the tirelessness of God in order to share our infirmities and bare our sins. Second, our Lord's humility is seen in the fact that He said to the Samaritan woman, "Give Me to drink." Think of what that means! The God of the universe condescended to ask a favor of a mere mortal, and that a mortal steeped in sin and shame. And, third, the depths of His condescension is brought to light in the Holy Spirit's explanation of the woman's answer, "How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria?" The Spirit's explanation is, "for the Jews have no dealings with the Samaritans." Though He knew full well the sinfulness of this woman's life, and though He knew how the Jews despised the Samaritans, our Lord actually asked this poor woman to give Him a drink. Amazing humility! Marvelous condescension!

Such things as these help us better to understand the statement of Philippians 2:6-8, Christ Jesus "being in the form of God thought it not robbery (a thing to be grasped) to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross." Realizing that it was for love of our unworthy souls that Christ thus humbled Himself, how quick and full should be our response to the appeal of His Word, "Let this mind be in you" (Phil. 2:5).

III. THE GRACE OF OUR LORD JESUS CHRIST (John 4:10-14)

And now notice the grace of our Lord Jesus Christ, as it is revealed in the next few verses.

This grace is seen first of all in the offer which He made to the woman of Samaria. In reply to her question how it happened that He, a Jew, should ask her, a Samaritan, to give Him a drink, Jesus said, "If thou knewest the gift of God, and Who it is that saith to thee, Give me to drink; thou wouldest have asked of Him, and He would have given thee living water" (John 4:10). And in answer to her questions as to how He had this water to give, He said, "Whosoever drinketh of this water (the water of Jacob's well) shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13-14). Here is satisfaction for the thirsty soul, and it is a satisfaction which is offered freely, for our Lord Himself thrice calls it a gift. This very freeness of the offer of the water of life is a revelation of the grace which prompted the offer, and it is in striking agreement with the Spirit's invitation, "Let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. 22:17—see also John 7:37-39).

The grace involved in this offer is further seen when we consider what it cost the Saviour to make such an offer. He could never have made this offer to a guilty, hell-deserving sinner, apart from His purpose to die upon the cross for the sins of that sinner. To offer us the water of life, our Lord Jesus must suffer in our stead the searing torment of the flames of hell. And so it is written, "Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (II Cor. 8:9).

And it further serves to emphasize this revelation of grace to realize that our Lord well knew the sinful character of the woman with whom He stood talking. If men deserved the mercy which God shows them, His dealing with them would not be of grace. But because we are sinners, and because as sinners we merit nothing but the judgment of God, such an offer as that which the Saviour made to the woman of Samaria, and which He is making now to all who will receive it, is a matter of grace. This woman was a sinner, and Jesus knew it full well, and yet He offered to give her the water of life. How true it is that "where sin abounded, grace did much more abound" (Rom. 5:20; 4:4-5; 11:6).

IV. THE INSIGHT OF OUR LORD JESUS CHRIST (John 4:15-18)

And now see the insight of our Lord Jesus Christ, to which we have referred above.

When the woman had responded to His invitation, our Lord went to the root of the sin in her life. "Go, call thy husband," said He. To this the woman replied, "I have no husband." Then our Saviour answered, "Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly." That our Lord knew whereof He spoke this woman testified, saying to the men of Samaria that He was "a Man, which told me all things that ever I did." How did our Lord know these things? Had He met this woman before? Had He talked with her neighbors? Had any one told Him her life history? Ah, He had no need for that, for the Scriptures say that He "knew all men, and needed not that any should testify of man: for He knew what was in man" (John 2:24-25).

In His insight our Lord gave clear evidence of His deity. In other things which we have seen His deity is evident. His compassion is the compassion of God. His humility serves only to emphasize the fact of His deity. And His grace is the grace of God. But perhaps a little more apparent to the average student than these evidences is the demonstration of deity recorded by our Saviour's supernatural insight. In I Samuel 16:7 we read, "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." This our Saviour did. While truly man, He was therefore more than man—He was God (Ps. 90:8).

V. THE AUTHORITY OF OUR LORD JESUS CHRIST (John 4:19-26)

"Sir, I perceive that Thou art a Prophet," said this woman, hearing our Lord's disclosure of His knowledge of her life. Yes, He was a Prophet, and more than a prophet. He was the One of Whom the prophets spoke. **He was the God of Israel. He was their promised Messiah.**

What a blessing there is in the thought that the One Who was talking with this Samaritan woman was the One Who through the mouths of His prophets had been pleading with Israel to return to Him and be cleansed from her sin. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:18). Such was God's message to adulterous Israel through the lips of His prophets, and such was our Saviour's message to this poor, fallen Samaritan woman. God loves the sinner, though He

loathes his sin. And our Lord Jesus Christ has given us many demonstrations and examples of the out-working of this marvelous love.

And what a blessing comes to our souls as we realize that Jesus' words about worship are God's words about worship. "God is a Spirit (said our Lord); and they that worship Him must worship Him in Spirit and in truth . . . .the Father seeketh such to worship Him" (John 4:23-24). Here we have God's own statement as to the kind of worship which is pleasing to Him—and here we have an expression of the yearning of His heart that men shall learn to worship Him thus. Remember—Jesus and the Father are one. He who hath seen the Son hath seen the Father also; and He who hath heard the Son hath heard the Father (John 14:9-10). God Himself tells us, then, through the lips of His Son, that He is hungry for the worship of our hearts. He is actually seeking men who will learn to worship Him in Spirit and in truth. Since He has thus graciously laid bare His heart to us, shall we longer disappoint Him? Shall we not rather let the Holy Spirit, which is in us, which we have of God, fill us and bring us to our knees in worship and adoration before Him? Shall we not meditate day and night in the Scriptures of truth, through which alone we may learn to know and to worship God? Surely this is the only normal response we can make to the great love which our Lord Jesus Christ has manifested toward us.

Yes, our Saviour spoke to this woman with authority because He is God.

Can you not sense the trembling expectancy and the unspoken question in the words, "I know that Messias cometh, which is called Christ: when He is come, He will tell us all things . . . ." The marvelous grace with which our Lord had dealt with her, the amazing insight which He had shown into the secrets of her heart, and the indubitable authority with which He now spoke—all combined not only to produce a response in her heart but to raise a question in this woman's mind—"Is it possible that this is the Christ?" It was in answer to this unspoken question that our Saviour made Himself known, "I that speak unto thee am He." That was enough! With this declaration, faith was begotten in the heart of His listener. Instantly she passed from death to life. Instantly her spiritual darkness was dispelled by a light from heaven. Instantly her sins were forgiven, and she became a child of God. Instantly her thirst was satisfied as she drank of the water of life which the Saviour had proffered her. And so, without another word, she sped to tell others the good news, that they might share her faith and her joy. Such should be the effect in our lives of the marvelous revelation of our Saviour's mercy which comes to us through the story of her experience.

VITAL-TRUTH ILLUSTRATION

There is said to be a strange plant in South America which finds a moist place and rests there for a while, sending its roots down and becoming green. When this bit of earth dries up, the plant draws itself together and is blown along by the wind until it finds another moist spot, where it repeats the same story. On and on it rolls, stopping wherever it finds a little water, and staying until the water is exhausted. But after all its journeyings it is nothing but a bundle of dead roots and leaves. The life of this plant tells the story of those who drink only at this world's springs. They go on from spring to spring, and at last, at the end of the longest life, they are nothing but bundles of unsatisfied desires and burning thirsts.

—"Devotional Hours," by Dr. J. R. Miller

First Quarter, Lesson 5 **Sunday, January 31, 1932**

JESUS FEEDS THE MULTITUDE

Lesson Text: John 6:1-71
(Assigned for printing: John 6:1-13, 48-51)
Devotional Reading: Psalm 34:3-11

Golden Text:

"Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst" (John 6:35).

In our last lesson we found God's offer of drink to those whose souls were thirsty. In this we have His offer of food to hungry souls.

But before we study the lesson in detail let us pause to note the proof which it presents that our Lord Jesus Christ is God. This proof lies in two facts. The first of these facts is His power over creation. No man could cause five barley loaves and two small fish to satisfy the hunger of five thousand men. Only God could do that. And no mere man could walk on the water. But the God Who made all things can do with His creation whatsoever He desires. The miraculous power of our Lord Jesus is therefore proof of His deity. The second fact which proves His deity is His heavenly origin. Listen to His own testimony, "The bread of God is He which cometh down from heaven, and giveth life unto the world," and again, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world" (John 6:33, 51). Could any mere man say that he came down from heaven? And as for life coming to others through the death of one who was only a man—preposterous! Such language as this can only be the language of Deity.

Now consider some of the other lessons which our lesson teaches, and which are based upon the fact that Jesus is our God.

I. THE TEST OF THE DISCIPLES' FAITH
(John 6:1-8)

Notice first the Saviour's dealing with Philip. "When Jesus then lifted up His eyes, and saw a great company come unto Him, He saith unto Philip, Whence shall we buy bread, that these may eat? And this He said to prove him: for He Himself knew what He would do" (John 6:5-6). Why did our Lord Jesus deal with Philip thus? The Scripture tells us it was "to prove him." But why did Jesus seek to prove him? Was He seeking to find out what his attitude was? This is incredible, considering that Jesus knew the hearts of men, as we saw in our last lesson. Rather, His proving of Philip and of the other disciples was for the purpose of developing their faith. It was that they might realize their own helplessness and need and be brought to more full dependence upon His infinite power and goodness.

What an opportunity the disciples had that day to glorify their Lord and to bring joy to His heart! It is true the need was great and they had no bread, neither the money to buy it. But they had the Lord Jesus with them, and that was enough. How it would have gladdened the heart of our Saviour if they had said, "Lord, we have no money to buy bread for this multitude, but inasmuch as Thou hast expressed Thy desire to feed them, we are sure

that Thou wilt not suffer them to go away hungry." But did they so respond to the challenge of His question? Sad to say, they did not. Instead, Philip magnified the difficulties, and Andrew belittled their resources (compare Psalm 78).

Pastor D. H. Dolman has written a little book on this Scripture entitled "The Master Says We"*—a title with a sermon in it! In this book pastor Dolman says, "What did Philip see, and what did he not see? Let me tell you what he saw. Philip saw five thousand men with empty stomachs. Let me tell you what he did not see.

"Had I been present at that moment, I think I should have caught hold of Philip and said to him, 'Philip, turn around! Do you not see Who is standing behind you? Philip, consider not the difficulties; lift up your eyes and reckon with your Master.

"'Philip, you have failed in your examination, and the blame is yours. Listen well when you are asked a question.'

"Apparently Philip understood the Master thus, 'Where are YOU going to buy bread?'

"But, friends, the Master did not put it that way at all.

"The Master said, 'Whence are WE going to buy bread?'

"This little sentence of four words has brought me much comfort, 'The Master says WE.'"

What a lesson those disciples learned that day! What a rebuke it was to their unbelief, and what a revelation of their Lord's power and goodness when He took that meager handful of food and with it fed the multitude. Is it not surprising that a little later, when their faith was tested in the same identical manner, they should have responded in the same faithless way as on this occasion? (See Matt. 15:32.) And after two lessons of this kind, is it not still more strange that in another hour of need they should yet fail to take their Lord into account? (See Mark 8:14-21.) But are we not like those disciples? Has God not many times manifested His wonderful power and loving-kindness in solving our problems and meeting our needs? And in spite of His many mercies, do we not often forget Him in an hour of testing? Oh, let us learn in all things to count on the love and faithfulness of God. Instead of bringing shame to His name by unbelief when our faith is tried, let us glorify Him by trusting Him and looking to Him in worshipful waiting upon Him to supply the need when He has used the testing to accomplish His wise and gracious purposes. Let us emulate the example of Abraham who "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; . . . . being fully persuaded that, what He had promised, He was able also to perform" (Rom. 4:18-21).

II. THE MULTIPLICATION OF THE LAD'S GIFT
(John 6:10-11)

Though we are not told of His action, apparently the lad who had the five barley loaves and two small fish willingly gave his little store into the hands of the Saviour. God does not want compulsory service, but voluntary service; and it is certain that without the consent of the lad our Lord Jesus would never have taken his food. See, then, how marvelously God blessed and multiplied his gift. Five barley loaves and two small fish were used to feed five thousand men.

God appeals to us for service similar to that of the little lad. All He asked of that lad was that he give Him what he had and leave the rest to HIM. That is what He asks us to do. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2). Notice that God does not appeal for us to give Him our talents, or our attainments, or our fortunes. If He did, there are many of us who would feel that we had nothing to give. He does ask us to give Him what we have—our bodies—ourselves. This every one can do.

And when we give ourselves to Him what will happen? Why, He will take our gift and multiply it. That handful of food was not enough to satisfy the hunger of a healthy boy. The lad who had it could have eaten it himself and still wanted more. But when his gift was given into the hands of the Saviour, he not only received back more than he gave, but he was instrumental in satisfying the hunger of the multitude. Thus it always is with what we give to the Lord. We, ourselves, are richly recompensed, and not only receive wonderful personal blessing, but also have the joy of knowing that we have brought joy to the heart of our Lord and have been, by His blessing, the means of bringing blessing to others.

*By all means get this book and read it in connection with today's lesson. It is published by the Bible Institute Colportage Association and may be ordered from the Institute Book Nook for 25 cents postpaid.

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The contrast between a life lived in self effort, and a life yielded to God for Him to use it, is illustrated in the following story which recently appeared in the "Sunday School Times": "Billy Sunday once told of a party of people who were taking a train from Pasadena, a city that, as every one knows, is one of the beauty spots of California. From the car windows the passengers looked with delight upon the trees with golden oranges gleaming through the deep green foliage; upon velvety lawns, banks of blooming roses, and flowing fountains. But all that beauty was soon left behind, and the hot sandy desert enveloped them. Perspiring passengers mopped their brows; porters closed the windows; yet the dust sifted in at every crack. From the car windows one saw only a desolate waste. 'Isn't this awful!' said some one; but another replied, 'Yes; yet this is just the same soil as that of Pasadena, only that is irrigated land; it has water, and this has not.' 'Just such,' said Mr. Sunday, 'is the difference between the soul that lets God have His way with it and the one who will not.'"

III. THE SATISFACTION OF THE MULTITUDE'S HUNGER
(John 6:12-14)

Our Lord's miracle fully satisfied the hunger of that great throng. Three expressions in the next few verses make this unmistakably clear. The Lord Jesus and the disciples distributed to the multitude of the bread and of the fishes "as much as they would," says verse eleven. "They were filled," says verse twelve, and verse thirteen says, "They gathered together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten."

Our God is able to satisfy the needs of all who put their trust in Him. This is demonstrated again and again in the experiences of the children of Israel. In spite of their sin and murmuring, when they thirsted, God caused water to gush from the rocks in the wilderness. When they had no food, He sent them manna from heaven; and He supplemented this, when the people desired it, with the flesh of quails. Truly God is able to satisfy even the physical needs of His people. But we would miss the point of this lesson if we did not recognize the supply of the physical need as a testimony of His willingness and ability to satisfy our spiritual longings. "He satisfieth the longing soul, and filleth the hungry soul with goodness" (Ps. 107:9—see also Ps. 103:5; Isa. 58:10-11; Ps. 145:15-16).

In the light of these facts it is intensely interesting and profitable to note

IV. THE INTERPRETATION OF THE SAVIOUR'S MIRACLE
(John 6:48-51)

Though our Lord had dealt most wonderfully with the people, they missed the point of the miracle because they became occupied with the physical instead of seeking its spiritual significance. Because of their blindness, when they came to Him on the other side of the sea, fawning upon Him, and seeking a repetition of the miracle, our Lord plainly interpreted that miracle for them.

When the people asked for a sign, and hinted at the kind of sign they wanted by referring to the manna in the wilderness (John 6:30-31), our Lord gave them the interpretation both of the meaning of the manna and of the meaning of the miracle of the loaves and fishes. He said,

"I am that bread of life.

"Your fathers did eat manna in the wilderness, and are dead.

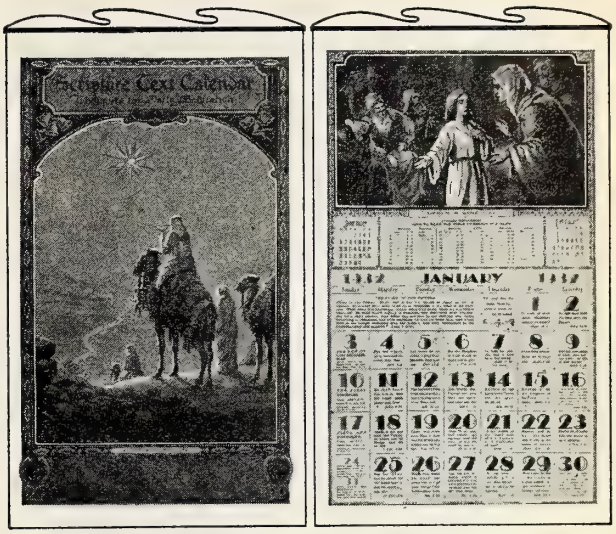
"This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

"I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is My flesh, which I will give for the life of the world" (John 6:48-51).

In speaking as He did, our Lord plainly showed that men could find true satisfaction only in His own Person and work. The lost man must come to Him to be saved—the saved man must feed on Him to be satisfied. But while He alone can satisfy, it is equally true that He is all we need to enjoy perfect satisfaction. "My people shall be satisfied with My goodness, saith the Lord" (Jer. 31:14—see also Ps. 90:14).

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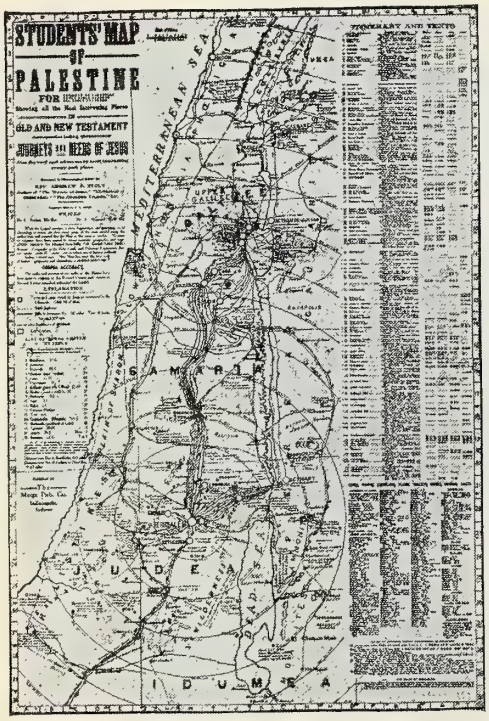
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VITAL-TRUTH ILLUSTRATION

In the natural life, when a baby is born into the world, it is a sort of animated appetite, and food must be immediately forthcoming or there is trouble in the house. And the food provided by nature for the natural life in its beginning is milk—milk from the mother's breast. But what is milk? The question is not easy to answer . . . . no one can explain the process through which it passes, but we all know that the milk is changed into flesh and blood. And does not that prove that the milk was flesh and blood all the time, and that really the child was eating the flesh and drinking the blood of his mother? Milk is flesh and blood in solution, reduced to a form suitable for food, which, when passed through the processes of digestion and appropriation, becomes flesh and blood again.

This study in analogy will help us to understand our Lord's teaching about Himself as our food. The Bible is the Word of God, and Christ is also. We are bidden as newborn babes to desire the sincere milk of the Word that we may grow thereby. Just as in the natural realm milk is flesh and blood in solution, so in the spiritual realm the Scriptures are the flesh and blood of Christ, so to speak, in solution, or in a form in which He may be apprehended and assimilated. When we feed upon His Word we feed upon Him. This is evidently the key to His utterance in John 6:63, "The words that I speak unto you, they are spirit, and they are life."

—Dr. Wm. H. Pettingill

As a matter of fact, we are all pretty much like the lad whose lunch of five barley cakes and two fishes the Master used that day. We have not much, at best; but when the power of Christ comes into the proposition, it becomes an abundance. A young shoe clerk in Boston one day took Jesus into partnership with him and gave Him full control of his life. At the time, I suppose, he could, at best, influence only a very small circle of friends. But Jesus began to direct the program of Dwight L. Moody, and through him fed, not five thousand, but hundreds of thousands—yes, millions—for the feeding is still going on now, years after Mr. Moody has gone to his reward.

John Wanamaker, very early in his life, gave Christ the control of it. He did not become a preacher, like Mr. Moody, but his business prospered wonderfully, and through his widespread influence he was a mighty force for God in millions of lives. At the same time he did a lot of preaching also, and reached thousands with his weekly Bible lectures. What a force a man can be when he wholeheartedly yields his life to the Lord Jesus!

—The Sunday School Times

AS THE EDITOR SEES IT

(Continued from p. 358)

Gabriel, and deposited by him under a stone bearing the inscription, "Blessed is he who shall turn me over."

A child found the letter, the legend says, and turned it over to a Christian convert, in whose family it was kept for thousands of years, reaching America when members of the original strain migrated.

The pitiful thing about this superstition is that many people will "fall" for it, and will spend much time and money in circulating this pretended "Letter from Christ."

We have a genuine "letter from Christ" in the pages of the Bible. It was our Lord Jesus Christ, Who by His Holy Spirit inspired the writers of the Bible, and the message which they have given us is His message to us. In God's Word we have a message worth circulating. It has power to give life to souls who are dead in trespasses and sins, and to bring liberation to those who are bound in the fetters of Satan. Let us give this heavenly message as wide

circulation as possible, but let us waste no time on such silly superstitions as that recorded from Texas.

Did Jesus Fail?

"TIME," for September 14, reports a speech which Major General James Guthrie Harbord, A.E.F. Chief of Staff made at a recent meeting of the American Legion of New York. In this speech Major General Harbord said,

> A large number of honest but misguided people believe it possible to bring about that permanent peace which has been the dream of all ages but which the Prince of Peace Himself failed to achieve two thousand years ago.

In the light of Scripture we must agree that people who believe it possible through peace pacts and disarmament conferences to bring about permanent peace are certainly misguided.

But we take exception to the statement that Christ failed to achieve permanent peace two thousand years ago.

Christ did not fail in the thing which He came to do. He said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword" (Matt. 10:34). The margin of the American Revised Version indicates the word "send" in this Scripture is literally "cast" or "throw." In other words, in His first coming Christ came not to FORCE peace on the earth. Rather, because some would accept Him and others would reject Him, His very coming was to be an occasion for division, persecution, and even martyrdom.

But when He comes again Christ WILL bring peace to this war-ridden world. In that day

> He shall speak peace unto the heathen (the Gentile nations) (Zech. 9:10).

And

> Of the increase of His government and peace there shall be no end (Isa. 9:7).

A Significant Letter

THOSE who stedfastly contend against "Modernism" often are rebuked for spending so much time in controversy. "Leave others alone," say our critics, "and confine yourself to preaching the Gospel. You will do more harm than good by talking so much about 'Modernism' and others with whom you do not agree."

We are inexpressibly thankful that the apostle Paul did not permit himself to be influenced by such counsel, and certainly such was not the practise of the Old Testament prophets or the practise of our blessed Lord.

But apart from the example which inspiration furnishes of how a faithful minister should deal with false teachings, there is a very real need for those who know the truth to be faithful and unremitting in warning God's children. A recent evidence of the reality and urgency of this need came to hand in a letter forwarded to us by Pastor Huling, whose article, "The Devil's Game Today," was published in the Apostasy Number of "Grace and Truth." In passing let us say that Poling and Cadman to whom this letter refers are two of the smoothest "Modernists" in the pulpit today.

> I have just read your leaflet, "The Devil's Game Today," and I would like a copy. I contribute to "World's Service" through my church (Methodist). Is this a denominational missionary budget? I don't quite understand just what a person does who is a "Modernist." I have just read a leaflet which says that Poling and Cadman are the greatest supporters of "Modernism," and the Federal Council of Churches is also accused. I had thought this Council and these men were doing a wonderful work. I have heard both men on the radio and thought they were strong believers in the Word of God. How are we to know? and who are we to believe? I must be a "Modernist," but after reading your pamphlet I do not want to be one. Where is one to find out about these Independent Missionary Societies you speak of?
>
> I would like to know if you can tell me how to find out whether I am a believer in "Modernism." I do not know myself. I have thought that if a game of ball on Sunday could keep young men from frequenting saloons and gambling dens it was the lesser of two evils and therefore justified. Is that "Modernism"?
>
> I would thank you very much if you could explain this more fully to me. I want to be a good Christian and do what I can to spread the Word of God, but I am shocked to read that such men as Poling and Cadman are not true followers of Christ.

How true it is that many of God's children do not know what "Modernism" is, or how widespread its influence.

There is a reason for this. Put a "Modernist" in the company of staunch Fundamentalists, and even give him a place on the program, and you would swear that he was a Fundamentalist. Even if you have heard disquieting reports, well authenticated, that he is not as sound in the faith as he should be, he will almost persuade you that he has been cruelly maligned. And cases are not wanting where "Modernistic" professors have advised their students not to declare their views openly but to follow a policy of dissimulation, sowing only questions and innuendos until the time is ripe to declare themselves more openly. The policy of "Modernism" has always been that described by the apostle Paul, speaking of some who

> By good words and fair speeches deceive the hearts of the simple (Rom. 16:18).

But such hypocrisy and deceit is not to be wondered at when we remember another declaration which the Holy Spirit has given us through the pen of the apostle Paul:

> Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.
>
> And no marvel; for Satan himself is transformed into an angel of light.
>
> Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works (II Cor. 11:13-15).

Perjury

"PERJURY," says Mr. Samuel Untermyer, "has become so general as to taint and well-nigh paralyze the administration of justice."

A recent article in "Harper's Magazine" is authority for this statement, and an illustration is given from the testimony of Dr. John M. F. Gibbons, general attorney of the New York, New Haven and Hartford Railroad.

> After a broad and varied experience, covering a period of twenty years within the courts of this enlightened country, I am able to report only two cases in which there was no perjury or subornation of perjury to be found or suspected. Moreover, in

(Continued on p. 392)

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AS THE EDITOR SEES IT

(Continued from p. 389)

reaching this shocking conclusion, I have been most careful to distinguish between malignant false swearing and benign inaccuracy.

Responsibility for this condition must be laid at the door of "Modernism," for it is the logical result of the breakdown of faith in God and in His Word which "Modernism" has largely produced.

It should be a reminder to God's children, however, of the Scripture which says:

> Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
>
> And be renewed in the spirit of your mind;
>
> And . . . . put on the new man, which after God is created in righteousness and true holiness.
>
> Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another (Eph. 4:22-25).

Prohibition

THERE is much agitation, these days, for a referendum on the Eighteenth Amendment to the Constitution of the United States of America.

And there is every possibility that such a referendum will be held.

It is well, therefore, to remind ourselves of conditions which prevailed in this country before prohibition went into effect.

Here is a story which speaks for itself:

> In a certain Pennsylvania town the saloons were closed, and this was immediately followed by better conditions in the homes. One day a woman went timidly into one of the large stores and waited for some one to attend her.
>
> "What can I do for you?" inquired the merchant.
>
> "I want a pair of shoes for a little girl."
>
> "What number?"
>
> "She is twelve years old."
>
> "But what number does she wear?"
>
> "I do not know."
>
> "But what number did you buy her when you bought the last pair?"
>
> "She never had a pair in her life. You see, sir, her father used to drink when we had the saloons, but now that they are closed he does not drink any more, and this morning he said to me, 'Mother, I want you to go to town and get Sissy a pair of shoes, for she has never had a pair in her life.' I thought, sir, if I told you how old she was you would know just what size to give me."

We do not believe that prohibition can change the evil hearts of men.

We recognize that it creates very real and serious problems of law enforcement.

But it cannot be gainsaid, that to many homes prohibition brought a very real blessing.

And surely no really earnest and enlightened Christian could ever desire anything else than that the sale and use of intoxicating liquors should be branded for what it is—a dastardly crime against helpless women and little children.

If ever a prohibition referendum is held, it is our purpose to vote to sustain the Eighteenth Amendment, and we trust that the readers of "Grace and Truth" will do likewise.

IN THE HARVEST FIELD

(Continued from p. 373)

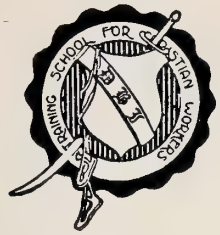
the D. B. I.—Fundamentals Radio Bible Class, was the speaker recently at the mid-week prayer service of the Church of the Open Bible, and gave a delightfully refreshing message from the book of Daniel. He was formerly pastor of the Westminster Presbyterian Church of Colorado Springs, but now, with his daughter, is hoping to go to the Philippines as a missionary. It is a blessing to know that he goes bearing the true Gospel.

The Fundamental Evangelistic Association, of which Marion H. Reynolds is superintendent, has been enjoying a fruitful summer. The Gospel has been given forth in the Hoover Dam district in Nevada, the First Fundamental Church was organized in North Hollywood, the Big Bear Lake Bible Conference was conducted with God's rich blessing, churches have been maintained, and evangelistic meetings have been held throughout the Southwest, and their enormous program of reaching railroad men has been continued. Let us continue in prayer for this extensive ministry.

Vacation days are over, and the D. B. I. Sunday Afternoon Bible Class has begun its eighteenth season. The first meeting, September 20, was addressed by Dr. Robert Karr, pastor of the Twenty-third Avenue Presbyterian Church of Denver, and souls were enrichd by his faithful message.

We are glad to have word from Miss Katherine Harder, at Kafumba in Belgian Congo, that in spite of the testings of working among a people whose religion is pure demonism, she is enjoying victory in the Lord Jesus, knowing that He is "stronger than the strong one."

Although meeting with much opposition and persecution from the Romanists, the Belgian Gospel Mission gives a happy report of God's blessing upon its ministry. The bulletin tells how that on the Menin Road, which during the war was "shell-swept and perilous to the last degree," they have recently opened a new mission building. It is located in Courtrai, where a work has been carried on for seven years. In that time, on the one street alone where the old hall was located, twenty-nine families have responded to the Gospel. Not only in this city on the Menin Road, but in many parts of Belgium, souls are being turned to Christ, and although that frequently results in ostracism by family and friends, their faithfulness is a testimony to the power of the Word.



God's Word says:

"Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth"—Acts 1:8.

THE TESTIMONY OF D. B. I. TODAY ACTUALLY REACHES AROUND THE WORLD.

The Denver Bible Institute
A TRAINING SCHOOL FOR CHRISTIAN WORKERS
For Bulletin and Information Address
DEAN CLIFTON L. FOWLER
2047 Glenarm Place, Denver, Colorado

We are confident,
I say,
and willing rather
to be
absent from the body,
and to be
present with the Lord.

II Cor. 5:8



GRACE and TRUTH

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DOCTRINAL STATEMENT of the Denver Bible Institute and of "Grace and Truth"

THE TRINITY

The triune God, Father—Gen. 1:1, Son—Jno. 10:30, and Holy Spirit—Jno. 4:24.

VERBAL INSPIRATION

The verbal inspiration and plenary authority of both Old and New Testaments. II Tim. 3:16-17.

TOTAL DEPRAVITY

The depravity and lost condition of all men by nature. **Rom. 3:19.**

PERSONALITY OF SATAN

The personality of Satan. Job 1:6-7.

VIRGIN BIRTH

The virgin birth and deity of Jesus Christ. Luke 1:35.

BLOOD ATONEMENT

The shed blood of Jesus Christ, the only atonement for sins. **Rom. 3:25.**

RESURRECTION

The bodily resurrection and Lordship of Jesus. **Acts 2:32-36; I Tim. 2:5.**

JUSTIFICATION BY FAITH

Men are justified on the single ground of faith in the shed blood of Jesus Christ. **Acts 13:38-39.**

PERSON AND WORK OF THE HOLY SPIRIT

The Holy Spirit is a Person Who convicts the world of sin, and regenerates, indwells, enlightens and guides the believer. **Jno. 16:8; I Cor. 3:16.**

ETERNAL SECURITY

The eternal security of all believers. Jno. 10:28-29.

SECOND COMING OF CHRIST

The personal, premillennial, and imminent return of our Lord Jesus Christ. Acts. 1:11; I Thess. 4:16-17.

HELL

The eternal, conscious punishment of all unsaved men. **Matt. 25:46; Rev. 22:11.**

THE CHURCH

All believers in this dispensation are members of the body of Christ, the Church. I Cor. 12:12-13.

SEPARATION FROM THE WORLD

All believers are called into a life of separation from all worldly and sinful practices. Jas. 4:4; Rom. 12:1-2; I Jno. 2:16; II Cor. 6:14.

MISSIONS

The obligation of the believer to witness by deed and word to these truths and to proclaim the Gospel to all the world. Acts 1:8.

AS THE EDITOR SEES IT

"Let Them Be For Signs"

WHEN God set the sun, and the moon, and the stars in heaven He said, "Let them be for signs" (Gen. 1:14). In saying this He used a word which is used in connection with the Old Testament types. For instance, the blood of the passover, typical of the blood of Christ, was to be for a "sign" (the word translated "token" in Exodus 12:13 is the word translated "sign" in Genesis 1:14); the Sabbath, which the Scripture says is a shadow, of which Christ is the substance, was also for a "sign" (Exod. 31:13, 17). And the birth of Maher-shalal-hash-baz, foreshadowing the incarnation of the Messiah was a "sign" (Isa. 7:17). The fact that the same word is used in connections which are clearly typical of the Lord Jesus Christ suggests that when God said, "Let them be for signs," He meant that the sun, moon, and stars should speak of Christ.

This suggestion is confirmed by the language of the nineteenth Psalm.

> The heavens declare the glory of God; and the firmament sheweth His handywork.
>
> Day unto day uttereth speech, and night unto night sheweth knowledge (Ps. 19:1-2).

To appreciate the force of this Scripture, we need only to remember that in other Scriptures Jesus is expressly declared to be the brightness of the glory of God (Heb. 1:3), and that in Him is hid all the treasures of wisdom and knowledge (Col. 2:3). Thus in saying that the heavens declare the glory of God the Holy Spirit is saying that the heavens are telling of Jesus; and this also is the force of the expression "night unto night sheweth knowledge."

That this is indeed the meaning of these Scriptures and that the sun, moon, and stars do testify of our Lord Jesus Christ seems clearly apparent from the language of Romans 10: 16-18,

> But they have not all obeyed the Gospel. For Esias saith, Lord, who hath believed our report?
>
> So then faith cometh by hearing, and hearing by the Word of God.
>
> But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Here the inspired Apostle quotes from the ninteenth Psalm and says that the expression, "their sound went into all the earth and their words unto the ends of the world" (Ps. 19:3-4), proves that in times past all men heard "the Gospel." This being true, of necessity it follows that the heavens are bearing testimony to the Gospel of Christ.

We cannot enter fully into this intensely interesting subject here, but we may profitably consider one or two illustrations. In Psalm ninteen we read,

> In them (that is in the heavens) hath He set a tabernacle for the sun,
>
> Which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race (Ps. 19:4-5).

BY THE blessing of God, in answer to prayer, definite progress has been made during the past thirty days toward preventing that monthly deficit which has been threatening the very existence of The Denver Bible Institute. There is still need, however, for many more friends, who love the testimony for which the school stands, to rally to the support of the work by means of regular monthly offerings. Please give earnest, prayerful attention to the appeal which appears in this month's issue of D. B. I. Building News, facing page 408.

Our Lord used the symbol "bridegroom" and "strong man" to refer to His own Person and work (Matt. 9:15; 25:1-10; Luke 11:21-22). And both of these symbols relate primarily to the second coming of Christ. The fact that these symbols are used in connection with the sun, therefore, indicates that the sun is a type of Christ, and his brightness a type of Christ's second coming glory. Other Scriptures confirm the suggestion of the symbols used in Psalm nineteen. In Malachi the second coming of Christ is prophesied in these words,

> Unto you that fear My Name shall the Sun of righteousness arise with healing in His wings (Mal. 4:2).

And in the description of His second coming glory, furnished in Revelation 1:16 we are told that His face was

> As the sun shineth in his strength.

And again, our Lord calls Himself

> The bright and morning star (Rev. 22:16).

Yes, the sun, moon, and stars are "for signs." To the eye of spiritual vision they tell of our Lord Jesus Christ.

Volume Nine

A LITTLE more than nine years ago, when the publishing of *"Grace and Truth"* was being projected, a friend was approached with the request that he give us a word of introduction to be used in interesting others in subscribing to *"Grace and Truth."* This request was refused on the ground that our friend could not see that we had the ghost of a chance of succeeding in this project, and he did not wish to be responsible for recommending a magazine which in all probability would be published only for a few months and then be compelled to suspend publication.

Considering the circumstances, we could hardly blame our friend for feeling as he did, for at the time we had no money, and we had no equipment with which to publish the magazine. But we believed that God was definitely leading us to start publication and to start in a very few weeks, and so by faith that He would go before and supply the need, we got out a prospectus and began soliciting subscriptions. The first two or three hundred dollars received in this way was used to buy a Gordon press, on which two pages could be printed at a time, and the next subscriptions received paid for the paper. For four years we printed the magazine, two pages at a time, on that small press, having our type set by a commercial linotyper. And then, in answer to prayer, God supplied funds which made it possible to purchase a linotype of our own and a cylinder press which would print eight pages at a time; and in the meantime He sent in sufficient subscriptions to pay for the paper, ink, and actual expense of publication without our having to solicit advertising, which is the major source of income of most magazines. Surely to plan the publication of a magazine without money, without equipment, and without subscribers must have seemed a madcap proposition to many observers, and indeed it would have been just that, but for the fact that God had led and that He had promised, "My God shall supply all your need according to His riches in glory by Christ Jesus."

(Cont'd on p. 407)

ANNOUNCING TWO NEW SERIAL STUDIES BY THE EDITOR

MANY of the readers of "Grace and Truth" have been greatly blessed by the testimony of the Editor, especially in his summer Bible conference ministry, and many have expressed an earnest desire that their friends and loved ones might share in the blessing of his ministry.

You will be glad to know that during the coming year each issue of "Grace and Truth" will present vital studies by the Editor.

The studies which Dean Fowler brought to the D. B. I.—Fundamentals Radio Bible Class last year are being prepared in outline form, and each month one of these outline studies on "The Great Distinctions in the Word of God" will appear in "Grace and Truth." The first study will be published in the January issue.

And Dean Fowler's studies on the Book of Romans, now being brought to the D. B. I.—Fundamentals Radio Bible Class, are being stenographically transcribed and will appear in full in "Grace and Truth," beginning in January.

You will want to share these exceedingly valuable studies with your friends, and to help you to interest them we are offering a special

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This offer is good for as many gifts as you wish to make, so send in your list today and start your friends out with the first of these vital and intensely interesting serial studies.

—Harold A. Wilson, Ass't Editor

HOW AN ISRAELITE FOUND THE MORNING STAR

by Jesse Roy Jones

RECENTLY Mr. Jones had the privilege of leading a young Jewish man to trust the Lord Jesus Christ as his Saviour. The story so gripped our hearts that we asked him to tell it to the members of the "Grace and Truth" family. Here it is. It was several months ago that this occurred, and word has been received in the past few days that this new-born child of God is entering heartily, with his Christian wife, into the service of his Lord and is bearing stedfast testimony to his new found joy and faith in Christ. As this is written, he is scheduled to lead the meeting of the young people in the mission which he attends.

. . . . the root and the offspring of David, and the bright and Morning Star (Rev. 22:16).

. . . . and thou shalt call His name Jesus: for He shall save His people (the Jews) from their sins (Matt. 1:21).

AS BENJAMIN stood in the superintendent's office of Brookes Hall, awaiting an appointment, one could not fail to realize that he was a true son of Abraham after the flesh. He was short of stature, had straight black hair, and a dark, oriental complexion, and everything about the subject of our narrative betokened the fact that he was a Hebrew.

Upon approaching him, I was impressed with the fact that underneath the characteristic, business-like atmosphere, there was a wistful expression, questioning, appealing, and searching. With alertness and courtesy he made known his mission, which was, as one might expect from a descendent of Abraham—he had something to sell. He represented an agency which distributes a number of leading periodicals, and was by this means working his way through a course in the Denver University.

AFTER listening to his sales talk and telling him that we were well supplied with magazines, I asked him if he were a Christian. He replied by saying that he was a Jew but had made quite a study of the other religions also. This opened the door to a three hour conversation concerning Christ and the claims of His Word upon the souls of all men, but especially to him, Benjamin, a Hebrew.

We drew aside from the office to the parlor, took chairs, and with Bible in hand I proceeded to unfold its wondrous message to this representative of the nation to whom I was indebted for the self-same Scriptures.

The fact that Benjamin was searching for the truth was soon manifested when I started reading to him the fifty-third chapter of Isaiah the Prophet. Before I had reached the middle of the chapter, he was sitting on the edge of his chair and was leaning forward with keen attention, lest he should miss a single word. After finishing the chapter I reread the fifth verse and asked him to whom the prophet was referring when he said, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed." Without the slightest hesitation he replied, "Why that must refer to the Messiah." But, lest his emotions should get the best of him, he pulled himself together and said, "But it is so hard for a Jew to believe that Jesus Christ was the Messiah."

Then I turned to the twenty-second Psalm and read him that wonderful prophecy of Christ's crucifixion, and without comment turned to the historical account of the crucifixion as recorded by Matthew. He admitted that it surely seemed inescapable that the Psalm should refer to anyone but the Lord Jesus. But he still hesitated on the ground that the New Testament was not a part of the Jewish Scriptures.

I then asked him if he would consider the Gospels as reliable history. He consented. Without further

comment I turned to the Gospel of John and read from the fifth and sixth chapters quite a number of passages which had special bearing upon Christ's deity. The particular portion which I read seemed so to grip Benjamin's soul with the reality of the fact that Jesus was literally God that he said, "Well, I must admit that I never heard it put that way before. Are you reading from the Bible?" I assured him that I was, and let him see the passages for himself. He shook his head in amazement and said, "Oh, if I could only believe that, I know I would be happy and satisfied, but I can't."

I then turned back to the third chapter of John and read him the account of Nicodemus and his midnight visit to Jesus and how the Saviour brought light to that perplexed ruler of Israel. By this time the Spirit of God was getting such a hold on Benjamin that he could keep his seat no longer. He rose and walked to the window, then walked back to his chair and said, "How can I believe that for myself?" Immediately I referred him to the first chapter of John, the first thirteen verses. I read them to him slowly and carefully and when I came to verses eleven and twelve asked him to read them with me. He did, and when we had finished he said, "Why, I believe I see it now. If I am to believe, it means that I am to receive Jesus Christ as my Saviour."

With eagerness I replied, "Yes, Benjamin, that's it! that's exactly it!"

"But, Mr. Jones," he replied, "you don't know what it means for a Jew to receive Jesus."

I began to realize the depths to which Benjamin's emotions were being stirred by the Spirit of God, and my heart went out in special prayer for him.

HE AROSE from the chair once more, and together we walked to the open window and looked out over the fields. I was at a loss as what to say next. In fact, there wasn't much more for me to say. Finally Benjamin broke the silence himself by relating his first experience in a Christian church. He was in Brooklyn, New York, on an Easter Sunday, several years ago, and was invited by a friend to attend a Lutheran church. He accepted the invitation and listened attentively to the minister relate the story of the cross. He said it made such a profound impression upon him that he had never been able to get away from it to that day, and it looked very much to him as though God had directed his steps to The Denver Bible Institute on this particular morning to be reminded of the full significance of the cross of Christ, and its claim upon his soul.

I listened with renewed interest as he told me this experience and realized that it was time for me to press the claims of Jesus Christ upon his soul for immediate decision.

We walked back toward our chairs, but instead of sitting down this time, we stood face to face in the middle of the room. I felt impelled to say to Benjamin that God had evidently brought him to the place where he needed to make a clean-cut decision to accept Christ as his very own Saviour on the basis of John 1:12, which definitely says that, "as many as received Him to them gave He the power to become the sons of God, even to them that believe on His Name.

He made no reply, and so I said, "Won't you, right now, receive the Lord Jesus Christ by faith into your heart, shake hands on it, and get down here on your knees with me and thank God for saving your soul?"

To my joyous amazement the last word had scarcely left my lips when Benjamin grasped me by the hand and literally pulled me to the floor. On our knees together we thanked God for His wondrous grace and salvation which was "to the Jew first and also to the Greek."

JUST before he left, Benjamin said, "Well, I know somebody that is going to be happy." I asked "Who?" He replied, "My dear wife, who has been praying for me."

"Only recently," said he, "we were remarking that the only point of difference in the home had been the matter of religious convictions; but now, thank God! that difficulty has been removed and we will be happier than ever."

So, with an exchange of greetings in which Benjamin expressed his appreciation of my interest in his soul's welfare, he went on his way rejoicing.

As I watched Benjamin walk down the road from Brookes Hall to the highway leading to Denver, his very steps betokening the fact of his new found joy, I was reminded of those who traveled over Judean hills in search of the Saviour long ago, and who,

> When they saw the star . . . . rejoiced with exceeding great joy (Matt. 2:10).

Sages, leave your contemplations,
Brighter visions beam afar;
Seek the great Desire of nations,
Ye have seen His natal star;

Come and worship, come and worship,
Worship Christ, the newborn King.

—James Montgomery

THE MESSAGE OF THE STAR OF BETHLEHEM

by JERRY B. FOSS

STARS play a very important part in the symbology of the Bible.

When God would make known to Abraham the innumerability of his offspring, He invited him to look toward heaven and count the stars (Gen. 15:5).

Joseph had a dream in which he saw the sun, moon, and the eleven stars making obeisance to him (Gen. 37:9), and with the wisdom which God had given him he interpreted the dream correctly, as applying to himself and family the progenitors of the Jewish nation. Among several meanings, therefore, symbolically stars stand connected with Israel.

Another significant fact to be remembered in connection with stars is that their light appears in the darkness of the night. So, too, Israel was the nation chosen of God to bear the light of the Gospel to a world lying in the darkness of sin—"Unto them were committed the oracles of God" (Rom. 3:2). And out of Israel came One Who was to be the Light, not only to Israel, but to the whole world.

HERE is a Christmas message. The story of the Star of Bethlehem is a familiar one, but we cannot appreciate its significance as we should until we recognize that the coming of the Lord Jesus Christ was prophesied in the Old Testament as the rising of a Star out of Jacob, and that He Himself calls Himself "The bright and morning Star." Foss, who graduated from The Denver Bible Institute in the class of '30, is under appointment as a missionary to Chile, under the Soldiers' Gospel Mission.

I. The Contemplation—"I SHALL SEE HIM"

I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth (Num. 24:17).

BALAAM, the disobedient prophet, beholds Israel abiding peacefully in their tents, and in a vision which God Himself gives him, he sees them again, in the future and at peace, a king over them who is higher than Agag, and he continues his prophecy, "I shall see Him, but not now." This refers to the kingdom reign of our Lord Jesus Christ, when Israel and the world shall be at peace. This has ever been the hope of Israel and of every true believer. "I shall behold Him, but not nigh." In the days before the cross, men beheld the Lord by faith as is witnessed by their offerings, and to them both His sufferings and His kingdom glory was still in the future, and, hence, in the distance. However, for the purpose of our study, the most important part of this prophecy is that the Lord Jesus is called a Star, and this is the first and only Old Testament reference to Him as such. "Out of Jacob" identifies Him with the nation Israel, for He was the royal Son of Mary, in whom converged the lines of both Solomon and Nathan. The sceptre stands for a ruler, the star for light; a Ruler shall come out of Israel Who shall give them light.

II. The Manifestation—"WE HAVE SEEN HIS STAR"

Where is He that is born King of the Jews? for we have seen His star in the east, and are come to worship Him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, and thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule My people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go, and when ye have found Him, bring me word again, that I may come and worship Him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy (Matt. 2:2-10).

THERE has been much speculation as to what this star really was. Some say that it was a meteor, but this cannot be possible, for meteors travel at a tremendous rate of speed, and are visible for only a few moments, while this star moved slowly. The wise men saw it first in the east. It reappeared to them as they went from Jerusalem to Bethlehem, and went before them. The star itself was a miracle as well as was the birth of Him of Whom it was a type.

These wise men, or Magi, were men well versed in the study of the heavens. They were probably Zoroastrians, who came from a country east of the Euphrates, and their holy books, the *Avesta* and *Zend*, told them that they could follow a star which would lead them to One Who was to become the Deliverer of the race. This, their belief, was derived from the ancient starry Bible, in which God wrote His message of salvation in the heavens (Ps. 19; Rev. 21:23). These people also believed that for every great ruler born, a new star appeared in the heavens.

To the shepherds, who represented God's own people, He sent an angel to announce the coming of the King, their Messiah, for in times past angels had often borne His messages to them, but to these men who knew the language of the stars, He sent a star for a messenger.

The message of this star—what was it, and how far-reaching? Toward the close of every dispensation, the spiritual condition of mankind is at a very low level. It is true of the present, while we are waiting for the coming of our Lord. It was equally true at the time of His first advent. For over four hundred years no prophet had spoken to Israel. The location of the birthplace of Jesus should have been common knowledge to all, but Herod, himself of Jewish descent, found it needful to call in all the chief priests and scribes that he might ascertain from the prophecies where this great event was to take place. How many there are today among the Lord's people who have no clear understanding of His coming.

It is commonly supposed that there were only three wise men, this conclusion probably being drawn from the fact that there were only three kinds of gifts, gold, frankincense, and myrrh, but let us consider for a moment: Three men riding on camels would have attracted little attention from Herod the king, for Jerusalem was a cosmopolitan city, and such travelers were a common sight. But here, in all probability, was a caravan, perhaps numbering hundreds of seekers, who, as they went, cried, "Where is He that is born King of the Jews?" until Herod was troubled and all Jerusalem with him. After these men had found the Christ-child and presented their gifts, they were directed of God to return to their own country another way, proclaiming the message of a King born, and a Saviour provided, until that message reached to the far corners of the earth.

Paul, in preaching the Gospel to King Agrippa some years later, said: "For the King knoweth of these things . . . . for this thing was not done in a corner" (Acts 26:26).

The message of the star then is: Christ the King, the Messiah, the Saviour of the world is here! He is the Light of the world. Make it known! As long as the world shall stand, God will not leave Himself without a testimony concerning His Son.

Can we whose souls are lighted, with wisdom from on high,
Can we to men benighted, the Lamp of God deny?

III. The Declaration—"I AM . . . . THE BRIGHT AND MORNING STAR"

I Jesus have sent Mine angel to testify unto you these things in the churches. I am the Root and Offspring of David, and the bright and morning Star" (Rev. 22:16).

THERE is a principle of Bible study which no true lover of the Book can fail to recognize. It is the Progressive Revelation principle.

Balaam saw the star afar off, and in it he recognized a prophecy of the King of Israel, the Messiah Who was to come to deliver His people and to rule over them in peace. The wise men saw a star near at hand, and knew it was the star which would guide them to Him of Whom it was a type. Jesus said: "I am the Star that appeared to the prophet and to the wise men, I am the Light of the world." John said, "That was the true Light which lighteth every man that cometh into the world" (John 1:9). He Who is the Creator of light, the world's only Source of light, is typified by a star of light. The only light this poor sin-darkened world has or ever will have is Jesus.

* * * * * *

I heard the voice of Jesus say,
"I am this dark world's Light;
Look unto Me, thy morn shall rise,
And all thy day be bright."
I looked to Jesus and I found
In Him my Star, my Sun;
And in that light of life I'll walk,
Till trav'lling days are done.

—*Horatius Bonar*

THE TESTIMONY OF THE STARS TO INSPIRATION



by W. B. MALE

THOUGH the theories of some so-called scientists do contradict the Bible, there is no conflict between the Bible and true science. As a matter of fact, it is fascinating to the Bible student to see how every genuine scientific discovery confirms and establishes the inspiration of holy Writ. And it will always be so, for the Creator of the universe is the Author of the Book. Male calls attention to the proof of inspiration which is afforded by some of the most recent discoveries of the astronomers and physicists. Male is a graduate of The Denver Bible Institute, Class of '31.



HAVE you ever lain all night on some high plateau of the West and watched the pageant of the constellations as they marched majestically across the cloudless expanse of the heavens? As you meditated upon the incomprehensible distances to even the nearest of the stars, your soul was overwhelmed. As you thought of the innumerable host of heavenly bodies that lie beyond the reach of man's naked eye—yea, and of even his most powerful telescopes—your mind staggered and reeled, unable to grasp even the faintest inkling, it seemed, of the vast immensities above you. And undoubtedly your thoughts were turned from these grand creations to that great Creator Who brought these glorious spheres out of nothingness, and set them spinning unceasingly and never-varyingly in their respective orbits. And, if you were a Christian, your mind went back to Calvary, and your heart bowed itself in unutterable gratitude as you realized that this infinite One, this omnipotent One, was also the loving One Who came to this earth in the form of your finitude and weakness, to suffer death that you might have life. If you have seen these things, and have thought these thoughts, then you can understand why it has been said:



At night an atheist almost believes in God.

Since the stars give to the willing soul so clear and unmistakable a testimony of the existence and magnificence of our God, it would surely seem reasonable that they would also sound forth a testimony concerning the Word of God, the Bible. It is our purpose in this article to lay before you a few of the facts, gathered from the field of astronomy, which corroborate and confirm the inspiration of the Scriptures. It is being taught in many of our universities and colleges that modern astronomical discoveries have disproved the Bible and have shown it to be the product of immature minds of an unscientific age. Can this infidel teaching be proved? Let us weigh the evidence with open hearts.

I. MODERN ASTRONOMY IS IN HARMONY WITH THE BIBLE IN DENOUNCING THE GROSS SUPERSTITIONS CONCERNING THE HEAVENS WHICH CHARACTERIZE THE RELIGIONS OF THE ANCIENT HEATHEN

SURELY if the Bible is the product of man's imagination, then we may reasonably expect it to be filled with the vagaries and fallacies of man's imagination, current at the time of its writing. The outstanding characteristic of the writings of all heathen countries was, without exception, their silly superstitions and myths. Almost every thing in creation that was the least mysterious to them was a "god" or the omen of a god. The stars were all gods or manifestations of them; the sun was a god; the earth was a god, etc. It is inconceivable that a people surrounded by, and often subjugated to, nations teeming with this idolatry, should produce, apart from inspiration, a literature free from all superstitious taint; and not only that, but filled with the most sublime teachings of one true God.

"In the beginning God created the heaven and the earth" (Gen. 1:1). "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and Thou preservest them all; and the host of heaven worshippeth Thee" (Neh. 9:6). That such statements of the lofty majesty of the one God should have come from an age so thoroughly steeped in paganism, is suffi-

cient proof of their inspiration. These statements exclude all polytheism and all deification of nature, both of which are an abomination to true science and true Christianity.

"Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them" (Jer. 10:2). This command dispells all fear of eclipses, etc., which the heathen ever have used to dupe their followers.

Modern astronomy has shown that there need be no fear from such signs in the heaven—astronomy and the Bible agree.

"If those who stand for scientific accuracy would consider the state of knowledge amongst the nations in general during the centuries in which the Old Testament Scriptures were written, and how closely their religious ideas were interwoven with astrological superstitions, magic, and grotesque myths, could they fail to recognize that the Scriptures must at least have been written under divine supervision and guidance?" (W. Bell Dawson, *The Bible, Science, and Superstition*, p. 32).

II. Biblical Allusions to Astronomy are in Agreement with the Discoveries of Modern Science

IT HAS been truly said that the Bible is not a textbook of science. It was not intended to reveal those scientific facts which could be discovered and observed by man. The purpose of the Bible is to reveal to man the unsearchable God, and His will for man, and scientific statements are made only as they are necessary to fulfill this purpose. However, if He that created the universe, and He that inspired the Bible are one and the same, it is normal to expect that any references made in the Bible to the physical universe should be in accord with the facts. Many times throughout the Bible figurative expressions are used which would seem to be contrary to modern knowledge, such as "pillars of the earth," and "the foundations of the earth," etc. That they are purely figurative is demonstrated by the fact, as we shall see, that Job uses these expressions and also declares that the earth hangs upon nothing. It is not at all difficult to distinguish that which is figurative and that which is literal. It is the literal allusions to science that are fully in accord with the actual findings of modern astronomy.

A study of the late astronomical discoveries reveals a marvelous harmony with the Word of God.

The heavens declare Thy glory, Lord!
In every star Thy wisdom shines;
But, when our eyes behold Thy Word,
We read Thy name in fairer lines.

—*Isaac Watts*

His very word of grace is strong
As that which built the skies;
The voice that rolls the stars along
Speaks all the promises.

—*Isaac Watts*

1. The Bible and astronomy agree concerning the source of the universe.

A. S. Eddington, professor of astronomy of the University of Cambridge, a man who is quoted very widely as an authority on astronomy, in his book, *The Nature of the Physical Universe*, likens the universe to a great clock that is slowly running down. He points out that disorganization is ever on the increase, and that it is impossible to again build up that which is disorganized. "The random element . . . . can increase in the universe, but can never decrease" (p. 74). On the basis of this fact, he says: "There is no doubt that the scheme of physics as it has stood for the last three quarters of a century postulates a date at which either the entities of the universe were created in a state of high organization, or pre-existing entities were endowed with that organization which they have been squandering ever since. Moreover, this organization is admittedly the antithesis of chance. It is something which could not occur fortuitously" (p. 84). "It (the existence of a Creator that had made all things—had wound them up, so to speak) is one of those conclusions from which we can see no logical escape" (p. 85). While writing this article, I received a magazine with the report of a lecture recently delivered by Dr. Arthur H. Compton, "one of the foremost physicists of the world," and an instructor in the University of Chicago. He declares: "To the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us . . . . We imply that there is an intelligence directing it." Although these men are still believers in evolution (though their testimonies state definitely that "evolution" is going backwards instead of forward) they have nevertheless admitted that there must be a God Who has set things going. And herein have they, unwittingly perhaps, set their seal to the inspiration of the Bible.

"Of old hast Thou (the Lord God) laid the foundation of the earth: and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment . . . . but . . . . Thy years shall have no end" (Ps. 102:25-26).

Science says: There must be a Creative Intelligence behind the universe.

The Bible says: "God created the heavens and the earth."

(Continued on p. 421)

THE STAR CALLED "WORMWOOD"

by A. H. YETTER

> The third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon a third part of the rivers, and upon the fountains of waters:
>
> And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter (Rev. 8:10-11).

IN THESE verses an interesting Bible study problem is presented. A great star called "Wormwood" falls from heaven to earth. It poisons the waters of earth so that many men die. But we would like to know, Who is the star called "Wormwood"? When shall this great star fall? And how shall it bring death to many?

The Bible contains the answers to these questions. It is a unique Book in that it is its own commentary. It not only raises questions but also answers them. We shall appeal to the Word of God, therefore, for the answers to our questions concerning the curious star called "Wormwood."

I. WHO IS THE STAR CALLED "WORMWOOD"?

WHEN I was a child I used to look up at the stars and wonder which one was mine. People had told me that I had a star. In fact, they said that everyone had a star. Since then I have learned from the Scripture that stars do not represent human beings; they represent "spirit beings." The Lord Jesus, therefore, is referred to as "the Bright and Morning Star" in Revelation 22:16; the angels are represented by stars in Revelation 1:20; and Lucifer is called "son of the morning" (lit. "morning star") in Isaiah 14:12. "Stars," then, represent "spirit beings," either good or bad. Hence the star called "Wormwood" is a "spirit being."

It should not be difficult to establish the particular identity of this star, for the Holy Spirit has furnished us with five identification marks. In the light of other Scripture these marks positively identify the star called "Wormwood" as Satan.

THE STAR CALLED "WORMWOOD"	*SATAN*
1. It is a great star Rev. 8:10	1. Satan is referred to as "son of the morning" Isa. 14:12 (lit. "morning-star"—a great star)
2. It falls from heaven to earth Rev. 8:10	2. Satan is cast out of heaven into the earth. Rev. 12:7-9
3. It burns as a lamp or torch Rev. 8:10	3. Satan burns as lightning Luke 10:18
4. It has the power of death Rev. 8:11	4. Satan has the power of death Heb. 2:14
5. It is called "Wormwood" ("considered poisonous by the Jews," *James Strong*) Rev. 8:11	5. Satan is called a serpent (poisonous) Rev. 12:9

II. WHEN SHALL THE STAR CALLED "WORMWOOD" FALL?

AT PRESENT Satan has access both to heaven and to earth (Job 1:6; I Pet. 5:8). He is a fallen being, and his judgment has been pronounced, but the sentence has not been executed. There is a day coming, however, when he shall be cast out of heaven.

* *

IN DEUTERONOMY 29:18 the Scripture speaks of an Israelite who turns from God to idols as "a root that beareth gall and wormwood." And Proverbs 5:4-6 says of the wicked woman who is typical of the false teacher, "Her end is bitter as wormwood .... her steps take hold on hell." These facts confirm Yetter's interpretation of the Scripture on which his discussion is based. Though the fulfillment of this prophecy will not occur until the Tribulation, yet in the meantime "Modernism," Pentecostalism, and other false teachings are poisoning the waters in the age in which we live.

> There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,
>
> And prevailed not; neither was there place found any more in heaven.
>
> And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth (Rev. 12:7-9).

This passage places Satan's fall in the Tribulation period, for this portion of the Revelation is unquestionably Tribulational. The Tribulation, by the way, is a brief period of about seven years which immediately follows our present age. Let us now consider Revelation 12:13-14 which throws further light on the time of Satan's fall.

> When the dragon saw that he was cast unto the earth, he persecuted the woman (Israel) which brought forth the man-child (Jesus Christ). And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Satan, the star called "Wormwood," shall persecute Israel for three and one half years according to these verses. (A "time" equals one year, "times" equals two years, "half a time" equals one half year—the total equals three and one half years.) He shall begin his persecution when he is cast out of heaven and continue it until Christ's coming. The entire Tribulation shall be seven years in length; hence, if Satan is cast out three and one-half years before the end, he must be cast out in the middle of the Tribulation.

III. HOW SHALL THE STAR CALLED "WORMWOOD" BRING DEATH TO MANY?

THE answer of our passage to this question is that the star "fell upon a third of the rivers, and upon the fountains of waters .... and the third part of the waters became wormwood; and many men died of the waters" (Rev. 8:10-11). We believe that the key to this passage lies in the symbols used. There is the star "Wormwood" which we found to be Satan. Then there is the "water" which stands connected with the teaching of God's Word, or the truth concerning our Lord Jesus Christ (John 7:37-40; John 4:14; Jer. 2:13; Eph. 5:26). "Drinking of the water" is synonymous with believing the truth (cf. John 4:14; John 3:36).

Now, in the Tribulation, after he is cast out of heaven, Satan, the star called "Wormwood," will pollute the truth, making the waters poisonous. As we face this fact let us bear in mind that the thing which determines the salvation of the soul is its relationship to the Lord Jesus Christ. Consequently, in poisoning the truth of God, Satan will strike at this vital point—the truth concerning Jesus Christ.

The Bible teaches that about 2,000 years ago Christ came to earth, died for our sins, rose for our justification, and some glorious day shall return to establish His kingdom upon the earth. Satan shall teach that the Lord Jesus Christ was an imposter who died and is still dead. He shall offer in the place of the Son of God a super-man who shall have a mock death and resurrection and shall attempt to establish a universal Kingdom (Rev. 13). Men shall be called upon to believe in this Antichrist as their Saviour, for he shall be presented as God (II Thess. 2:4). The sign of their faith shall be the receiving of his mark in their foreheads or in their hands. He shall promise them life, but his promise is false. Everyone who receives his diabolical mark shall be eternally damned. "The smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. 14:11).

Satan shall poison the truth of God by substituting a false christ for the true One. Thus the water which he offers shall be water of death instead of water of life. Only Jesus Christ can give to men the water of life.

As we face these facts our hearts are made thankful that Satan's reign of terror and death shall be brief. "He hath but a short time" (Rev. 12:12). Only a little more than three and one-half years after Satan is cast out of heaven, the Lord Jesus Christ shall return to earth in person to deliver His people, to judge His enemies, and to consign Satan to the bottomless pit (Rev. 12:6, 14; 19:11-21; 20:1-3). Furthermore, we are glad that no believer in Jesus Christ shall be caught in the snare of Satan. He shall put many to death because they refuse to worship the Antichrist, but death shall only usher them into the presence of the Lord and into the perfection of heaven (Rev. 13:15; 7:14-17). He can destroy the body but the soul of the child of God is eternally secure.

> Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (Rom. 8:35)
>
> Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8:37-39).

Praise Him, all ye Stars of Light.—PSALM 148:3

THE STARS IN PROPHECY

by H. A. WILSON

"THE Scripture may be understood of the ignorant by comparing one Scripture with another, and the Scripture itself is the best interpreter of Scripture," said the Rev. Benjamin Keach, many, many years ago, and just recently the *Sunday School Times* said, "The Bible explains the Bible. The Scriptures are always a safe commentary on the Scriptures." These are statements of the fundamental fact of all Bible study which the Editor of "*Grace and Truth*" states in the words, "The Bible is self interpreting."

THIS article not only suggests the interpretation of a number of prophetic Scriptures, but also shows the usefulness of a fundamental fact which underlies all real Bible study—"The Bible is self-interpreting." As you seek to use this fact in your own study, bear in mind that where a symbol has more than one connection in Scripture, as in this case, the context will almost certainly indicate in which connection it is used in any given instance.

THE study of the stars in the prophecies of the Scripture affords a striking illustration and demonstration of the outworking of this fact.

For instance, in the twelfth chapter of the Revelation we find a "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1). What can this mean? The context helps, for it shows this woman bringing forth a man child who is to rule all nations with a rod of iron. In the light of other Scriptures we know that this man child is the Lord Jesus Christ (Rev. 19:11-19), and the thoughtful student of the Scriptures would conclude from this that the woman who brought Him forth must, therefore, stand for the nation Israel. But why is she said to be clothed with the sun and crowned with twelve stars, and with the moon under her feet?

If for no other reason, this description was surely warranted in order to make her identity unmistakably clear. When we turn to the thirty-seventh chapter of Genesis, we find that in the prophetic dreams of Joseph the Holy Spirit used the sun to stand for his father Jacob, the moon for his mother Rachel, and the twelve stars for himself and his eleven brethren, the sons of Israel. In the light of this Scripture the meaning of the woman in the twelfth chapter of Revelation becomes radiantly clear. The sun, moon, and stars stand connected with Israel. The fact that this woman is clothed with the sun and crowned with the twelve stars, therefore, proves beyond any possibility of doubt that she represents the nation Israel.

Again, in this same vision the dragon, who is specifically declared to be Satan (Rev. 12:9), is said to draw the third part of the stars of heaven with his tail and cast them to earth (Rev. 12:4). Another Scripture, Revelation 8:10-11 shows us a great star falling from heaven, which turns the waters of the earth into wormwood. And in Revelation 9:1 a star falls from heaven to the earth, to whom is given the key of the bottomless pit. What can be the meaning of all these stars?

When we turn to the first chapter of the book of Revelation we find a very helpful suggestion. In that first chapter of the Revelation we are given a glorious vision of our Lord Jesus Christ, and He is said to have seven stars in His right hand. The meaning of these stars is clearly explained in verse 20, which says, "The mystery of the seven stars which thou sawest in My right hand, ... The seven stars are the angels of the seven churches." There is nothing obscure or ambiguous about this. Here stars stand for angels.

Now apply this suggestion to the Scriptures quoted above. Since stars stand for angels, is it not possible that they stand for angels in these other Scriptures also? This suggestion is a veritable key to the interpretation of the passages in question. In the twelfth chapter of Revelation, after we are told that the tail of the dragon draws the third part of the stars of heaven, we are told of war in heaven, and the statement is made, "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him" (Rev. 12:7-9). Here, then, we have the interpretation of the stars which were drawn by the tail of the dragon and cast to the earth. They are the angels

which followed Satan in his horrid warfare and are cast out with him. The clue to the fact that the stars stand for angels is furnished, however, in the direct statement of Revelation 1:20.

Following out this clue, the star Wormwood, and the other star to whom is given the key to the bottomless pit must also be angels, fallen angels. To understand their significance we need only to remember that Satan himself was created an angel, of the highest order of the angels—a cherub (Ezek. 28:14-16). Connect this with the fact that Satan is cast out of heaven into the earth, and the meaning of these "stars" becomes apparent at once.

BUT the stars, in addition to standing connected with Israel, and with the angels, stand connected also with the Person and work of our Lord Jesus Christ. We all know, of course, that the star of Bethlehem heralded the birth of the Lord Jesus Christ and guided the wise men to the house where He was with His mother Mary. These familiar Scriptures glow with new light, however, when we remember that the coming of Christ was prophesied in the Old Testament in these words, "There shall come a Star out of Jacob, and a Scepter shall rise out of Israel" (Num. 24:17).

But the symbol "star" is even more intimately connected with the Lord Jesus Christ than this. In Revelation 2:26-28, we find the promise, "He that overcometh, ... I will give him the morning star." We would be at a loss to know what was meant by this promise if it were not that in Revelation 22:16 the Saviour says, "I am . . . . the bright and morning Star," but in the light of His own interpretation of the meaning of this expression it is invested with glorious meaning, and our souls rejoice in the assurance of the promise that He gives *Himself* to those who trust Him as their Saviour (the "overcoming" of Revelation 2:26-28 is the faith of the believer—see I John 5:4-5).

The expression "morning star" is linked sufficiently closely in meaning with the expression "day star" to shed light on another Scripture. In II Peter 1:19 we read, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." Some believe that the expression "until . . . . the day star arise in your heart" refers to the coming of Christ into the hearts of those who trust Him. We believe, rather, that the expression "in your hearts" modifies the meaning of the words "take heed." In other words, this Scripture should be read thus. "We have also a more sure word of prophecy; whereunto ye do well that ye take heed *IN YOUR HEARTS*, as unto a light that shineth in a dark place, until the day dawn and the day star arise." If this translation be allowed, and certainly it is consistent with the context, then the arising of the day star, heralding the dawning of the day, refers to the second coming of Christ to establish His Kingdom. For the purpose of this discussion, however, it is significant that whether one accepts the one interpretation or the other, he cannot escape the conclusion that the day star refers to Christ.

But there is another exceedingly interesting group of Scriptures relating to the Person and work of our Lord Jesus Christ, in which the stars appear. Here are a few of them.

> And I beheld when He had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;
>
> And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind (Rev. 6:12-13).
>
> The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining (Joel 2:10).
>
> The sun and the moon shall be darkened, and the stars shall withdraw their shining (Joel 3:15).

The similarity between these Scriptures is apparent at a glance. It is quite evident that they must refer to the same events. And what these events are may be learned from Matthew 24:29-30.

> Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:
>
> And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory.

From this it is evident that the Scriptures quoted above describe signs in the sun and the moon and the stars which shall herald the second coming of our Lord Jesus Christ. And in connection with each of them the study of the context will confirm that it is, indeed, at the second coming of Christ that these signs will occur.

But this will be enough to show the superlative value of basing our study of the Bible upon that great fundamental fact of all Bible study—"The Bible is self interpreting."

IN CONCLUSION let us note that the signs in the stars stand connected both with Christ's first coming, when He came to give Himself an offering and a sacrifice for our sins, and His second coming when He shall come to establish His Kingdom and to take vengeance upon them that know not God and that obey not the Gospel. The proof of this statement we have already noted. And we have seen that various Scriptures of the Old Testament have this twofold significance. The study of the stars in prophecy, therefore, affords a convincing illustration of what Peter meant when he said that the Spirit of Christ in the Old Testament prophets "testified beforehand the sufferings of Christ, and the glory that should follow" (I Pet. 1:11).

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. Dan. 12:3

"THE HEAVENS DECLARE"

by HERBERT ALONZO HOWE

PERHAPS the most sublime of the passages of Holy Writ which refer to the heavens is found in the nineteenth Psalm which opens with the striking words:

THE HEAVENS DECLARE.

There is no mincing of matters; there is no trace of apology. There is no hesitation or timidity. There are no bated whispers, but in clear ringing words like those in a herald's proclamation there comes the message:

THE HEAVENS DECLARE THE GLORY OF GOD.

Let us see how the Psalmist develops this idea. It is said that a literal translation of the passage is:

The heavens number forth the glory of the mighty God,

as if they were a mighty host chanting His praise. They tell us of the *might* of Him Who upholdeth "all things by the word of His power." They speak of the *majesty* of Him Who sitteth upon the throne of the universe. When we reflect upon the wondrous orderings of the movements of the heavenly bodies, the silent and unerring precision with which they traverse their appointed paths, each yielding in some measure to the influence of every other one in their uncounted millions, yet moving along in a course which may fairly be called its own, we find ourselves utterly lost in striving to study out the all-embracing scheme in which each of these worlds plays its part. We marvel at the ineffable wisdom which has planned the end and purpose of this intricate and astonishingly beautiful complexity.

Let us pause a moment, and listen to the words of an English poet, as he contemplates the majesty of the Almighty God Who has created this wonderful system:

Full of glory, full of wonders
Majesty Divine!
Mid Thine everlasting thunders
How Thy lightnings shine!

Timeless, spaceless, single, lonely,
Yet sublimely Three,
Thou art grandly, always, only
God in Unity!
Lone in grandeur, lone in glory
Who shall tell Thy wondrous story
Awful Trinity?

Mid Thine uncreated Morning
Like a trembling star
I behold creation's dawning
Glimmering from afar:
Nothing giving, nothing taking,
Nothing changing, nothing breaking,
Waiting at time's bar.

SOME have said that scientists cannot credit the Bible account of creation. Others, who have merely dabbled in astronomy, say that the knowledge of the illimitable immensity of the universe makes it impossible for them to believe that God can really care for so insignificant a creature as man. But here is the personal testimony of an astronomer of outstanding ability, which shows how foolish such statements are. The reverent spirit of faith which this testimony breathes is especially remarkable because the Denver University (Methodist), in which Dean Howe was a professor until the day of his death, is saturated with the teachings of "Modernism," and evolution, actually verging on atheism.

Splendors upon splendors beaming
Change and intertwine
Glories over glories streaming
All translucent shine!
Blessings, praises, adorations
Greet Thee from the trembling nations,
Majesty Divine!

THE heavens do not speak of the glory of *man*: far from it! In the presence of these myriads of majestic orbs, scattered through a space so unthinkably vast that we may well say with Pascal that its center is everywhere and its circumference nowhere, this tiny planet of ours, with the entire human race, past, present, and to come, shrinks into the veriest insignificance.

The Hebrew poet does not say that the heavens reveal to us any glory of cosmic evolution, from nebula to inchoate sun, from inchoate sun to solar system, from system fraught with life to system where death and darkness reign, from dead system to formless nebula, from formless nebula to a new solar system, and so on in the endless cycles of eternity.

To be sure the *modern* mind sometimes delights in such speculations, but this ancient writer passes by all the rubbish of the cosmogonic imaginings of his own day, while to his spiritual vision is revealed the Creator, Who has "meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

While some modern writers try to banish all supernaturalism from their thinking, to the writers of the

Old Testament all the phenomena of nature quiver with the presence of God. If a thunderstorm rolls across the country we read that "the Lord sitteth upon the flood." Do the lightnings flash, we read that "the voice of the Lord divideth the flames of fire." Do the thunders reverberate, we read that "the God of glory thundereth." When the storm passes by, and its last mutterings die away in the distance, while an unwonted quiet seems to lie over the face of Nature, we read that "the Lord will bless His people with peace."

But let us return to our text in the nineteenth Psalm.

> The heavens declare the glory of God; AND THE FIRMAMENT SHOWETH HIS HANDIWORK.

It does not show the handiwork of the law of gravitation. It does not show the handiwork of the law of the contraction of matter in a forming world, as its heat is radiated away. It does not show the handiwork of the principles of inertia and the conservation of energy. No! These *laws* cannot create an atom of matter, nor can they order its ongoings. They are simply expressions of the methods by which the Creator works. A soul which is in tune with the Infinite leaps at once through all this network of physical law and reaches God, the Law-giver.

> Day unto day uttereth speech.

Surely the myriad voices of the day are fairly vibrant with the thought of God. The sun rises in his splendor, and floods the earth with his vivifying beams. Astronomers state that less than one two thousand millionth of his energizing rays are intercepted by the earth. Yet how amazing the power which drifts down to us on the sunbeams! From the surface of the ocean millions of tons of water are lifted high into the upper air, thence to return in refreshing showers. The broad bosom of Mother Earth teems with growing verdure, on which the lives of us all depend. You know that familiar story that practically all the work of the world is done by means of the energy derived from the sunbeams. If we were deprived of their beneficent ministrations the oceans would stiffen into ice, and the rapidly advancing chill of death would destroy all forms of life. How plain it is that day after day speaks unceasingly of God!

LET us follow the thought of the Hebrew poet a little further. The sun rises to the meridian, descends the western slope of the sky, and disappears below the horizon. The clangor and roar of the world's traffic die away. The quiet hour of twilight comes.

> Silently, one by one, in the infinite meadows of heaven
> Blossom the lovely stars, the forget-me-nots of the angels.

The twilight deepens into night, and the inspired writer tells us that

> Night unto night sheweth knowledge.

The poet seems to be particularly impressed with the silence of night, for he says,

> There is no speech or language; their voice is not heard.

In silence the beautiful Queen of Night, referred to by Shelley as

> that orbed maiden with white fire laden, whom mortals call the moon,

runs its monthly course around the heavens, changing from graceful crescent to full orbed rotundity, and back again. In silence the Milky Way, a river of light, bedded with stars, and banked by the ether, foams across the sky, besprinkling with starry spray the adjacent regions. In silence all these glowing worlds pursue their appointed nightly paths and sink to rest.

The Psalmist next says,

> Their line is gone out through all the earth.

Here reference seems to be to the line which a builder uses to lay off his work, and we know that throughout the world—among all peoples and in all ages—the stars have been used as measuring instruments, to measure off times and seasons. Rarely do we realize that now-a-days, in the most civilized countries, their daily motion guide the movements of human beings more completely and precisely than ever before. Now for something intensely practical and familiar. Each of us carries around daily a highly prized little mechanism. Often we house it in gold, and decorate it with jewels, exhausting the resources of our most skillful mechanicians in striving to make it as perfect as possible. This choice bit of machinery is carefully regulated to keep pace with the heavens. In our own country, night after night, men in the city of Washington take accurate observations of the stars to regulate certain fine clocks. The message which these men have obtained from the stars is flashed on the wings of electricity to every village and city in the land. Mysterious waves of radio also lend a hand. By these messages from the nightly heavens your pocket time-piece and your neighbor's are judged, and kept true.

Another mechanism of the same general sort, after being suitably adjusted, keeps its vigil faithfully during the night, and rouses us with promptness, vigor, and persistence, when we ought to begin the next day's duties. Then our pocket mechanism takes us in hand, and presently advises us to go to our first meal. Soon it tells us to hurry up lest we miss a certain train or car which should take us to business. We reach the office, open the morning mail, and begin to answer it, when our inexorable mentor reminds us that we must go to a distant part of the city to do business with another man. Mid-day comes, and the monitor hurries us off to the noon meal, only to give us a further admonition after a while, that we have been at the table long enough, and must now hasten away to further occupations. So it goes through

(Continued on p. 423)

AS THE EDITOR SEES IT

(Continued from p. 394)

Though our circulation is not very large, as yet, a recent survey showed that "Grace and Truth" was actually going to every state in the union, to seven provinces in Canada, and to fifty foreign countries. And this survey showed further that more than twenty-five percent of our subscribers are actually engaged in full-time Christian work.

Reviewing the way God has led us, and recognizing that He has brought us with His blessing to the conclusion of volume nine, our hearts are filled with praise and thanksgiving to Him. Truly "the Lord hath done great things for us, whereof we are glad."

During the past two years, when many religious publications have reported rapidly dwindling subscription lists, "Grace and Truth" has held its own. This is a testimony not only to the blessing of God but to the loyalty of our earnest "family" of readers. And the blessing which God has given and the loyalty which our readers have manifested encourage us to expect and prayerfully to plan for a marked increase in our subscription list in the coming year.

Thomas A. Edison

THOMAS A. Edison is dead. He was one of the best known men of his generation, and was highly respected, honored, and loved by many, and rightly so, for he was a man of outstanding ability and integrity, and his invention of the electric light has been a boon and blessing to many.

Naturally enough, speculation is rife as to whether or not Edison is in heaven, and particularly in view of the fact that he was an agnostic. An Associated Press report says,

> His last conscious hours were cheerful, and at intervals his mind turned to thoughts of the hereafter. On one occasion, after remaining for some time in an attitude of deep contemplation, he said: "If there is a life hereafter, or if there is none, it does not matter." When asked if he believed in immortality he answered briefly, "No one knows" ("The Denver Post," October 19).

And this exceedingly interesting bit of information was added by Mr. Edison's personal physician, Dr. Hubert S. Howe, who also is authority for the above:

> A few days before he passed away, he was sitting in his chair apparently enjoying a pleasant dream. Suddenly opening his eyes and gazing upwards into space, his face illuminated with a smile, he said: "It is very beautiful over there" ("Post," October 19).

Arthur Brisbane was so impressed by this testimony that he twice referred to it, on one occasion saying,

> This life is not all, the grave is not the end, another "very beautiful" world awaits Edison, who made this world beautiful with lights.

And on another occasion he said,

> If there is a heaven, and be sure there is, Edison will be there.

Because Mr. Edison's position in life is bound to lend great weight to his words, and because in such an hour as this people are very much inclined to let sentiment rule their thoughts, a few words need to be said about the light which the Scripture sheds upon this subject.

There is a marked tendency among those who are commenting on the subject to say that most assuredly Mr. Edison is in heaven, this conclusion being based upon the fact that he lived a good life and that many of his inventions were a great benefit to humanity. But such conclusions are violently in contradiction to the Word of God.

> For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:
>
> Not of works, lest any man should boast (Eph. 2:8-9).
>
> And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work (Rom. 11:6).

If Edison is in heaven, and we sincerely hope he is, he is there, not by virtue of his own good deeds, but by virtue of the blood of Christ, shed for sinners; for the Spirit of God has said,

> For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.
>
> He that believeth on Him is not condemned: but he that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God (John 3:16, 18).

In spite of the agnosticism of his later years, it is entirely possible that Mr. Edison accepted the Saviour in his youth, and we trust he did, for God's Word says,

> Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

NOTES

We have been delayed in publishing the first issue of "Radiograms" for the season of 1931-32, but this will appear in the January number of "Grace and Truth."

The Editor disclaims responsibility for details of interpretation in contributed articles.

I long to hear the chorus of all voices,
With sweet, harmonious swell,
Uplift the Name at which my heart rejoices,
Immanuel!

The angels their melodious thunder bringing,
Its sacred meaning tell,
And all the host of blood-washed harpers singing,
Immanuel!

The God of glory Who in love transcendent
Has stooped with man to dwell;
The crucified, the risen, the now resplendent
Immanuel!

The Name Whose meaning evermore remaineth
A truth unspeakable;
Which praised of all, above all praises reigneth,
Immanuel!

IN THE HARVEST FIELD

Conducted by RUSSELL L. TAFT

The troublous times in China have turned our thoughts with more concern toward our graduates and friends who are serving the Lord as missionaries in that land. Preaching the Word in a country impoverished by famine, infested with disease, overrun by Communists, and devastated by floods is an experience which must be very trying, even to the sturdiest pioneer.

However, we are happy to have word from Miss Lillian Daniel, Class of '28, who is with Rev. and Mrs. Alexander Saunders at Yangchow Ku, that they are safe from the flood, their city being a little higher than the inundated districts.

In "China's Millions" for October, we find some news concerning Rev. W. Howard Batstone who was with us a few months ago, and Rev. and Mrs. Roger W. Howes (Mrs. Howes is a D. B. I. graduate, Class of '23). The report reads:

"Chihshui, a city just over the Szechwan border in Kweichow, is forty miles southeast from Luchow. A Chinese evangelist is in residence. Mr. Batstone has shared in the more recent opening up of the forward movement there, and is now succeeded by Mr. and Mrs. Howes, who are making regular and prolonged visits in the hope of securing suitable premises for residence. There is an open door for evangelism both in the city and in the large unreached territory stretching east and south into Kweichow, and west and south towards the Yungming district."

Later news from the Howes says that on October 19 there was born to them a daughter, Mary Ruth. We rejoice with them in the blessing which God has brought to their home.

Now a cablegram to The Denver Bible Institute from Mr. Howes says, "Pray—Howes." We do not yet know the nature of the need which prompted this appeal, but we pass the request on to our family of "Grace and Truth" readers that they might join us in prayer for our loved ones in distant China.

"I am on my way to South America, praise God!" wrote Mrs. Hannah A. Roach on board the steamer "Benedict." She is included in a party of four who are enroute to Iquitos, Peru, via the Amazon River. Mrs. Roach, D. B. I., Class of '30, has been accepted as a missionary by the Inland South America Missionary Union, and we rejoice with her that she is on the way to the land of God's choice for her life work.



Earthquake Damage in Managua, Nicaragua, Central America

Dr. W. J. Bingham, who was in charge of the Baptist Mission Hospital in Managua, Nicaragua, at the time of the terrible earthquake which destroyed that city on March 31 and killed a thousand people, gave a vivid description of that catastrophe in a helpful message to the D. B. I. Sunday Afternoon Bible Class recently.

The accompanying photograph, snapped by Dr. Bingham, shows the ruins of the boys dormitory at the mission school. It will be noticed that the wall fell outward. Had it fallen inward several persons would have been killed. "The hand of God was upon them for good."

"The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord."

The Lord gave to Rev. John W. Bailey a devoted helpmeet to labor with him for a time in Christian service. And on September 26 He gave to them a little daughter, their second child, but in the mystery of His perfect will, deemed it best to call the mother to be with Him.

Mr. Bailey graduated from D. B. I. with the class of '26, and Mrs. Bailey finished the Evening School course the following year, although that necessitated driving twenty-five miles to attend the classes throughout the winter. This speaks much of her devotion to the Saviour and His Word, and it was just such a spirit of faithfulness that endeared her to a host of Christian friends. Our hearts are moved with sympathy for Mr. Bailey in his loss, and as he continues to minister the Word in the First Baptist Church of Holyoke, Colorado, we pray God's comfort and blessing upon him, his son Quentin, and the little one who so recently came to them.

OUR CHRISTMAS BULLETIN

THE INSTITUTE BOOK NOOK

"The Cream of Fundamental Literature" *"The Book Store of The Denver Bible Institute"*

2047 Glenarm Place, Denver, Colorado

CLIFTON L. FOWLER, PRESIDENT
H. A. SPRAGUE, MANAGER

"THE INSTITUTE BOOK NOOK PAYS THE POSTAGE"

SCRIPTURE TEXT CHRISTMAS GREETING CARDS

The use of Scripture Text Greeting Cards is becoming very popular at Christmas time. Every card sent is a testimony and reminder of our Saviour. The designs of our cards are especially attractive, and the Scripture texts carefully chosen. You and your friends will be delighted with them.

SCRIPTURE TEXT CHRISTMAS POST CARD ASSORTMENT NO. 1—15 cents a dozen

An assortment of twelve carefully selected Scripture Text Post Cards put up in packets for your convenience. The cards are not the cheap, gaudy kind, but show real thoughtfulness, both in their design and message.

CHRISTMAS CARDS FOR PASTORS, SUPERINTENDENTS, TEACHERS, AND CHRISTIAN WORKERS



Card No. 482

No. 482—Size 3½x5½ inches. Plain envelope.

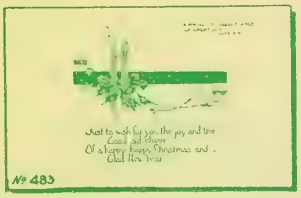
"Christmas Greetings and Best Wishes for the New Year." A floral design brightens the card, and the text chosen is Luke 2:14.

Price $.03 each; $2.50 per 100

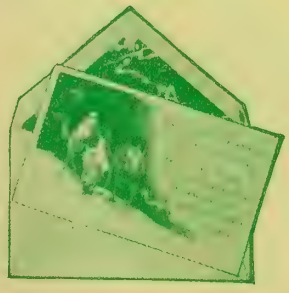
No. 483—Size 3½x5½ inches. Plain Envelope.

This is a very pleasing card. The design is that of candles intertwined with holly. Printed on white card stock. "I bring you good tidings of great joy" is the text used.

Price $.03 each; $2.50 per 100



Card No. 483



Card No. 2428

No. 2428—Size 3x5 inches. Lined Envelope.

This is an elegant card which will be appreciated by every one. The design shows the wise men of the East following the star. The Scripture quoted is Luke 2:10.

Price $.03 each; $2.50 per 100

No. 2429—Size 3x5 inches. Lined Envelope.

An attractive card with a shepherd scene. The Christmas wish and Scripture text are both carefully chosen.

Price $.03 each; $2.50 per 100



Card No. 2429

BEAUTIFUL SCRIPTURE TEXT CHRISTMAS CARDS AND FOLDERS WITH LINED ENVELOPES



Folder No. 504

No. 504—"Christmas Greetings"

This is a very pleasing parchment folder with a Christmas verse and Scripture text. The snow scene adds beauty to the folder. Size 5x4 inches.

Price 5 cents each; 55 cents per doz.

No. 506—"Wishing You a Merry Christmas"

A most beautiful card. The design is a striking shepherd scene with radiant star rays in gold. This card is especially charming. Size 5x4 inches.

Price 5 cents each; 55 cents per doz.



Card No. 506



Card No. 508

No. 508—"A Merry Christmas and Happy New Year"

This is a choice card with an elegant design of camels engraved in black. The envelope is beautifully lined to match.

Price 5 cents each; 55 cents per doz.



Card No. 510

No. 510—"Season's Greetings"

This pleasing card has a blue background with the design and text in white. Size 4x5 inches.

Price 5 cents each; 55 cents per doz.



Card No. 2477

No. 2477—"Best Wishes for the Christmas Season"

A modern design with berries, candles, etc., stamped in red, grey, and black. Christmas greetings and a Bible text. Size 3⅞x5 inches.

Price 5 cents each; 55 cents per doz.



Card No. 512

No. 512—"Merry Christmas—Happy New Year"

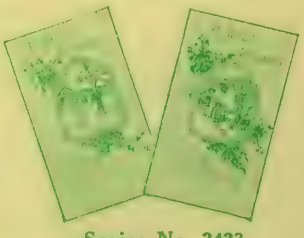
"Peace on Earth, Good Will Toward Men." The design is engraved in black, red, and gold. The snow scene makes the card attractive. Size 4x5 inches.

Price 5 cents each; 55 cents per doz

Series No. 2423—Christmas cards.

Bright, cheery snow scenes, with a church and a home in panels surrounded with holly and poinsettia. Five each of two designs to the package complete with plain envelopes. A Christmas greeting and a Bible text on every card. Size 2¾x4 inches.

Price, 20 cents a set of 10 cards.



Series No. 2423

Christmas Package Assortment No. 4.

This assortment is made up from our very best cards. The above numbers are included. For your convenience they are put up in packets of one dozen cards assorted.

Price per packet of 12 cards, 50 cents.

D. B. I. BUILDING NEWS

PUBLISHED TO KEEP THE "GRACE AND TRUTH" FAMILY IN TOUCH WITH PROGRESS AT THE "L. J. FOWLER MEMORIAL CAMPUS"

Stop That Monthly Deficit!

ON A recent Sunday afternoon, two earnest Christian laymen, Mr. J. D. Heinzman and Attorney H. A. Davis, who are deeply interested in the work of The Denver Bible Institute, laid the urgent need of the school before Dean Fowler's Sunday Afternoon Bible Class.

Following their appeal, Dean Fowler gave the members of the class the opportunity, as God led, to make monthly subscriptions to help in the current expense fund of The Denver Bible Institute. The appeals were quietly, though earnestly presented. There was no spectacular oratory, and no sensational methods were employed. We simply placed the subscription cards in the hands of the members of the class and waited quietly on God in prayer for Him to direct in the matter.

The response was quick and generous. A considerable number of subscriptions were received, most of them very small, as was to be expected when we consider that by far the greater majority of the members of the Sunday Afternoon Bible Class are poor people, and when it is considered also that most of them are members of other churches in Denver and have a responsibility to help in the support of their own churches. But even so, the response was so hearty that the men who had made the appeal were deeply moved, feeling that God had greatly blessed their appeals, as He had, indeed.

But the members of the Sunday Afternoon Bible Class could not possibly be expected to meet all the need, for the work is too large and extensive. Their generous subscriptions did make a very real contribution toward meeting the monthly deficit, and it surely is an occasion for heartfelt thanksgiving to God; but the larger part of that monthly deficit yet remains to be cared for.

We are confident that the readers of *"Grace and Truth"* will want to have a part in helping to *"STOP THAT MONTHLY DEFICIT!"* and so we lay the need before you, appealing for your continued prayers and intercessions on behalf of the need, and as God leads for your subscriptions.

Let Him lay upon your heart the burden of His own choosing, and then fill out the coupon which appears inside, and mail it to us.

"Why Don't You Cut Salaries?"

IN AN hour of need such as this, it is the practice of many business firms and schools to cut expenses by reducing the salaries of their executives and employees.

The other day, in talking about the tremendous need of The Denver Bible Institute, a friend said, "Why don't you cut your salaries?"

Now is the time to
Stop that monthly deficit!

NOW IS

TO STOP THAT

The depression has hit us hard!

For the past year The Denver Bible Institute has
expenses of between $500.00 and $700.00 per mon

This monthly deficit threatens to throttle the w

Denver friends have rallied loyally to the aid of t

Our need is that, in answer to prayer, many
of God to make regular monthly offerings to the work

We have been praying earnestly that He will raise

If so, as you have prayed, has He burdened your

The coupon below is furnished for your conven



Use the Coupo

DO IT NOW!

HE TIME!

NTHLY DEFICIT!

under a monthly shortage in income for current

is hour of crisis, but the need is still very urgent.
ove the testimony shall be burdened by the Spirit

n—have you?
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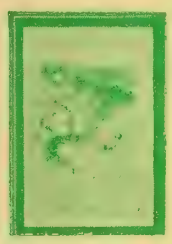
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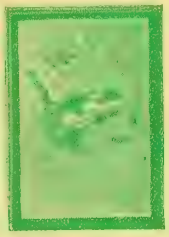
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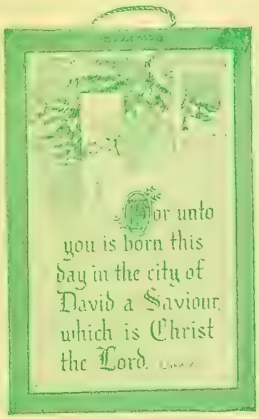


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IN THE BOOK NOOK

Conducted by RALPH E. OBITTS

HIS GOSPEL OF LIFE, LOVE, AND LIGHT

Norman B. Harrison has a pleasing style, and an attractive manner of presenting truth. He writes a devotional book that is readable. While he leads us deep into the richest truths of the Lord's wondrous love for us, he is easy to understand, using terms like these: "His love is not merely, nor mostly, a standard to live by, but a reservoir to draw upon." He stimulates us to enjoy that daily fellowship with the Lord Jesus which can make us a blessing to others. Dr. Harrison's outlook on Christian living is indicated by such phrases as, for example, "Living the radiant life, continually energized by Him." In a word these inspirational studies in John's Gospel and first Epistle are refreshing.

"His Gospel of Life, Love, and Light (The Gospel of John and First Epistle of John)," by Norman B. Harrison. 5¼x7½ inches, 96 pages. Paper, 50 cents net; cloth, 75 cents net. Published by The Bible Institute Colportage Ass'n., Chicago, Ill.

"YE ARE THE BRANCHES"

"If you profess faith in Christ and continue in an unfruitful state," Pastor Garvin questions your salvation. He holds that a man who does not live out good works is unsaved. Speaking of certain unbelievers he says, "Their end was the end of all fruitless ones, the fire." Pastor Garvin summarizes his position in the words, "NO FRUIT, NO SALVATION."

God's Word, however, speaks of the man whose life is entirely unfruitful, as follows: "If any man's work shall be burned, he shall suffer loss: but he himself shall be saved" (I Cor. 3:15). This verse, which makes plain the distinction between rewards and salvation, says in other words: NO FRUIT, BUT SALVATION NEVERTHELESS.

The author's emphasis upon works in connection with salvation calls for a reminder of such Scriptures as:

> For by grace are ye saved . . . . not of works (Eph. 2:8, 9).
>
> God imputeth righteousness without works (Rom. 4:6).
>
> Not by works . . . . which we have done, but according to His mercy He saved us (Titus 3:5).
>
> . . . . not justified by works (Gal. 2:16).
>
> And if by grace, then is it no more of works: otherwise grace is no more grace (Rom. 11:6).

The expression "no fruit, no salvation" is a plain statement of the doctrine which the apostle Paul fought with all his might, salvation by works. Such teaching causes us deep regret when it appears in ministers whom we have a right to trust. The great need of the souls of men today is a clear, unmistakable proclamation of salvation by grace—free salvation to be received as a gift provided by God's grace.

"Ye Are the Branches," by Clinton E. Garvin, 844 Walnut St., Elyria, Ohio. Art stock cover, 3½x5¾ inches, 12 pages, price 10 cents.

CHINESE TWICE BORN

Here is a book of fact which is truly as interesting, if not more so, than any fiction. Dr. Scott tells how eleven Chinese Christians of his own acquaintance were brought to Christ, of the transformations which occured in their lives, and of their marvelous fruitfulness in The Faith. For each story the background indispensable for the fullest appreciation is furnished, so that the book is not only intensely interesting in the stories which it tells, but of unusual value in the information which it imparts. It is written in a vigorous style which is bound to capture and hold the interest of the most casual reader.

This is such a book as will deepen one's love for Christ and his appreciation of the power of the Gospel as well as increasing his burden for souls in the mission fields.

"Chinese Twice Born," by Charles E. Scott, D.D. 160 pages, 5x7¼ inches, cloth. Published by Fleming H. Revell Company, New York. Price $1.50.

DISGUSTED WITH RELIGIOUS DONT'S and REGENERATION AND RESTORATION

O'Hair's writings are both corrective and constructive. In this little book he shows the impossibility of prohibition solving the problems of the race, and shows how foolish it is to try to solve them by "religious dont's," but he shows in contrast the all-sufficiency of the grace of Christ and the glorious possibility, as well as the dire necessity, of souls being born again. In the second message he clearly distinguishes regeneration from restoration, and shows the need of spiritual Christians helping to restore backsliders, but warns against supposing that the backslider has lost his salvation.

"Disgusted With Religious Dont's," and "Regeneration and Restoration," by J. C. O'Hair. 4½x5¼ inches, paper, 32 pages. Price 20 cents net.

BIBLE SEED THOUGHTS

Conducted by R. S. BEAL

THE HABIT OF FORGETFULNESS

I. THE ONE WE FORGET
Deut. 6:12
Deut. 8:11

II. THE THINGS WE FORGET
A. The Word
Jas. 1:25
B. Our sinfulness
Deut. 9:7
C. God's dealing with us
Deut. 4:9

III. THE REASON WE FORGET
Jer. 2:32 (lack of concern)

IV. THE RESULTS OF FORGETFULNESS
A. To the unbeliever
Ps. 9:17
B. To the believer
Judg. 3:7-9
Isa. 1:3-5

V. THE ONE WHO NEVER FORGETS
A. God never forgets His children
Isa. 49:15
B. He never forgets His promises
Deut. 4:31
C. He never forgets our service
Heb. 6:10

—C. L. N.

THE TESTIMONY OF THE RESURRECTION

CONCERNING OUR LORD JESUS CHRIST

I. WHO HE IS—The Son of God
Rom. 1:4

II. WHAT HE HAS DONE—Provided eternal redemption for us
Rom. 4:25
Rom. 3:25-26

III. WHAT HE IS NOW DOING—
A. Regenerating
Rom. 1:16
I Pet. 1:3, 23
B. Emancipating
Rom. 5:10
Phil. 3:10, 11
Rom. 6:4, 11
C. Indwelling
Gal. 2:20
D. Interceding
Heb. 7:25

IV. WHAT HE WILL DO—Mete out eternal judgment to unbelievers—resurrect believers
Acts 17:31
John 3:18
Rom. 8:10
I Thess. 4:13-18

Conclusion:
Acts 16:31
II Cor. 5:14-15

—H. A. W.

BE YE TRANSFORMED

AS PERTAINS TO THE USE OF THE EYES
(Romans 12:2)

I. THE LIGHT OF THE BODY IS THE EYE
Matt. 6:22-23
A safe estimate that at least
70 percent of the impressions of the soul come through the eyes
25 percent through the ears
5 percent through all the other senses

II. THERE IS AN EVIL EYE
Mark 7:21-23 The root is the heart
Not the evil eye of superstition, with power to bewitch, but an eye occupied with evil and used for evil purposes
Prov. 6:12-13
Prov. 16:30
I John 2:16
Gen. 3:6
II Pet. 2:14
1. The evil power of bad advertisements
2. The evil power of bad pictures
3. The evil power of the movie and theater
4. The evil power of immodest dress and exposure at bathing beaches
5. The evil of bad books and magazines

III. THERE IS A SINGLE EYE
Ps. 123:1-2
Prov. 4:25
I Cor. 3:18
Heb. 12:2

IV. GOD WANTS US TO BE TRANSFORMED AS PERTAINS TO THE USE OF OUR EYES
Isa. 43:8; Matt. 13:15
Eph. 1:18
Ps. 19:8

—H. A. W.

LIGHT ON THE LESSON

EXPOSITIONS AND ILLUSTRATIONS OF THE
INTERNATIONAL SUNDAY SCHOOL LESSONS

Illustrations by ALBERT MYGATT
Exposition by H. A. WILSON

First Quarter, Lesson 6 **Sunday, February 7, 1932**

THE SLAVERY OF SIN—*(Temperance Lesson)*

Lesson Text: Matt. 24:45-51; John 8:31-36
(Assigned for Printing: John 8:31-36)
Devotional Reading: Romans 8:1-10

Golden Text:

"Whosoever committeth sin is the servant of sin" (John 8:34).

Today's lesson Scripture is much more admirably adapted to "temperance" teaching than many selections which we have had, for it presents the only real solution to the liquor problem—the emancipating power of the Lord Jesus Christ.

I. THE HERITAGE OF THE BELIEVER
(John 8:31-32)

The first verses bring before us the heritage of the believer. "Then said Jesus to those Jews which believed on Him, If ye continue in My Word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). Three facts are suggested by these Scriptures.

First, it is the believer's privilege to know the truth. Whereas the believing Jews to whom Jesus spoke had received the Word from His lips, we have His Word in the Bible, every word of which is as truly the Word of God as though our Lord Jesus Christ had spoken these words audibly in our hearing. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works" (II Tim. 3:16-17). But God has not only given us the Bible, He has also given us His Holy Spirit to enable us to understand the Bible. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth (discerneth) all things, ... we have the mind of Christ" (I Cor. 2:14-16). Because God has given us His Word, therefore, and because He has given us His Holy Spirit to teach us the meaning of His Word, it is the believer's privilege to know the truth.

It is also the believer's privilege to continue in the Word of the Lord. That expression, "If ye continue in My Word," has many implications. One is the thought of continually feeding upon it or deriving spiritual strength and nourishment from it. Another is to be continually applying it to our daily lives and permitting it to mold our thoughts and our actions. Another is to make obedience to His Word our continual habit of life. Now unbelievers have no power to obey the Word of God. Indeed it is impossible for them to obey it as long as they are unbelievers, for they are indwelt and controlled by their incorrigibily wicked old natures, and the Scripture says, "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). But the believer has a new nature—Christ in us the hope of glory, and as this new nature is permitted to control our thoughts and deeds, we walk in obedience to the Word and will of God (Gal. 5:16; Rom. 8:4-5). "If ye continue in My Word," said our Saviour, "then are ye My disciples indeed"; that is, if we continue in His Word, then are we truly following Him and learning the lessons which He wishes to teach us (the word "disciple" means simply a learner. It does not speak of salvation, save only that to be truly His disciples we must first be saved.).

And finally, the truth, believed and applied, sets the believer free. This is the significance of the promise, "Ye shall know the truth and the truth shall make you free." Merely to know the truth, in the commonly accepted sense of the word, is not enough to effect our liberation. The truth must be applied to our lives before it becomes effective. But when it is known, not only from the standpoint of theory, but also from the standpoint of its application, then indeed it sets us free. For instance, we may give mental assent to the doctrine that we died in Christ and rose again, and yet we may be the slaves of sin. But when we begin to count upon that fact and to reckon ourselves dead indeed unto sin and alive unto God through Jesus Christ our Lord, then we begin to experience the liberating power of knowing the truth (Rom. 6:11-14).

II. THE BONDAGE OF SIN
(John 8:33-34)

The next few verses present the fact that the service of sin is bitter bondage. "They answered Him, We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin (John 8:33-34).

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For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. I Thess. 4:16-17

Such a hope makes life worth living.

IF YOU ARE NOT READY

You will be left on earth to face the horror of this—

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels,

In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. II Thess. 1:7-9

The wise man fears sin, Satan, and the judgment.

To understand this Scripture we need to remember that our Lord Jesus was talking to a mixed multitude. His words, considered in our last point, were addressed to "those Jews which believed on Him." But it was not these Jews who answered Him. Rather it was the unbelievers among whom the believing Jews were scattered. We know this because our Lord says things to them which never were spoken to believers. For instance, in verses 37 and 40 He says, "Ye seek to kill me," in verse 44 He says, "Ye are of your father the devil," and in verse 45 He says plainly, "Ye believe Me not." These facts make it very plain that the "they" of verse 33 refers to the unbelieving Jews who had broken into the conversation, mistakenly supposing that Jesus had been speaking to them in saying, "Ye shall know the truth, and the truth shall make you free."

The key verse to this section of our lesson is today's golden text, "Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin" (John 8:34). In the Greek the word translated "servant" is the word which literally means "slave." Whosoever committeth sin is the SLAVE of sin. In other words, he is in bondage to sin, and sin is a cruel slave driver. We hear much today about "personal liberty," but what is meant in most cases is that men desire "liberty" to fulfill the lusts of the flesh. Such "liberty" is not liberty at all. It is nothing but the most bitter bondage.

The unbeliever is hopelessly sold under the bondage of sin. Perhaps he does not do some of the grosser things, which others do, but the dominating influence in his life is the old nature which God's Word calls "sin." And selfishness, pride, or fleshly ambition are certain to be dominating influences in his life. Even his very best deeds are performed for the praise of men or for personal profit. His very unbelief is one of the works of the flesh, and so, even if he were free from every other old nature manifestation, so long as he continued in his blind unbelief he would still be the hopeless slave of sin. It would still be true of him that he is "taken captive by him at his will" (II Tim. 2:25-26; II Pet. 2:19).

But even believers may experience the bitter bondage of sin. They have been set free by the shedding of the blood of the Lord Jesus Christ (Rom. 6:6); the power of sin has been annulled on their behalf, and that wicked old nature has no legitimate claim upon their lives; they have received the promise, "Sin shall not have dominion over you: for ye are not under the Law, but under grace" (Rom. 6:14); but God does not compel them to walk in the liberty which His grace has provided for them. If they will, they can yield themselves to Him and enjoy the liberty with which He has set them free, or, if they will, they can yield themselves to the carnal nature to do his evil bidding. God has left His children with the power of choice; but they should know that to yield themselves to sin is to experience bitter bondage as long as they continue to yield to him. "Know ye not, that to whom ye yield yourselves servants (slaves) to obey, his servants (slaves) ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (Rom. 6:16). The believer can remain in bondage to sin only as long as he chooses to do so, however, for Christ has set him free, and if he will, he can instantly step out of the bondage of sin into the liberty which is his in Christ Jesus (Gal. 5:1).

An illustration comes to mind. It is said that in some countries where elephants are used as beasts of burden, they are hitched by simply tying a wisp of straw about one of their ankles. When they were first taken captive, of course, these great beasts were bound with fetters of steel, so that, struggle as they might, they could not break free, and so at last, finding their struggle futile, they gave up and became resigned to their captivity. This is a picture of the state of the unbeliever—he is actually bound with fetters stronger than steel. He is the hopeless, helpless slave of sin, and he cannot free himself, struggle as he will. But there comes a day in the experience of the captive elephants when, their training completed, their fetters are removed. They are then actually free to go where they will. But when the mahout twists a wisp of straw about their ankles, the habit of thought trained into their minds by their experience with their former bonds holds them chained to the spot as though they were

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And they said, Believe on the Lord Jesus Christ, and thou shalt be saved and thy house. Acts 16:31

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Will You Be Ready?

There is a way that enticeth a man, but at the latter end thereof are the ways of death!
Prov. 14:12 (Rotherham)

The blood of Jesus Christ His Son cleanseth us from all sin. I John 1:7

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

Not of works, lest any man should boast. Eph. 2:8-9

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actually confined once more in steel fetters. Their captivity is only in their minds. So it is with the Christian who yields himself to do the service of sin after once having trusted the Saviour. He is free—set free at the price of the shedding of the precious blood of Christ. But in the years of his sinning, habits of thought were cultivated which revive with his yielding himself anew to sin, so that he feels once more hopelessly bound in sin's fetters, whereas in reality he is freed, if he will only take God's word for it and step out into the enjoyment and experience of his liberty. Surely there is need for the exhortation—stand fast therefore in the liberty wherein Christ hath made us free, and be not entangled again in the yoke of bondage (Gal. 5:1).

III. THE SECRET OF VICTORY
(John 8:36)

And so this brings us to the secret of victory. This is plainly stated in the next verses of our lesson, in the words, "If the Son therefore shall make you free, ye shall be free indeed.

Victory consists in our relationship with a person—our Lord Jesus Christ. He alone can make and set us free, but He can make us absolutely free. Our liberty was purchased and accomplished by His death upon the cross. When He died He demolished the fetters which sin had forged upon our souls: "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin" (Rom. 6:6-7). And now, by the miracle of regeneration, Christ dwells in the soul of every one of His children, in the person of the new nature—"Christ in you, the hope of glory" (Col. 1:27). Because Christ lives in us, we need not try to overcome temptation in our own strength, but all we need do is simply to let Him live out His life in us, and perfect victory is assured. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, Who loved me, and gave Himself for me" (Gal. 2:20).

The victory which our Lord Jesus Christ gives, as He is permitted to live His life in us, is a perfect victory. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:4-5).

It is said that there was once, among the steamers which came into an English harbor, a freighter which was so clumsy that it was called "Old Bustem-up." Whenever this steamer came in, every one who was lounging on the pier would watch with keen interest to see what particular calamity would occur this time. One day, however, as this ship came in, she was seen to steer straight and true to her anchorage, without even the semblance of an accident.

"Well old Bustem-up, what has happened to you?" shouted a bystander, "it is something new to see you come in without smashing something."

"It is the same old ship, mate," said a sailor on board, "but we have a new pilot."

Ah yes! that is the secret of every really victorious life—we have a new Pilot. "If the Son therefore, shall make you free, ye shall be free indeed."

VITAL-TRUTH ILLUSTRATION

A European who had been seized and imprisoned by an Abyssinian king was allowed to go at large, but a heavy iron fetter on each ankle kept him from making his escape. A European traveller saw and pitied him, but dared not openly help him, as he was watched by the king's officers. He was, however, allowed to give the captive a book. The poor prisoner was disappointed. He did not want books, and would have been much better pleased with a gift of food or clothing. The book was laid aside and forgotten. Three years afterward, in an idle

moment he examined the book. There was something hard in the back of it. He pulled it out, and behold it was a file! It was the thing of all others that he most needed. He made his way to the woods, filed off his fetters, and in a few days had reached the coast and was safe from pursuit. He could not forgive himself for having endured those three years of slavery. If he had only looked in the book before, he might have been free. So men neglect the Bible, which would set them free from the slavery of sin.

—"The Christian Herald"

First Quarter, Lesson 7 **Sunday, February 14, 1932**

JESUS AND THE MAN BORN BLIND

Lesson Text: John 9:1-41
(Assigned for Printing: John 9:1-11, 30-38)
Devotional Reading: Isa. 42:1-7

Golden Text:

"I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12).

In former studies of today's lesson Scripture, we have pointed out that the blind man is a type of the nation Israel—his blindness a type of her blindness in this age, and his healing a type of her restoration in the Kingdom of Christ. We have also dealt with the salvation message which it presents—the blindness of this blind man typifying the blindness of the lost man, and his healing typifying the light which breaks upon the souls when one trusts the Lord Jesus Christ as his Saviour. In today's exposition of this Scripture, therefore, we will seek to bring a message which is primarily devotional. May God use it to warm the hearts of all who read and to prepare them to bring rich blessing to others as they teach the lesson.

I. OUR LORD FINDS IN OUR NEED AN OPPORTUNITY TO MANIFEST HIS GREAT POWER AND GOODNESS
(John 9:1-5)

It has been repeatedly said, "Man's extremity is God's opportunity." This certainly proved to be the case in the experience of the blind man. We can scarce imagine a more hopeless case than his. Blind from his mother's womb, this man could do nothing to help himself, and there were none of his friends or neighbors who could help him. When the disciples saw him, they began to speculate concerning the reason for his blindness. Like many foolish people today, they fancied that his misfortune must be due to some sin, either of his own or of his parents. "Not so," said our Lord, and then He went on to show them that the important thing was not the reason for this condition but the opportunity which it offered for God to manifest His power and lovingkindness.

So it is with us—our every need is to our Lord an opportunity to show us His power and love. Are we sick, or painfully afflicted by some physical infirmity? Though the gifts of healings and working of miracles are not in evidence today, God can answer prayer by restoring health and strength if He sees fit to do so, or He can strengthen and sustain us in the midst of our suffering so that the very strength which He gives shall be a testimony to others.

"The Sunday School Times" recounts a story which F. B. Meyer told. "Silwood of Keswick, for twenty years lived in agonies of pain. A well known skeptic came to see the saintly sufferer, and greeted him with the question, 'What do you think of your God now?' The answer must have stayed with the infidel until his dying day, yes, and will haunt his memory through all eternity. 'Since He is able to keep me in perfect peace amid sufferings like mine, I think more of Him than ever.'" God can bring peace to us and glory to His Name, either by relieving us of pain or by giving strength to bear it. Should we then insist on physical healing, when sickness overtakes us? Should we not ask, rather, that His will may be done and that in all things He may be glorified? And if it is His thought for us to continue patiently to endure the suffering in His strength, though we may not now understand God's loving purpose in permitting this experience, we are sure that in eternity we will thank and praise Him for the privilege of enduring suffering for His sake, for then we will see clearly that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II Cor. 4:17-18).

We have used physical suffering as an illustration of how our needs become an opportunity for God to manifest His power and goodness, because the character of the blind man's experience will naturally raise questions about it; but the same principle applies to every need and every testing which we experience. Has some crushing sorrow come to you? Are you confronted by tasks too great for your strength? Do you find yourself weak in the face of temptation, so weak that you feel you never can overcome? Are you perplexed about some problem of guidance? What is your need? Whatever it may be, remember, dear child of God, in our every need our Lord finds an opportunity to manifest His power and goodness, and to bring blessing to us and glory to His own Name.

The apostle Paul had an experience in which God said "no" in answer to his prayer. Naturally he would have been disappointed, but he knew that when God said "no" that was just as much an evidence of His love as when He says "yes." And as he continued praying about the matter his soul was illumined with the promise, "My grace is sufficient for thee: for My strength is made perfect in weakness" (II Cor. 12:9). And so this man of faith stopped asking for the thing which God had refused, and rose from his knees to bear the triumphant testimony, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9-10).

Notice before we leave this part of the lesson that the healing of the blind man not only brought to him the personal blessing of sight, but it also made him a testimony to the power of the Lord Jesus Christ and gave him an opportunity to bear testimony on His behalf. So, too, as we trust in Him, however God may deal with us in the hour of our need, if we are yielded to Him He will both bless and use us to bear testimony to His mercy and might. "Call upon Me in the day of trouble:" says He, "I will deliver thee, and thou shalt glorify Me" (Ps. 50:15).

II. OUR LORD ACCOMPLISHES HIS MIGHTY WORKS THROUGH INSTRUMENTALITIES WHICH SEEM FOOLISH TO THE NATURAL MAN
(John 9:6-11)

The healing of the blind man was accomplished by the use of common clay. What a mighty miracle—what a humble instrumentality! Surely it must have seemed foolish to expect the anointing of a blind man's eyes with clay and its being washed away in a pool of water

to restore his sight. And indeed it would have been foolish to have expected any such thing, were this act and instructions those of a mere man. But what could be more normal when we consider that our Lord Jesus Christ is God? God made man of the dust of the ground in the first place (Gen. 2:7). Is it too much to expect that if He chooses to do so He can use the same dust to give good eyes to a man born blind? If we are occupied with the instrumentality we certainly will not expect a miracle to be wrought, but it we are occupied with the Lord Who uses such instrumentalities, then certainly we are prepared for anything which may happen.

What a lesson is here for us! If our Lord Jesus Christ could take that bit of clay and use it to give sight to a man born blind, He can also use us to accomplish His mighty works. Are we weak and foolish? Are we ignorant and unlettered? This is no bar to God using us, if we will simply give ourselves unreservedly unto Him, for that is just the kind of clay which He does use to accomplish His purpose. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty: and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in His presence" (I Cor. 1:26-29).

But there is another lesson here for us. It must have been a very unpleasant experience, humanly speaking, for that blind man to have clay smeared on his eyes. You would not like it would you? And yet that unpleasant experience, in God's loving providence, was designed to give him the thing which of all things he wanted most. Remember this when God permits you to go through an unpleasant experience. Do not murmur and complain because of the unpleasantness of your lot, for it may be the very means which God is using to bring that blessing which you have asked of Him and which has seemed so long delayed. And when the experience is past and you see what God has accomplished through it, you will certainly thank Him for it, for, remember, "We know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8:28).

In this connection we are reminded of the testimony of a Christian leper in India who said, "I thank God that He laid leprosy upon me, because of the lepers I have been able to lead to Christ." It would seem foolish to the natural man to say that to contract leprosy might give a man the opportunity for a very fruitful ministry, and yet in the case of this earnest Christian, his very horrible experience in contracting this loathsome disease was turned by the gracious providence of God into an opportunity for soul winning.

III. OUR LORD CONCEALS HIS TRUTH FROM THE WISE AND PRUDENT OF THIS WORLD BUT REVEALS IT TO SIMPLE, TRUSTING SOULS

(John 9:30-33)

The Pharisees were the highly educated men of their day. They were the teachers of Israel. And yet that man born blind excelled them all in wisdom as he stood before them in the temple, bearing testimony for the Lord Jesus Christ. The difference between them was their willingness. The Pharisees were puffed up in pride, unwilling to humble themselves before the Lord Jesus Christ and acknowledge Him as their Messiah. But the blind man was a willing soul, as we see when, in response to the question of our Lord, "Dost thou believe on the Son of God?" he answered, "Who is He, Lord? that I may believe" (John 9:35-36). This scene is a demonstration of the truth of our Saviour's words when He said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes" (Luke 10:21).

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How thankful we should be that, like that blind man, we have the privilege of knowing the Lord and knowing His truth. When so many are groping in darkess, having not the light of life, what a privilege it is to experience the truth of the Scripture which says, "God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). We may not be permitted to have much of this world's learning, and we may be called fools by those who have it, but eternity will reveal who was most truly wise—the man who trusted in his own intellect or the one who trusted with the simple faith of a child in the Word of the living God. And even if we are among those who have delved deep into human wisdom, this is nothing to glory in, for if we have trusted the Lord Jesus Christ as our Saviour, and know His Word, and enjoy the privilege of acquaintance-

ship and fellowship with Him, that is of far greater worth than all the wisdom of the world. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord" (Jer. 9:23-24).

What a privilege, we repeat, it is to know the Lord. It is a higher privilege than to take every degree offered in the universities of this world. It is a higher privilege than to possess the wealth of a Rockefeller or a Ford. It is a higher privilege than to exercise the authority of a Mussolini, or to have the physical strength of a Sampson. There is no privilege to be compared with the privilege of trusting in the Lord, and serving Him, and knowing the truths of His Word (I Cor. 1:18-25).

IV. OUR LORD DRAWS NEAREST TO US IN THE HOUR OF SOREST TESTING
(John 9:34-38)

The testimony of this man who had been so richly blessed by the Lord Jesus Christ was not popular. Indeed, simply to bear his testimony, "One thing I know, that, whereas I was blind, now I see . . . . If this man were not of God, He could do nothing" (John 9:25-33), subjected him to the ire of the religious leaders of his day, and they both treated him roughly and excommunicated him from their fellowship. To a devout Jew that must have been a sore trial, and yet this very experience drew him nearer to the Lord Jesus Christ. No sooner was this man cast out of the temple than the Lord Jesus sought him out, and said to him, "Dost thou believe on the Son of God?" and in answer to the question, "Who is He, Lord, that I might believe on Him?" He said, "Thou hast both seen Him, and He it is that talketh with thee." Then said this man, "Lord, I believe," and he worshipped Him (John 9:35-38). Two thoughts are suggested by this experience.

Our Lord is never nearer to us than in the hour of sorest testing. He is with us all the time, of course; and He loves us always, with a perfect love. And yet it is frequently in the hour of special trial, or special sorrow that we enioy the keenest consciousness of His presence and His fellowship. When Jacob was in the company of his family, so far as the Scripture tells us, he experienced no visions or revelations of the Lord. But as he fled from the face of Esau, in the loneliness of the desert God appeared to him, and talked with him, and gave him a wondrous revelation of His purposes of grace. So, too, it was after Abraham had separated from Lot that God appeared to him and confirmed the promise involved in his call. It is doubtless a sore trial to have our fellowship broken with our friends and loved ones, but when it is for the sake of Christ that our fellowship is broken, and for His sake that we suffer ostracism or persecution, that very experience leads us to a sweeter experience of fellowship with Him for Whom we have been willing to suffer this experience. "When my father and my mother forsake me, then the Lord will take me up" (Ps. 27:10).

Such testing times as these, experienced for His dear sake, not only serve to deepen our fellowship with the Lord Jesus Christ, but they also lead to a clearer vision of Who and what He is. This was true with the man born blind. Before he was cast out of the temple he knew the Lord Jesus Christ as a man of God and his benefactor. But after this experience He was revealed to him as the very Son of God. So, too, through the very testings which we experience for the sake of our Lord, frequently He is revealed to us in a new aspect, and we are given a new appreciation of Him (II Cor. 6:14-18).

VITAL-TRUTH ILLUSTRATION

Through prayer the way was opened for Dr. S. C. Sung to come to America to study, where he graduated from Ohio Wesleyan in three years instead of four. He earned his way and cooked his own meals.

He was urged to go in for an M.A., and then a Ph.D. in science, after which he was offered a big salary to teach in Peking. But something mysteriously kept him back, and he wondered why. Then he remembered his father's prayers, and promised God to be a preacher. He went to a leading seminary, where he was much lionized until the end of the first term when he shut himself up in his room for two whole weeks to fight it out on his knees with an open Bible. There God met him, his American-bred doubts were dissolved by the presence of God, and he was so filled with the Spirit that he must tell every one. All this was so unusual that the seminary folk questioned his sanity and told him he had studied too hard and must take a rest. When he refused, they forced him to do so. and when he arrived at the "quiet place" they had prepared for him, he found it was an insane asylum. Here he was kept 193 days, during which time he did nothing but pray and read his Bible. He says with tears, "Why do I love this Book? Because when I had no other friend, God spoke to me through it." He read the whole Bible through forty times while detained there, and God revealed its truth to him, until now he can take any passage you suggest and make it live as I have heard few men do. He still spends hours daily with the Book.

—"Pray for China"

First Quarter, Lesson 8 **Sunday, February 21, 1932**

JESUS THE GOOD SHEPHERD

Lesson Text: John 10:1-42
(Assigned for Printing: John 10:1-16)
Devotional Reading: Psalm 23

Golden Text:

"The Lord is my Shepherd; I shall not want" (Ps. 23:1).

When our Lord Jesus Christ spoke of Himself as the Good Shepherd, He used very significant language. It was significant, first of all, because it was so familiar to the Jews, the Scriptures of the Old Testament frequently using this expression. And it was significant because of its revelations of vital truth pertaining to the Person and work of our Lord. In this study we shall consider what our Saviour's use of this exepression should have meant to the Jews and what they might have learned from it.

I. JESUS' SHEPHERDING WORK A REVELATION OF HIS DEITY

First of all, from Jesus' calling Himself the "Good Shepherd," the children of Israel should have known that He was their God.

In the Old Testament God frequently speaks of Himself as the Shepherd of Israel. One Scripture which uses this language is the twenty-third Psalm. Perhaps no Scripture is more familiar to us than this, and doubtless it was just as familiar to the Jews. This Psalm opens with the words, "The Lord is my Shepherd," and the whole Psalm is based on the same figure. Another sig-

nificant passage is Psalm 80:1, in which the Psalmist begins his prayer thus, "Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock; Thou that dwellest between the cherubim, shine forth." "Thou that dwellest between the cherubim, shine forth," is a distinct reference to the glory of God which appeared between the wings of the cherubim on the mercy seat of the ark, in the tabernacle of Israel. Language could not more clearly identify the Shepherd of Israel as God Himself.

This language also calls to mind the mercies which God had shown His people. It was He Who led them out of Egypt, and His going before them through the wilderness in the pillar of smoke by day and the cloud of fire by night is likened to a shepherd going before his sheep to lead them in the way. The words, "Thou that leadest Joseph like a flock" in the Scripture just quoted is one use of this figure, and in Psalm 78:52 we read, concerning the deliverance from Egypt, that God "made His own people to go forth like sheep, and guided them in the wilderness like a flock." Notice how very similar to this is the language of John 10:3-4, "He calleth His own sheep by name, and leadeth them out. And when He putteth forth His own sheep, He goeth before them, and the sheep follow Him: for they know His voice." By using such language our Lord was not only identifying Himself as the God of Israel, but He was also reminding them of the mercy which He had shown them.

As we proceed with our study, we shall see that these Old Testament quotations are by no means isolated examples, for again and again throughout the Scriptures of the Jews God calls Himself the Shepherd of His people.

II. JESUS' SHEPHERDING WORK A REVELATION OF THE ESSENTIAL FACTS OF HIS GOSPEL

From His calling Himself the Good Shepherd, the children of Israel might have learned, if they would, the essential facts of the Gospel of Christ.

These essential Gospel truths, as we have before pointed out, are three:

1. **Christ died for our sins**
2. **Christ arose from the dead**
3. **Christ is coming again.**

Wherever you find the Gospel preached, you will find these three facts given the prominence. When Peter preached to Cornelius, he preached that Christ died, and rose from the dead, and is coming again to judge the living and the dead (Acts 10:36-43), and Peter himself said that it was "The Gospel" which the Gentiles heard by his mouth (Acts 15:7). In the fifteenth chapter of I Corinthians, when Paul outlines the Gospel which he preached, he speaks of Christ's death for our sins, and His resurrection from the dead, but he does not close his discussion until he has spoken also of His second coming (I Cor. 15:1-4, 51-58—see also II Tim. 2:8; I Thess. 1:5, 9-10).

Each of these three facts is vitally related to, and hence revealed in, the shepherding work of our Lord Jesus Christ. An outline which is familiar to all Bible students reveals these three aspects of the Gospel:

1. As the Good Shepherd, Christ gave His life for the sheep (John 10:11).

2. As the Great Shepherd, Christ was raised from the dead (Heb. 13:20).

3. As the Chief Shepherd, Christ shall come again to reward His faithful under-shepherds (I Pet. 5:4).

And these three Gospel facts inhered in the use of the symbol "shepherd" in the Old Testament:

1. In prophesying the death of Christ, Zechariah says, "Awake, O sword against my Shepherd, and against the Man that is my Fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered" (Zech. 13:7—compare Matt. 26:31; Mark 14:27).

2. In connection with this prophecy of the death of Christ, as the smitten Shepherd, Zechariah also foretold His resurrection, saying in the preceding verse, "One shall say unto Him, What are these wounds in Thine hands? Then He shall answer, "Those with which I was wounded in the house of my friends" (Zech. 13:6). In receiving those wounds in His hands Christ must die, but to take part in this conversation in the body which was nailed to the cross He must rise again from the dead.

3. And the symbol "shepherd" was linked with the second coming of Christ in many Old Testament prophecies, from which we select as typical of the rest the prophecy of Isaiah 40:10-11, "Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."

From these Scriptures it is plain that Israel might indeed have learned the essential facts of the Gospel from the light which their own Scriptures shed on the symbol which our Saviour used to describe Himself.

And as a matter of fact all three of these essential facts of the Gospel were clearly enunciated in the very passages in which our Lord called Himself the Good Shepherd:

1. His death is seen in the expression, "The

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Good Shepherd giveth His life for the sheep" (John 10:11).

2. His resurrection is seen in the expression, "I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father" (John 10:17-18).

3. And His second coming is seen in the words, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd" (John 10:16).

III. JESUS' SHEPHERDING WORK A REVELATION OF HIS CARE FOR ISRAEL

This brings us to the third consideration, which is that from the fact that Jesus called Himself the Good Shepherd, the children of Israel might have learned of His care for them.

We have seen that in the Old Testament God's care for Israel in delivering them from Egypt and leading them through the wilderness was likened to a shepherd caring for his sheep. Thus His past care for them is pictured in the symbol of the shepherd. The twenty-third Psalm is also Israel's testimony during the Great Tribulation, when, in a very real sense, she shall walk through the valley of the shadow of death and be nourished by the hand of God in the presence of her enemies (compare Rev. 12:5-6, 13-16).

But the symbol of the Shepherd, in the light of Old Testament prophecy, is especially eloquent in its testimony of the blessing with which God shall bless His people in the Kingdom. In the thirty-fourth chapter of Ezekiel, God first rebukes the leaders of Israel whom He has given to shepherd them but who have proven unfaithful in their trust, and then He gives this marvelous promise, "For thus saith the Lord God; Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed My flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment" (Ezek. 34:11-16). And like unto this is the prophecy of Jeremiah 31:10: "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Yes, in His Kingdom our Lord Jesus Christ shall gather Israel, and then she shall know the depth of the meaning of His words, "I am the Good Shepherd."

As suggested in the last point of our discussion, it is at the coming of Christ to establish His Kingdom that the prophecy of John 10:16 shall be fulfilled. Here our Lord says, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd." Some understand this as referring to the fact that believers from among the Gentiles shall be united with the believers of Israel in the Kingdom of Christ, and shall share her blessings, and certainly this shall come to pass. But there is more to this prophecy than this.

For many centuries the nation Israel has been divided into two parts—Judah and Israel. This division occurred in the days of Rehoboam, son of Solomon, ten tribes seceding under the leadership of Jeroboam, and two and one half tribes remaining loyal to king Rehoboam. The division called Israel is sometimes called "Samaria" also, from the fact that Samaria was a capital city, sometimes "Joseph," and sometimes "Ephriam."

But in the Kingdom of our Lord Jesus Christ, Israel shall be re-united. The believing of Judah and the believing of Israel shall be gathered together in one. And so Ezekiel prophesies of this union of the two divisions of Israel, saying, "I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all . . . . And David My servant shall be king over them; and they shall have one shepherd" (Ezek. 37:21-25).

It is in the Kingdom of our Lord Jesus Christ, then, that this promise shall be fulfilled, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one Shepherd."

IV. JESUS' SHEPHERDING WORK A REVELATION OF HIS LOVE FOR US

In conclusion let us note that the shepherding work of our Lord Jesus Christ is a revelation of His love for us. As He is the Shepherd of Israel, He is also the Shepherd of our souls. What does this mean to us?

First of all, we are saved by His grace. In the Shepherd giving His life for the sheep we have a clear prophecy of Christ's death on the cross for us. It is by virtue of His death that we are saved, and it is because we are saved that we have the right to call ourselves His sheep. It is to be noted, too, that security is involved in our salvation, as we see from the promise given to the "sheep," "I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand" (John 10:28-29—see also Eph. 1:7; John 3:16). "I am the Door" says our Lord, "by Me if any man enter in, he shall be saved" (John 10:9).

Second, the shepherding work of our Lord Jesus Christ insures for us the blessing of guidance. "When He putteth forth His own sheep, He goeth before them" (John 10:4). In the service of our Lord we may be called to walk unfamiliar paths, beset by many dangers on every hand, but of this we may be confident—our Lord will never ask us to go where He Himself does not lead the way. And whatever may be the hardships or dangers of the journey, we may be comforted and sustained by His cheering presence and fellowship. Fear not then, dear child of God, to step out boldly into His will for your life. He has said, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye," or as one translation reads, "I will guide thee, Mine eye upon thee" (Ps. 32:8).

And to those who put their trust in Him, the shepherding work of our Lord Jesus affords satisfaction. Having entered by His grace into the salvation which He has provided for us, we may now experience the rest of His promise: "By Me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:9). Another verse in our lesson which suggests the satisfaction that crowns the life of those who trust in Him is verse 10, "I am come that they might have life, and that they might have it more abundantly." Now with these promises link the description which the Shepherd Psalm gives of the blessing of those who trust in the Lord Jesus Christ, and surely your heart will cry out to God in gratitude and thanksgiving for the marvelous satisfaction which is afforded by His shepherding work (Ps. 23).

VITAL-TRUTH ILLUSTRATION

A traveler says: I was coming down the coast from Tripoli, and reached the top of a pass just as a caravan of camels was going the opposite direction. I turned back a little, and stood close under the edge of the cliff to let the camels go by. They were loaded with huge canvas sacks of cut straw, which hung down on both sides, making it impossible to pass them without stooping very low. Just then I heard a voice behind me, and looking around saw a shepherd coming up the pass with his flock of sheep. He was walking ahead, and they all followed on. I called to him to go back, as the camels were coming over the pass. He replied, "Ma ahlaik," or, "Don't trouble yourself," and on he came. When he met the camels they were in the narrowest part, where a low stone wall ran along the edge of the precipice. He stooped down and stepped upon the narrow wall, calling all the time to his sheep, which followed close upon his heels, walking in single file. He said, "Tahl, tahl!" "Come, come!" and then made a shrill, whirring call, which could be heard above the roaring of the waves on the rocks below. It was wonderful to see how closely they followed the shepherd. They did not seem to notice the camels on the one side nor the abyss on the other. Had they left the narrow track they would either have been trodden down by the heavily laden camels or have fallen off into the dark waters below; had one turned aside it would have been destroyed and thrown the whole flock into confusion. The cameleers were shouting and screaming to their camels to keep them from slipping on those smooth rocks, but the sheep paid no attention to them. They knew the shepherd's voice; they had followed him through rivers and thickets, over rocks and sands, and he had always led them safely.

—The Illustrator

First Quarter, Lesson 9 **Sunday, February 28, 1932**

JESUS RAISES LAZARUS FROM THE DEAD

Lesson Text: John 11:1—12:11
(Assigned for Printing: John 11:32-44)
Devotional Reading: I Corinthians 15:50-58

Golden Text:

"I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live" (John 11:25).

Today we take up a very familiar Scripture—the eleventh chapter of John, which tells the story of the raising of Lazarus from the dead. All the rest of the story turns on this one climacteric event, so today we will disregard the other details of the story and focus attention on the fact that Jesus raised Lazarus from the dead.

Before seeking to learn the lessons which this fact teaches us, however, let us pause to note a significant contrast. Have you ever thought of the difference between the resurrection of Christ and the raising of Lazarus as regards the grave clothes? When Lazarus was raised he came out of the tomb, bound hand and foot with grave clothes. But when Christ arose, the grave clothes were left behind, wrapped as though about the body, but collapsed, showing that the body had been supernaturally removed from them. This is a very significant difference. When Lazarus was raised from the dead, he did not come forth in a resurrection body. His was simply a resuscitation —or, in other words, he was simply restored to his ordinary life and health. But when the Saviour rose, it was a resurrection. He arose in the body which He shall have throughout eternity. The resurrection body could be removed from the grave clothes without disturbing them, but a body merely resuscitated was still subject to natural laws. This is a very significant difference, for the Scriptures declare that Christ was the first begotten of the dead (Rev. 1:5); but this difference in no wise lessens the miraculous character of what happened. It was as impossible for mere man to recall the soul of Lazarus into his dead body and cause that body to come forth from the tomb as it would be to bring the resurrection to pass. Either one necessitates the power of God.

Now let us see what we may learn from the fact that Jesus raised Lazarus from the dead.

I. THE RAISING OF LAZARUS DEMONSTRATES THE DEITY OF CHRIST

Only God has life in Himself, and only He can give life to anyone else. All other life depends upon Him, for "in Him we live, and move, and have our being" (Acts 17:28). But that God and only God has life self-contained, the Holy Spirit plainly testifies through Paul, calling Him the One "Who only hath immortality" (I Tim. 6:16). In the Old Testament the very name of God carries this thought, for His proper name, "Jehovah," is derived from the verb "to be," and its meaning is expressed in the expression which God used at the burning bush when He called Himself "the I Am." God only, then, has life in Himself, and only He can give life to others.

But Jesus is God. And His raising of Lazarus was one proof of His deity. Others have raised the dead it is true, but always in the power of ANOTHER. When Jesus raised the dead, however, He did it in His own right and authority. Notice the authority of deity in the words with which He addressed the dead man, "Lazarus, come forth!" And Lazarus came forth. He was bound hand and foot with grave clothes, but this could not stop him when God had given the command. Yes, Jesus is God, and His raising of Lazarus is one among many points of evidence which prove His deity, "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself" (John 5:26).

II. THE RAISING OF LAZARUS A DEMONSTRATION OF CHRIST'S POWER TO GIVE LIFE TO SOULS WHO ARE DEAD IN TRESPASSES AND SINS

In the raising of Lazarus from the dead our Lord Jesus Christ also gave evidence that He has power to give life to souls who are dead in trespasses and sins. This is a truth of vital importance.

The Scripture describes the lost man as dead—dead in trespasses and sins. He may be physically very much alive, and yet his soul is dead because sin has separated him from God. Herein lies one reason why men cannot be saved by their own good works. Their works are simply an expression of the life which they have. They can by no means beget a new life in them, and to be saved the lost man must receive a new life, a life which he does not naturally possess—he must receive eternal life. He must be "born again"—God's own life must be imparted to him.

This world has many religious leaders and teachers, but who among them can give life to dead men? And if they cannot give life to those who are physically dead, is it not foolish to suppose that they can give spiritual life to those who are spiritually dead?

Our Lord's raising of Lazarus from the dead, therefore, becomes an evidence and assurance of His power to give spiritual life to dead souls. And that He has this power many Scriptures testify. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" is the testimony of Romans 6:23; and Ephesians

2:1 says, "You hath He quickened (made alive), who were dead in trespasses and sins." Yes, our Lord Jesus Christ has power to give life both to dead bodies and to dead souls. And the only way to get eternal life is to receive it by faith as His gift of love (John 3:16; 10:28).

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III. THE RAISING OF LAZARUS A FORESHADOWING OF THE RESURRECTION OF THE DEAD

"The hour is coming," said our Saviour, "in the which all that are in the graves shall hear His (Christ's) voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28-29). And to this the Holy Spirit, through Paul, adds the testimony, "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order" (I Cor. 15:22-23). Let us briefly consider the "order" here spoken of, as it relates to the resurrection of mankind.

The next event scheduled in the calendar of prophecy is the coming of Christ to catch His Church away to be with Him. This we call "the rapture of the Church." And when Christ comes for this purpose, the Scripture says, "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we (believers) which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17). This joyous event is further described in I Corinthians 15:51-52, which says, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." When Christ comes to rapture the Church, all who have died trusting in Him will be resurrected, and all who are living and trusting Him will be changed instantly, receiving their resurrection bodies without dying.

Following the rapture of the Church the Tribulation must run its course, and at the end of the Tribulation another resurrection shall occur, or perhaps we should say another section of the first resurrection. At the end of the Tribulation our Lord Jesus Christ shall come to establish His Kingdom, and when He comes the martyrs of the Great Tribulation and the dead of Jewish ages shall be resurrected. This is described in Revelation 20:4, "I saw the souls of them that were beheaded for the witness of Jesus, and for the Word of God, ... and they lived and reigned with Christ a thousand years." (See also Dan. 12:1-2)

At Christ's second coming all who have trusted Him as their Saviour will be resurrected. But the unbelieving dead will not be raised then, for the Scripture goes on to say, "The rest of the dead lived not again until the thousand years were finished" (Rev. 20:5). According to this Scripture, the resurrection of the unbelieving dead will occur when the thousand years of Christ's Kingdom are ended, and the description of this resurrection is given further on in the same chapter, which says, "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:11-15).

The resurrection of believers is truly a resurrection of life, and the resurrection of unbelievers is a resurrection of damnation, but it is the same voice that summoned Lazarus from the dead which shall summon all men to stand before our Lord, believers to be rewarded at their resurrection, and unbelievers to be judged at their resurrection, according to their works.

IV. THE RAISING OF LAZARUS A PROPHECY THAT CHRIST WILL GIVE ISRAEL A NATIONAL RESURRECTION

We are profoundly convinced that in every miracle which Jesus wrought there was a message for Israel as well as a message for our own personal profit. The healing miracles of Jesus were a testimony to the children of Israel of the blessings which the Old Testament had prophesied should come to them in the Kingdom. Thus these miracles both certified to them that Jesus was their Messiah and their King, and at the same time bore testimony to them of the blessings which He would give them if only they would receive Him. The prophecy of these miracles shall have both their physical and their spiritual fulfillment in the Kingdom of Christ. Then the blind shall literally see, the deaf shall hear, the lame shall walk, and the dumb shall sing, and all manner of physical ailments shall be healed (Isa. 35:1-6). But greater than these physical miracles, even in that time of wonderful blessings, will be the miracles which our Lord shall work in the spiritual realm. The physical blindness which He healed, and which He will then heal, is only a picture of the far worse spiritual blindness now upon the heart of Israel; but then that blindness, also, shall be taken away (Isa. 43:8; Ps. 146:8-10; II Cor. 3:14-16). So it is, too, with all of our Lord's miracles of healing—each of them has its counterpart in some spiritual blessings which shall come to Israel in the Kingdom.

The raising of Lazarus teaches, therefore, a twofold prophetic message. First, it types the actual, physical resurrection which the believing dead of Israel shall experience at Christ's second coming, but it also types the national resurrection, in which Israel shall emerge from among the nations and shall be brought once more into her own land, there to be created a joy and rejoicing in the earth.

In the thirty-seventh chapter of the book which bears his name, Ezekiel sets before us both the physical and the spiritual resurrection which Israel shall experience in the Kingdom. We will close our discussion, therefore, with his inspired description of this joyous event. "The hand of the Lord was upon me, and carried me out in the Sipirt of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And He said unto me, Son of man, can these bones live? And I answered, O Lord God, Thou knowest. Again He said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the Word of the Lord. Thus saith the Lord God unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live; and ye know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them. Then said He unto me, Prophecy unto the wind, prophecy, son of man, and say to the wind, Thus saith the Lord God; Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then He said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy and say unto them, Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord . . . . And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one King shall be King to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God" (Ezek. 37:1-14, 21-23).

VITAL-TRUTH ILLUSTRATION

"Suppose you leave the figure of the Saviour out of the fifth chapter of Mark, suggests some one. What a hideous chronicle it then becomes, a haunting list of miseries, a chaos of catastrophe! Out of the tombs a man with a devil, out of the house a man with a broken heart, out of the crowd a woman with a terrible disease, and presently, out of the house, a little maid in a coffin. But as the name of Jesus turns this dark page of human tragedy into a fair and lovely gospel, so is the difference He has made everywhere to the shadowed lives of men." This will just as well apply to the eleventh of John, and all the time and everywhere. Take this illustration of spiritual application, from "The Sunday School Times:

The Rev. Samuel Chadwick once prayed: "Lord, send us a Lazarus—a man so long dead and buried in sin that he has begun to stink. Save the worst man in town." Soon after, the local desperado, so reckless that once with his hands tied behind his back and nothing but his teeth for a weapon, he fought a bulldog, came to the meeting. He kept coming, and was saved. Next day, in preparing a blast for the quarry where he worked, he crushed one of his fingers. Out came a great oath. As his fellow-laborers expressed sympathy, he said, "Nay, I have a bigger wound than that," and before he would allow his finger to be bound he knelt down in prayer and asked God's forgiveness. Has "Lazarus" been raised from the dead in your church and your Sunday-school?

THE TESTIMONY OF THE STARS TO INSPIRATION

(Continued from p. 400)

Science says: "The universe is running down like a clock."

The Bible says: The universe "shall wax old like a garment."

It is rather odd that the Psalmist knew two thousand years ago what scientists are finding out today, isn't it? No! he was inspired by God.

2. Astronomical science and the Bible agree concerning the operation of the laws which govern the universe.

Dr. W. R. Whitney, "a world figure in science, past president of the American Chemical Society, fellow of the American Academy of Arts and Sciences, doctor from half a dozen different colleges," has recently said, "No cut-and-dried bundles of words made up into a scientific formula will suit; they simply cover up the investigator's ignorance. In the last analysis everything operates by the will of God, and there is no formula which will explain that . . . . The magnet repels another magnet by the will of God . . . . A beam of light comes speeding from a star travelling hundreds of years and finally reaches your optic nerve, and you see the star. How does it do that? We have our corpuscular theory of light, and now our

quantum theory, but they are all just educated guesses. About as good an explanation as any is to say that light travels by the will of God" ("Literary Digest," Nov. 22, 1930).

Without light, there would be no knowledge of the stars; without a knowledge of the laws of gravitation (or magnetism) there would be no science of astronomy. These two things are fundamental and elemental in astronomical science, because it is through them we have learned all that we know about the existence, constitution, and operation of the stars. And now astronomers, as well as other scientists, are being forced to admit that their theories concerning these two principles are but "educated guesses," and that the only way they can be explained is that they work "by the will of God."

If these scientists would read and believe their Bibles, they would be saved a lot of embarrassment on account of exploded theories, because in the fifth century B.C., Nehemiah wrote the truth that they are just discovering: "Thou (the Lord God) hast made heaven, the heaven of heavens, with all their host . . . AND THOU PRESERVEST THEM ALL" (Neh. 9:6). The Psalmist wrote: "WHATSOEVER THE LORD PLEASED, that did He, in heaven, and in earth, in the seas, and all deep places" (Ps. 135:6). And Paul says of Christ, "By Him all things consist" (lit. "hold together") (Col. 1:17).

Modern astronomy and the Bible both say that the universe operates "by the will of God."

How did Nehemiah, and the Psalmist, and the Apostle—none of them astronomers or scientists—come to know these things, when those who have devoted their lives to the study of the phenomena of the universe are just finding them out? There is but one answer: The men who wrote the Bible were inspired of God.

3. Modern astronomy and the Bible agree concerning the support of the earth.

The Greeks, who lived to the north of Palestine, believed that the earth extended down a long, long way—so far, in fact, that the sun, unable to go under it, must consequently go through a tunnel to return to the east after going down in the west. The Chaldeans, who were the leading star-gazers and astrologers of the ancient world, lived in the east of Palestine, and they believed that the earth extended out so far and down so far that the sun was forced to go through a door in the western side of the vault of heaven, go around outside the vault, and come through another door on the east side. Other neighbors of the Hebrews thought the earth to be supported by elephants, the elephants by a tortoise, and the tortoise by a snake.

For centuries astronomers have seen that these ideas were all child-mind fancies, and have known that the earth is suspended from the sun by the force of gravitation, and that, aside from these invisible lines or cords, the earth is supported by nothing. Everybody recognizes this as a fact now, but during the ages that the Scriptures were being written, those foolish fables of the heathen were almost universally accepted. Science itself was not completely rid of their influence until the comparatively late period of Copernican teaching.

Is it not amazing to know that these astronomers could have found a statement—an inspired statement at that—placed in a book written almost three millenniums before Copernicus, that would have saved them all this fallacious thinking and guessing?

For four CENTURIES astronomers have known that the earth hangs from the sun by the force of gravity, and that it rests upon nothing.

For almost four MILLENNIUMS the Bible has said, "HE (God) HANGETH THE EARTH UPON NOTHING" (Job 26:7).

These are but a few examples of the astronomical statements of the Bible, but all are free from heathen superstition, and all are in accord with the discoveries of the modern astronomer.

"We would therefore ask those who doubt the inspiration of the Bible, to inquire how it is that even the incidental references to the creation are always sign-posts that point to the real truth in accord with modern knowledge" (W. Bell Dawson, "The Bible, Science, and Superstition," p. 28).

III. The Bible is the only Book in the world that for long ages presented teachings about God that can meet the demands of modern astronomy

THE gods of other religions have been petty, impotent, transient, limited, ignorant. If the advances made in the science of astronomy have taught us anything about God, they have taught us that God must be very different from these conceptions.

Astronomy has taught us that the earth, which we have intuitively considered as so large, is but an infinitesimal part of God's magnificent creation. If we were on one of the more distant known stars and looked toward our sun, it would appear in fairly close conjunction with Alpha Centauri, our nearest star; yet the distance between the sun and Alpha Centauri is twenty-five trillion miles—light, travelling at the rate of 186,000 miles a second, requires 4.26 years to cover the distance. Sirius, another comparatively near neighbor, is fifty trillion miles, or eight light years, away. Capella, also to be considered a neighbor to the sun, is 170 trillion miles, or twenty-nine light years, distant. Polaris, "one of our nearest neighbors," is so far away that a train, speeding continually at the rate of sixty miles an hour, would require one hundred millions of years to reach it. Arcturus, one of the brighter stars in the heavens, is estimated to be one thousand million million miles away; it is travelling across the face of the sky at the rate of one hundred miles a second, but so far distant it is that in eight hundred years it has only covered a space equal to the apparent diameter of the moon. These facts are utterly incomprehensible to our finite minds, but even yet we have not begun to approach the vastnesses of the stellar spaces. The estimate has been made that there are about thirty billion such suns as ours, many with planetary systems accompanying them, but there is no reason to believe that the final count is made yet. One writer, in attempting to give a faint idea of the greatness of the universe, said, in effect, that if our planet were to be wiped out of existence, it would be no more noticeable loss to the whole of the heavens than would be the loss of a leaf from a forest, or the disappearance of a speck from a field.

An accusation that is almost constantly thrown into the teeth of those "ignorant" people who still believe the Bible to be the Word of God is this: Since astronomers have discovered that the universe is so big, how can you still hold to the Bible idea of God? That idea may have been all right for the days when men believed that earth was the center of everything, and the stars were but golden nails fastened in the inside of a rigid sphere, but now that we know the truth about the earth and the stars, your tribal God has become archaic—He is too small.

In meeting the above accusation, it is needful only to refer to the "biblical conception" of God to forever silence the accusers. The God of Abraham, Isaac, and Jacob need not—nay, CANNOT—be so lightly pushed aside. He more than meets all the demands that astronomical science can ever place upon Him.

Modern astronomy demands an eternal, ever-existing God to create and maintain the heavens. The Bible's God is "the high and lofty One that inhabiteth eternity" (Isa. 57:15). "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting, Thou art God" (Ps. 90:2).

Modern astronomy demands an omnipresent God Who can care for all parts of His vast universe at the same instant. The Bible's God is He Whom "the heaven and the heaven of heavens cannot contain" (I Kings 8:27). "Do not I fill heaven and earth? saith the Lord" (Jer. 23:24).

Modern astronomy demands an omnipotent God whose power to create and sustain the universe is unfailing. Again the Bible speaks: "Ah Lord God! Behold, Thou hast made the heaven and the earth by Thy great power and stretched-out arm, and there is nothing too hard for

Thee" (Jer. 32:17). "By the Word of the Lord were the heavens made: and all the host of them by the breath of His mouth" (Ps. 33:6).

Modern astronomy demands an omniscient God to keep the universe from chaos. The Bible's God is He that "telleth the number of the stars; He calleth them all by their names. Great is our Lord, and of great power; His understanding is infinite" (Ps. 136:5). "Him that by wisdom made the heavens" (Ps. 136:5).

Astronomy has challenged the Bible's God; the Bible's God more than meets every challenge that is brought, and both He and His Word stand undefeated, victorious.

Modern astronomy admits that the Bible is right in ridding the heavens of superstitions and many gods.

Modern astronomy admits that the Bible has stated modern scientific facts several centuries before man had discovered them.

Modern astronomy must admit that the Bible's description of God is the only one that can meet all its demands.

In other words, modern astronomical discoveries prove that the Bible is inspired of God.

THE HEAVENS DECLARE

(Continued from p. 406)

the day; this mechanism guides us from one duty to another, and finally tumbles us into bed, where we lose ourselves in repose of sleep, while it goes on chopping the seconds, minutes, and hours from our lives, as the stars roll on relentlessly.

Returning to our Psalm we may say again with assurance,

> Their line is gone out through all the earth.

Up to this point the Psalmist has represented the night as silent, but as the glorious hosts roll onward, and the long watches of the night pass away, his breast swells with high emotion, and he feels that the sky has become vocal—like the day—with praise of the Almighty. He sees these stars which have now been fairly speaking to him, descend the western slope of the sky, and go away as if to take their message to some undiscovered country. With this thought in mind the inspired penman writes,

> and their words to the end of the world.

Out of their infinite spaces the nightly heavens have now spoken of the MAJESTY of God, saying in the language of a modern poetical writer,

> Shoreless Ocean! Who shall sound Thee?
> Thine own eternity is round Thee
> Majesty Divine!

But lo! look in the east!

> Along the gray horizon glows the dawn.

As the night thus draws to a close the inspired writer is reminded of the approach of the orb of day, and says,

> In them hath He set a tabernacle for the sun.

That is, "In these starry skies God has pitched a tent where the sun has been reposing for the night." Yonder he comes, kindling the eastern heaven into a flame of beauty. He

> is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race.

How the beauty and strength of young manhood are glorified and ennobled in this picture, and how finely, on the other hand, is the sun's splendor typified! A day and a night have now passed before the poetic vision of the Hebrew writer. He has presented to us an inspiring thought of the glory of God as revealed in the firmament above.

BUT shall there be nothing further than this splendid appeal to the imagination? Are we to regard the Almighty as being far out in the celestial spaces, throned in ineffable glories, directing the universe by the Word of His power? Must our thought of God be halted when we have formed such a mental picture as Faber gives us in the following?

> Unchanging and unchanegable, before angelic eyes
> The vision of the Godhead in its tranquil beauty lies,
> And, like a city lighted up all gloriously within,
> Its countless lustres glance and gleam, and sweetest worship win
> On the Unbegotten Father, awful well-spring of the Three,
> On the Sole Begotten Son's coequal Majesty,
> On Him eternally breathed forth from Father and from Son
> The spirits gaze with fixed amaze, and unreckoned ages run.

The Psalmist well knew that the Divine Being stooped to close intercourse with men, and he therefore says,

> The Law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean enduring forever.

We need not repeat the rest of the Psalm, for you know it quite by heart, down to the closing verse, which expresses the devout prayer which often wells up from the depths of our souls, and expresses our highest aspirations for holy living:

> Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

We may fairly say that any devout believer of today who meditates on the universe about him, may have experiences of soul similar to those of the Psalmist. Even one who has not yielded his life to the leadership of our Lord and Master may not candidly turn eyes of honest inquiry to the skies, without receiving an intellectual impulse Godward.

SOME years ago, in a humble quarter of one of our large cities, there was a Sunday-school to which an astronomer went one summer Sunday. At the close of the session he was introduced to a plain man, whose face glowed with happiness, and who, on learning that this chance acquaintance was a student of the heavens, invited him to his home, saying that he too was interested in the skies. In the course of their conversation it transpired that the man was a railway engineer. As he drove his locomotive through the darkness of the night he frequently directed his gaze away from the iron pathway—over which his engine plunged and thundered—up to the starry heavens. The silent stars thus became his nightly companions, and soon seemed to him to look down with inquiring eyes saying in simple speech, "Who has created us?" "Who upholds us?" "Who leads us along our appointed paths?" He purchased a popular work on astronomy, read it with avidity, and became convinced that he ought to answer these inquiries by the equally simple yet comprehensive statements, "God created you;

God upholds you; God guides you." Then the aspect of the heavens changed. No longer did eyes of mere intellectual inquiry look down upon him; they seemed to be changed to eyes of infinite love, which were looking straight into his heart and saying, "Lovest thou me? Lovest thou me?" It is the old, old story of what happens when an honest soul, looking for light and love, comes face to face with our Father in heaven. At the foot of the cross of Jesus Christ knelt this strong man; the burden of sin rolled away from his heart; he was able to look upwards through tears of joy, and to say, "Yea, Lord; Thou knowest that I love Thee."

The man who now writes these lines has known a time when he could walk out over the green earth, teeming with evidences of God's handiwork, when he could even lift his eyes to the blue vault of the sky, and say, "Where is God? I see Him not; I hear Him not." The heavens above were as brass, and the earth beneath as a stone. Bitter were those experiences of doubt and struggle in the days of young manhood, when the spacious firmament on high, radiant with stellar lights, brought no vision of the "Father of lights, with Whom is no variableness, neither shadow of turning." Glad were later days when all Nature sang a song in his heart, and he found himself continually rejoicing in the thought that

The heavens DECLARE.

Many years have now passed away, and the buoyancy of youth has been submerged in their tide. Acquaintance with these tenants of the abysses of space has grown more intimate. As a result of long reflection upon the scale on which the universe is built, the vast distances and stupendous magnitudes of the celestial objects, the wondrous harmonies of their movements, and the all-embracing laws to which they are subject, it has not been difficult for the writer to decide whether a group of atoms sits on the throne of creation—or an Almighty God.

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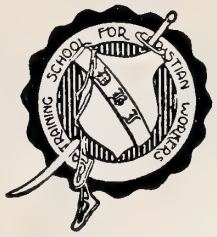
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His star in the East
and are come
to worship
Him.

Matt. 2:2




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